

Religious Studies

Advanced GCE A2 H572

Advanced Subsidiary GCE AS H172

Mark Schemes for the Units

January 2010

HX72/MS/R/10J

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of pupils of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support which keep pace with the changing needs of today's society.

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

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

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

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2010

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

CONTENTS

Advanced GCE Religious Studies (H572)

Advanced Subsidiary GCE Religious Studies (H172)

MARK SCHEMES FOR THE UNITS

Unit/Content	Page
AS Preamble and Instructions to Examiners	1
G571 Philosophy of Religion	4
G572 Religious Ethics	7
G573 Jewish Scriptures	10
G574 New Testament	14
G575 Developments in Christian Theology	17
G576 Buddhism	20
G577 Hinduism	23
G578 Islam	25
G579 Judaism	29
G581 Philosophy of Religion	34
G582 Religious Ethics	37
G583 Jewish Scriptures	39
G584 New Testament	43
G585 Developments in Christian Thoughts	46
G586 Buddhism	49
G587 Hindusim	52
G588 Islam	54
G589 Judaism	58
Grade Thresholds	61

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.

AO2: Sustain a critical line of argument and justify a point of view.

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.

AS LEVELS OF RESPONSE – G571-G579

Band	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms a.c.i.q	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification v lit arg
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6-10	a basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms b att	3-4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification b att
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11-15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms sat att	5-6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified sust/just
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16-20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate g att	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point g att
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21-25	a very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms vg/e att	9-10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints vg/e att
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

G571 Philosophy of Religion

1(a) Explain the concept of 'creatio ex nihilo'. [25]

Some candidates may begin by a simple explanation of this concept and its place in theology by talking specifically about 'Creation out of nothing'.

Candidates may explain that while this is a key Christian belief it is not clear that this concept can be taken from the Old Testament. Here it is more often understood that God created the universe by crafting pre-existent material. At the beginning of the book of Genesis the phrase used of the pre-creation state is a 'formless void'.

Some candidates may discuss the extent to which this belief originated with Augustine and did not become part of official Christian teaching until the 12 century when it was defined by the fourth Lateran Council.

Those who see this concept as a support for the joining of religion and science through the big bang theory may use this belief as part of their explanation.

Some candidates may, alternatively take the approach of explaining Christian ideas about creation in general and use this as a way into explaining the concept of 'creatio ex nihilo' specifically.

1(b) 'Nothing comes from nothing.' Discuss. [10]

Candidates are likely to build their responses to this question on the work they have done in part a. For example they may agree with the quotation and argue that scripture points to pre-existent material with which God created the universe and even point to the matter crushed at the centre of a singularity being important for the scientific belief in a big bang start to the universe.

Alternatively they may point to the strong tradition in Christianity which argues that creation is exactly something coming from nothing, indeed everything coming from nothing.

Whichever route the candidates take it is important that they justify their positions and not just argue by asserting a position. In this context it is important to keep in mind that we are crediting philosophically justifiable positions and not faith statements.

2(a) Explain Darwinism and evolutionary theory. [25]

Some candidates may begin by pointing out that evolutionary theory was around in academic circles long before Darwin discussed it and that his contribution was to point to the mechanism of evolution namely the 'survival of the fittest'.

Some may explain how Darwinism was arguably inspired by the writings of Charles Lyell where, in Principles of Geology he argued that the landscape of the earth had developed through a process that involved continual small changes over long periods of time.

They may then go onto say something about the five year voyage of the Beagle and the work that Darwin did before he recognised this fact of nature that those most suited to their environment survived and spread more creatures like themselves and those least suited became extinct.

In their responses some candidates may make use of the work of Richard Dawkins in explaining and developing Darwinism.

2(b) 'The universe is too complex for evolutionary theory to explain it.' Discuss. [10]

Some candidates may recognise that question can be seen to overlap with the work they have done on the teleological argument and the question as to whether or not the complexity of the universe is so great that it needs an explanation beyond that given by Darwin.

Some may for example discuss the anthropic principle and the way it points to the arguably astronomical odds against the universe suiting human life so well and argue against something as simple as evolution being an adequate explanation of this accident in nature.

Other candidates may build on the work of Richard Dawkins and assess the view that Darwin's theories are the only conclusion that the evidence will support.

3(a) Explain the concept of 'Ideals' in Plato's writings. [25]

Candidates may begin their responses by saying that for Plato the Forms are perfect Ideals and that they are also more real than physical objects. They may point to the way the Plato saw the changing physical world as a poor, decaying copy of a perfect, rational, eternal, and changeless original. The beauty of a flower, or a sunset, a piece of music or a love affair, is an imperfect copy of Beauty Itself. In this world of changing appearances, while you might catch a glimpse of that perfection found in the Ideals, it will always fade.

Some may discuss the routes of this position in Pre-Socratic philosophy; for instance the emphasis on change in the writings of Heraclitus where they may be familiar with the view that one cannot step into the same river twice.

The world of the Ideals is therefore rational and unchanging; the world of physical objects and appearances is changeable and irrational, and only has reality to the extent that it succeeds in imitating the Ideals or Forms. The mind or soul belongs to the Ideal world; the body and its passions are stuck in the muck of the physical world. So the best human life is one that strives to understand and to imitate the Ideals as closely as possible.

3(b) 'Ideals are an illusion; we can only experience what is real.' Discuss. [10]

Candidates are likely to assess the extent to which Plato has made a case for the existence of Ideals or whether it is an elitist philosophy based on a view that only philosophers can understand the 'real' and unchanging world.

They may, for example, use their knowledge of the writings of Aristotle to support the view that there is no evidence for 'Ideals'; using this to discuss the extent to which it is true that it is only empirical evidence of which we can have knowledge.

Candidates may also make use of Aristotle's famous third man argument where he questions the origin of the form of a man. Others may point out that Plato was not really interested in the ideals behind material objects and philosophers may be taking this too far when what he really wanted to explore was the ideals which give us such concepts as truth and beauty.

4(a) Explain Mill's challenge to the Teleological argument. [25]

Candidates may begin their responses to this question by outlining one or more versions of the Teleological argument. Many will use Paley and the watch and/or the eye but all versions should be given credit. The key is that they demonstrate an understanding of the idea that if we interpret the world as being designed then we need to explore the question of whether or not there has to be a designer.

Candidates may point to Mill's work, *The Nature and the Utility of Religion* to explore his views on this subject, namely the question of believing in a good God when there are so many apparent cruelties within nature. Mill considered overwhelming evidence of cruelty in nature to far outweigh the evidence for their being a benign intelligence behind the universe.

Some candidates may discuss the evidence for this view using example such as the popular one of the female digger wasp which lays her eggs inside other insects having first paralysed but not killed them, allowing her young to literally eat their way out of a living insect.

4(b) Evaluate the claim that the universe has too many flaws for it to be designed. [10]

Candidates may come down on one or other side of this debate; the important issue is that they support their arguments with coherent discussion.

Some may for example agree with Mill, Dawkins and others that the evidence of so much cruelty in nature prohibits belief in any kind of loving God; that nature is red in tooth and claw and we have to make the best of things while we are here.

Others may use their knowledge of the theodicies created to respond to these kinds of accusations and apply them to the question of design. For example they could argue that from our perspective certain actions may seem to be wantonly cruel but that from the perspective of a designer they may be a lesser evil than the alternative.

G572 Religious Ethics

1(a) Explain what is meant by moral absolutism. [25]

Candidates could explain that moral absolutism considers that actions are right or wrong intrinsically, that consequences and circumstances have no bearing, and that moral commands are considered objectively and universally true.

The answer could include reference to Divine Command Theory, Natural Law (primary precepts) or Kant's theory of ethics with a view to defining different types of absolutism.

They may contrast moral absolutism with moral relativism.

They may use examples to illustrate their answer, perhaps from the areas of medical ethics they have studied.

1(b) 'Moral absolutism cannot be justified.' Discuss. [10]

Candidates may point to the need to have a universal truth that transcends cultures and history. They may refer to certain universal and unchanging principles such as 'do not murder'.

They may refer to the need for a set of absolutes that apply to all people regardless of where or when they live.

However, they may consider that moral absolutism cannot consider the circumstances or consequences of an action, and that moral absolutism may seem intolerant of cultural diversity and the need to accommodate different lifestyles.

2(a) Explain how Utilitarians approach the issues of war. [25]

Candidates could describe the different forms of Utilitarianism, including act, rule and preference and how they could apply to war. They may refer to Bentham, Mill and Singer. They may explain that according to Utilitarianism war is fine if it produces more pleasure or happiness than pain.

Candidates may explain that a Utilitarian may oppose war if the loss of life looks to be too great, and may even re-assess their position as the war progresses.

Responses may link Utilitarianism with the 'Just War' criterion of likelihood of success.

2(b) 'Pacifism causes more harm than good.' Discuss. [10]

Candidates could consider whether more harm than good might result from a pacifist position.

They may contrast pacifism with 'Just War' theory, or with the Utilitarian approach, and may ask whether pacifism is legitimate for individuals but different for societies.

On the other hand, candidates may argue that pacifism is a clear-cut approach and respects the 'Sanctity of Life'.

3(a) Explain the strengths of Natural Law theory.**[25]**

Candidates are not required to evaluate the strengths of natural law but rather to state and explain them.

Candidates may begin by giving an outline of Natural Law theory from Thomas Aquinas and/or its origins in Aristotle.

They may explain how Natural Law is absolutist and depends on the idea that God created everything for a purpose. They may go on to consider that Natural Law gives a clear cut approach to morality and establishes common rules.

They may consider the importance of its basic principles of preserving human life, and how these are common to all cultures. They may consider that this allows societies to have clear common rules and organise moral life.

Answers may discuss the flexibility of the secondary precepts; Natural Law concentrates on human character and it's potential for human goodness and flourishing rather than on the rightness or wrongness of particular actions.

Candidates may consider the importance of both the intention and the act.

3(b) To what extent could a follower of Natural Law accept embryo research?**[10]**

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

They may also consider that Natural Law has the primary precept of self –preservation and from this can be deduced the secondary precept 'no embryo research' as it destroys life.

However, it could be argued that the research can be justified as it preserves life by curing diseases.

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

4(a) Explain how the ethics of the religion you have studied might be applied to abortion.**[25]**

Candidates are likely to explain the main aspects of the religion they have studied, and, if using Christianity may outline the differences between the application of Natural Law and of Situation Ethics.

Candidates may explain the concept of the Sanctity of Life, and how all life is considered sacred. They are likely to apply this to the embryo and consider the question of when life begins. They may consider the views of Christian churches and the opposing views of scholars such as Mary Ann Warren and Jonathan Glover.

Candidates might also consider the doctrine of double effect and weak sanctity of life.

Responses might also consider how Natural Law looks at the act of abortion itself, without considering the situation or the consequences. They might discuss the role of the primary and secondary precepts.

They might discuss Situation Ethics and the fact that each case is unique so abortion needs to be considered in the light of the most loving thing to do in each situation.

Candidates may approach the question using the ethics of any religion.

4(b) 'Religious ethics fail to consider consequences.' Discuss.

[10]

Candidates may contrast the deontological approach of some Biblical ethics and interpretations of Natural Law with the consequentialist approach of Situation Ethics or other teleological theories.

They may consider the link between happiness/pleasure and the Golden Rule.

They may argue that Situation Ethics in some ways considers consequences, but that love is an abiding ethic in all religious ethics.

G573 Jewish Scriptures

1(a) Explain the differences between the covenants G-d made with Moses and with Jeremiah. [25]

AO1

Some candidates might begin with information about Moses and/or Jeremiah and demonstrate understanding of a feature of at least one of the covenants.

Other candidates are likely to take the opportunity to demonstrate familiarity with the actual textual material.

Candidates may take a variety of approaches as this course is open to candidates of any religious persuasion or none. Essays attempting to address the question are likely to include an explanation of the original Jewish context of Jeremiah's fresh prophetic insights and to 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 and responses are likely to try to select appropriate material from these chapters. Candidates are free to concentrate on the Decalogue rather than the whole Mosaic Covenant.

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

1(b) 'The covenants with Moses and Jeremiah have nothing in common.' Discuss. [10]

AO2

Discussions are likely to develop points made in the first part of the question but inaccurate knowledge and understanding of the texts might invalidate some arguments.

To support the stimulus statement, candidates might point out that the text of Jeremiah 31 itself encourages contrasts with the Sinai covenant and portrays the adherence of Israel to the latter in a negative light.

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

Candidates might argue that the Jeremiah covenant presupposes the continuation of previous covenants rather than intending to supersede them and that all covenants have essential common factors as part of the master plan of G-d.

2(a) Explain the role of the non-Jews in the Book of Jonah. [25]

AO1

There might be an introduction about the book of Jonah and inevitably there will be creditable story telling especially when candidates are trying to use detailed material to address the question.

Both the sailors and the Ninevites are likely to feature as non-Jews in the responses, though not necessarily in equal proportions in the explanations.

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

Candidates might show understanding that the gentiles are the catalysts not only for the sequence of events in the story but also serve to spur Jonah's realisation about the nature and character of the universal G-d and the role of Israel in the world.

2(b) To what extent is the relationship of Jonah with the non-Jews the main theme of the book? [10]

AO1

Candidates are likely to develop the information they have provided in the first part of the question as evidence to illustrate the importance of the gentiles to the plot and to the teaching of the book.

The issue is to what extent this important theme is the main theme of the book. Some candidates might advance a variety of acceptable theories about the purpose of the author and the historical context in which the book might have been written.

The specification includes both the book of Jonah and the book of Job under the theme of G-d and suffering. Jonah has the topics of obedience, the inability to hide from G-d or to resist G-d's wishes alongside the theme of the relationship with non-Jews so candidates might discuss the relative weight of any of these factors as main themes.

3(a) Explain the significance of Abraham for understanding the historical background of the Jewish Scriptures. [25]

AO1

Most candidates are likely to begin with a simple timeline approximation of when Abraham lived (about 2,000 BCE). (Some candidates might write that Abraham lived for 175 years from 1948 to 2123 after creation.)

Many are likely to explain that the story from then on is rooted in history.

Tradition and historical research suggest that the Aramaean ancestors of Israel came from the district of Ur in Sumer on the lower Euphrates river in Mesopotamia. Note that Ur of the Chaldees (Ur Kasdim) is not referred to in the set text. Genesis 12 starts after the family group had reached Haran where Terah had died and Abram (Abraham) received his call and continued the migration to Canaan from there.

There might be a variety of equally acceptable approaches to the significance of Abraham including Ramban's principle that what happened to the patriarchs was a portent or symbol for the children of Abraham.

The key areas, from the point of view of understanding the historical background of the Jewish Scriptures, might include:

- the importance of Abraham's monotheistic beliefs, his practical faith, obedience and trust in G-d
- Abraham's patriarchal role started the Jewish race and religion, including the practice of circumcision
- the blessings and covenantal promises from G-d were not only of a people but of a promised land.

3(b) How far does it matter whether or not the Abraham stories are history or myth? [10]**AO2**

Candidates probably will develop arguments from the material used in the first part of the question. They might define the purpose of and the difference between history and myth.

Responses might discuss historical and archaeological points of view, eg the extent to which sagas of patriarchs might reflect Semitic tribal movements.

Discussions might include consideration of the nature and purpose of the stories of the patriarchs as types of literature eg Abraham is the pattern of the ideal righteous man and intended as such yet the details of the contemporary setting also suggest an oral tradition of a historical figure.

Candidates are likely to home in on the phrase 'to what extent does it matter...' and some may conclude that whether history or myth all Scriptures are revealed literature.

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

4(a) Explain the significant features of the incident involving Elijah and Naboth's vineyard. [25]**AO1**

Candidates are likely to begin with an introduction about Elijah and Ahab and Jezebel in the ninth century BCE in the northern kingdom, Israel, of which the capital was Samaria. Ahab had a palace in Jezreel further north and it was next to Naboth's vineyard which Ahab coveted.

The account of the events leading to the murder of Naboth and Elijah's subsequent confrontation with the king are found in I Kings 17 and candidates are likely to take the opportunity to give details of the story with explanations where relevant.

Candidates might comment on Ahab sulking and the assumptions that Jezebel, the Phoenician, has about what kingship entails as well recounting her manipulations. The culpability of the elders and officials, the two unscrupulous witnesses and the gullible crowd point towards Israelite society becoming more corrupt and like the neighbouring countries.

4(b) To what extent does the vineyard incident show a development in Elijah's view of the role of a prophet? [10]**AO2**

Candidates might give a definition of the role of a prophet eg foretelling and forthtelling as spokesman for G-d.

Some candidates might argue that the prophets of Israel and Judah never forgot their nomadic past and their covenant commitment and were always having to meet the challenges of living in a settled agricultural environment among other nations who worshipped fertility gods.

They might refer back to Mount Carmel and Elijah's role then against idolatry and syncretism. Some might suggest that it was monolatry rather than monotheism to which Elijah was committed but there is no doubt where his loyalty lay. He had proved the G-d of Israel to be the

controller of nature and more powerful than the Canaanite Baalim and Ashtaroth, including Jezebel's Phoenician Baal, Melkart.

Discussions are likely to include reference to Mount Horeb (Sinai) where G-d was not in the wind, earthquake and fire and some candidates might suggest this experience as the linchpin of the development in Elijah's perception.

To what extent Elijah standing up to kings and asserting justice and the importance of the individual prefigures the ethical monotheism of later prophets is up to the candidates to decide. (note that the candidates do not study any eighth century prophets in depth till A2 but may have a cursory overview already.)

G574 New Testament

1(a) Explain the religious ideas of the Pharisees and their influence on Jewish life. [25]

Candidates might explain the distinctive ideas of the Pharisees in the context of first-century Judaism and their influence. They are likely to explain that Pharisee means 'separate one' etc. They were non-priestly groups found in most communities.

Key religious ideas and beliefs were centred on being pure and holy and living in full obedience of the Law to achieve a right relationship with God. Candidates might give examples of obedience to purity laws etc. or stories from the gospels of Jesus' conflict with the Pharisees. The Pharisees also believed in an after-life (unlike the Sadducees) and some candidates might explain this hope of salvation as particularly relevant in a time of oppression etc.

Their influence on Jewish life was strong because they were involved with stringently developing the oral Torah/halakha, which, for religious Jews, affects every part of life. Strictly following the traditions of the fathers reinforced religious and national identity at a time of Roman occupation so they were popular with ordinary people even if most found it difficult to emulate them. However, they had little political influence.

Some candidates might explain that after the destruction of the Temple the Pharisees were the main architects of reconstructing Judaism without a Temple.

1(b) 'Jesus died because he opposed Jewish religious ideas.' Discuss. [10]

Answers might construct a case as to why Jesus incurred the enmity of religious Jews and evaluate that evidence against other views to give a balanced argument.

An evaluation of the extent to which there might have been a plot against Jesus might focus on his teaching and criticism of the religious practices of his day. Evidence might be used from Mark 11; Cleansing the Temple/The Fig Tree etc., or, more general information about Jesus' conflict with the Pharisees, the plot to kill Jesus Mark 14:1-2, and Judas' betrayal, or, the trial before the Sanhedrin.

Other views might examine Jesus divine destiny as Son of God, righteous martyr, sacrifice and atonement etc. eg that the purpose of his ministry/death was to save rather than oppose. Or, there might be a view that Jesus death was due to political as well as religious factors.

2(a) Explain the meaning of the Last Supper in the New Testament. [25]

Explanation might begin with the various interpretations of the meaning of the Last Supper, from Mark 14:12-25.

Candidates might use material from Luke 22:7-23 as specified text, to make a comparison of the similarities. Also 1 Cor: 11:17-26 confirms the wording of Luke and adds some further meaning.

Some explanation of evidence of links with Passover might be included eg details of timing: 'On the first day of Unleavened Bread etc. (Mark/Luke) 'On the night he was betrayed' (1.Cor) Mark 14:16 states 'they prepared the Passover meal'.

The significance of the Last Supper could be shown in explanation of the different types of meal the Last Supper might have been, the prediction of the betrayal, the words of institution, the blood of the covenant, (new covenant in 1.Cor.) the eschatological reference in verse Mark 14: 25... 'when I drink it new in the Kingdom of God or Luke 22:18... 'until the Kingdom of God comes'.

2(b) 'The Last Supper was not a Passover meal.' Discuss.

[10]

Evaluation of evidence from the gospel and, perhaps, other sources, as to whether the Last Supper was the actual Passover meal. Some of the information from (a), on timing, might be used as evidence to argue both for and against the statement.

Arguments against Passover might be that there is no mention of the traditional Passover foods; lamb, herbs, etc. The timing in Mark eg the chief priests etc 'not during the Feast' Mark 14:1-2. The difficulties of the arrest and trial during the night of Passover etc. The Last supper was a regular weekly celebration in the early church not an annual one.

Arguments for Passover might be that the meal was in Jerusalem and Jews travelled to Jerusalem for the Passover. Verse 17 says they were reclining – a Passover custom. Bread and wine were Passover customs. The disciples 'prepared the Passover' in Mark & Luke.

3(a) Explain how Mark's account of the crucifixion shows Jesus to be both human and Son of God.

[25]

Candidates are asked for more than just a description of the crucifixion from Mark 15:21-41. Some explanation of the structure of the content of the account and possible reasons for Mark's presentation of the event in a certain way might be expected.

Candidates might explain how Mark shows the agony and despair of Jesus, his suffering and his humanity. Too weak to carry the cross, placed between two criminals, insulted, taunted and mocked. His final cry, 'My God, My God etc. questioning his fate. Jesus is seen to be a man suffering a cruel death.

Also, throughout the account, is Mark's revelation of Jesus as the Messiah/Son of God. Candidates might explain the significance of some of the following: the links with O.T. prophecy, Jesus as the suffering servant - references to Isaiah 53 – 'he was counted with the lawless ones (verse 28). Psalm 22- 'they cast lots', 'scorned by men', darkness. 'Eloi, Eloi...' The titular, 'King of the Jews, darkness, veil of Temple torn in two etc. The significance of the final words from the gentile Centurion 'Surely this man was the Son of God'

Some candidates might explain ambiguities about the title Son of God

3(b) 'Mark's account of the death of Jesus is not concerned with historical accuracy.' Discuss.

[10]

Candidates might evaluate Mark's purpose in his portrayal of the crucifixion as to reveal the Messianic secret/ link the event to the Old Testament/prove Jesus to be the Messiah/ Son of God/blame the Jews/create a dramatic climax to his gospel (as precursor to the resurrection?).

Some might comment on Mark's reliance on Scripture rather than eyewitness account as evidence that he was more interested in the theology than the historical accuracy of the event.

However, crucifixion was a real Roman death penalty, there is plenty of evidence in the text of Jesus' agony and suffering and humiliating death. The final words from the cross and his despair in questioning God are plausible as are quotations from Scripture. The mockery and taunting are further evidence of the rejection of Jesus by the crowd and the chief priests.

A balanced view might be that Mark is concerned with historical accuracy but there is a strong case that theology dominates his account.

4(a) Explain the issues concerning the long and short ending of Mark's Gospel. [25]

Candidates might explain the manuscript/textual traditions for the long and short ending of Mark and views on whether there is a lost ending of Mark.

Explanation might include the issue of whether Mark intended to end the gospel at 16:8 and the various arguments and debates about this which include the unexpectedness of the ending, the final note that the women were too afraid to tell anyone' and the expectation of a risen Christ.

Discussion of the longer ending might include explanation about the question of authorship and the question of whether it is an attempt to reconcile the ending of Mark with that of Matthew and Luke.

4(b) 'The Resurrection is as important in Mark as in the other gospels.' Discuss. [10]

There are a number of ways to approach this evaluation, all equally valid.

Answers might contain evaluation of both endings of Mark or just the short one. Comparison and evaluation might be made with Matthew or Luke or both.

Candidates might offer evidence that, theologically, Mark's gospel does establish the fact of the risen Christ in the scene with the women at the tomb. In the longer ending many elements are present which appear in Matthew and Luke.

However, Mark's narrative even with both endings is very short compared to that of Matthew or Luke and the other gospels give evidence of a bodily resurrected Christ in fulfilment of Scripture and his own prediction.

The final assessment might revolve around whether the short ending of Mark is seen to be a satisfactory one and/or whether the longer ending is seen to be contrived and of less importance than Matthew or Luke's account.

G575 Developments in Christian Theology

1(a) Explain Aquinas' teaching on God's relationship to angels and humans. [25]

Candidates may explain that Aquinas' teaching on angels illustrates the idea that something which has an imperishable body does not need to acquire knowledge because its intelligence is fully actualised.

They may go on to explain how angels differ from God. As angels have souls they position themselves in particular places, unlike God who is the only fully actualised being and exists in all places and all times. The question is therefore how angels differ from humans and other types of creatures. Although angels were created having the disposition to love God that does not mean that they automatically love God. Humans on the other hand have vegetative and appetitive souls in addition to a rational soul so when they die they undergo a substantial change.

1(b) 'Belief in angels is irrational.' Discuss. [10]

Some candidates may agree that the existence of intermediary beings is irrational. They might argue that such a notion causes ontological as well as teleological problems. If something is neither finite nor infinite then the nature of its existence is only possible if there is a finite/infinite realm of existence for which there is no coherent account. Candidates might question what it means to be an incorporeal being which is similar to being human but different. Likewise many might feel that if angels act as intermediaries, then the role of Christ as mediator is severely diminished.

On the other hand some candidates might argue 'being' covers a wide spectrum of possibilities. Contemporary quantum science allows for a more flexible understanding of existence in which 'intermediary' beings such as angels is not irrational (even if, in fact, it is untrue). Some might argue that the Bible supports the existence of angels as mediators of revelation.

2(a) Explain Cone's teaching on Jesus as saviour. [25]

Candidates may explain Cone's concern that the Jesus of history should not be divorced from the Christ of faith, the reason being that as revelation is historical then to do so is to undermine the soteriological purpose of the incarnation.

Candidates may wish to look specifically at Cone's soteriological explanation of what it means to claim belief in the 'Black Christ'. They may explain this as an expression of Jesus who, in siding with the oppressed, reveals himself as the God who acts against injustice. As Cone says, 'the meaning of Jesus is an existential question. We know who he is when our own lives are placed in a situation of oppression and we have to make a decision for or against our condition'.

2(b) To what extent is Cone's view of Jesus is too political? [10]

Some may argue that Cone has made Christology too political. They may wish to argue that there are many other Christological titles which indicate different roles of Jesus (eg. the Lamb of God, Son of Man, the Stone etc). Furthermore they might argue that the 'Black Messiah/Christ' is unbiblical and has imposed Cone's particular political agenda on Jesus who was essentially apolitical.

On the other hand candidates may argue that Jesus did have a political role by siding with the oppressed and coming into conflict with the authorities. Some might wish to develop this more with reference to Jesus' teaching on justice and the challenge of the Kingdom to the status quo.

Part 2

Answer **one** question from this part.

3(a) Explain the organisation and purpose of base communities. [25]

Candidates might begin by explaining the historical reasons why base communities developed in Latin America in the 1950s. They might refer to extreme poverty, the rise of communist groups and success of protestant churches acting as catalysts to parish priests to re-think their pastoral role and their desire to attend to the practical needs of the poor.

Candidates might explain how base communities act as cells within a parish in which a small number of people meet to 'review' the week, raise social and political problems which face the community and reflect how these might be tackled by reading reflection on the Bible.

Some may wish to show how the three mediations work in practice in the base community.

3(b) Assess the view that base communities pose a real threat to the Church. [10]

Some candidates may agree that the base communities deliberately seek to challenge official 'religion' and to develop a new ecclesial theology founded on secular and sociological principles. They might support this by referring to the controversial use of the term 'the people's church' (*iglesia popular*) first used at Medellin which wanted to challenge the fossilised role of the Church which had failed to meet the needs of the people.

On the other hand some may argue that very few of the Catholic theologians wished to undermine the Church but rather to re-awaken its social responsibility to the oppressed. They might argue that like Amos or Jesus' Cleansing of the Temple, the challenge was not to destroy but to move the focus of the Church back to orthodoxy.

4(a) Explain how the idea of the hermeneutical circle is used in liberation theology. [25]

Candidates may wish to begin by defining the 'hermeneutic circle' as the use of the Bible in the process of reflecting upon a given situation. They might explain that this can be thought of as the dialectical interplay between exegesis (provided by the theologian) and eisegesis (provided by the experience of the poor/oppressed/non-theologian).

Some may wish to illustrate how this works with particular reference to passages such as: Exodus 3:7-8 where the cry of the oppressed Israelites is a prototype for the poor of Latin America; prophecy and justice (Amos 8:5-6; Micah 2:2, Isaiah 3:14-15); the rejection of

'religiosity' (Amos 5:21-25, Hosea 6:6); the suffering of God with the poor (Luke 4:18-19; 6:20-24); judgement of those who have spurned and exploited the poor (Matthew 25:31-46); those who sacrifice themselves as martyrs (Matthew 5:11-12; 16:24-25).

Some may refer to the second mediation and its place in the base community where the hermeneutical circle is part of the process of reviewing the week and the challenges to the community.

4(b) 'Theology should be done by experts not ordinary people.' Discuss. [10]

Some candidates might agree that theology and in particular Biblical interpretation requires a lot of knowledge and understanding of texts and doctrine in order to develop and explain complex ideas. They may go on to say that the dangers of eisegesis is that it gives equal weighting to experience as to exegesis which is wrong; eisegesis is too subjective and uncritical.

On the other hand candidates might argue that so-called experts can be too cerebral and view theology as an academic exercise, whereas its real purpose is to reflect on experience and what this means in terms of God's purpose, love and justice.

G576 Buddhism

1(a) Explain the origins of the monastic sangha. [25]

Candidates might explore the history of the shramana movements within India as the historical fore-runner of the monastic sangha within Buddhism.

Candidates might explore the Buddha's role in establishing the early patterns and rules of the sangha, such as the rainy season retreats, and the vinaya rules.

Candidates might explore the motivation of early members of the sangha in wishing to follow the example of the Buddha.

Candidates might explore the ways in which the early sangha was supported, or the establishment of vinaya rules, though this is not expected.

1(b) 'The monastic lifestyle is more suited to men than women.' Discuss. [10]

Candidates might argue that the solitary lifestyle followed in the early sangha might be more suited to men, who perhaps are better able to protect themselves from physical danger.

Candidates might explore the difficulties faced by bhikkhunis, such as gaining alms, before reaching their conclusions.

Some candidates might explore whether the answer would be different at different periods in history, or within different countries.

Some candidates might consider whether adaptations to the monastic lifestyle in the West have made things easier or worse for women.

2(a) Explain the relationship between kamma and nibbana. [25]

Candidates could outline the nature of nibbana as liberation from the cycle of samsara, and being able to perceive the world as it really is.

Candidates might explore the nature of kamma as the system of cause and consequence which drives the samsaric process.

To achieve the highest levels candidates will need to outline the relationship between kamma and nibban, for example by exploring whether positive kammic consequences lead to nibbana.

Some candidates might consider whether Buddhists aiming for nibbana should try to achieve positive kamma, or whether all kamma is a result of attachment which Buddhists should be avoiding.

2(b) To what extent does belief in kamma force Buddhists to behave morally? [10]

Candidates might argue that since kamma entails that every action has a reaction it does force Buddhists to behave morally.

Candidates might argue that free-will is maintained within Buddhism, since people are free to choose to behave immorally if they are prepared to accept the consequences.

Some candidates might explore the nature of free-will and determinism within Buddhism before reaching a conclusion.

3(a) Explain how the Tibetan wheel of life illustrates the cycle of dependent origination. [25]

Candidates might outline the pictures surrounding the wheel of life in order to illustrate their response, but are not expected to know or outline every picture.

Candidates might explore specific parts of the cycle of dependent origination, for example how the sense experiences lead to grasping, or how grasping leads to rebirth.

Some candidates might explore how the other parts of the Wheel indicate the consequences of the cycle of dependent origination, for example positive or negative rebirths.

3(b) 'Dependent origination is too complicated for most Buddhists to understand.' Discuss. [10]

Candidates might argue that the cycle of dependent origination is complicated, and that many Buddhists probably have only a limited understanding of its operation.

Candidates might argue that a full understanding of the cycle is crucial if the cycle is to be broken and nibbana achieved.

Candidates might explore the aims of Buddhists, and explore whether those aiming for a better rebirth need to understand the cycle fully, or whether a more limited understanding is enough at that stage for them to begin the Buddhist path.

4(a) Explain how Buddhists might follow the Four Noble Truths. [25]

Candidates might explain the Four Noble Truths, however a good response will go beyond a description of the Four Noble Truths to address the question.

Candidates are likely to focus on the Fourth Noble Truth, and explore the guidance provided within the Eightfold Path.

Candidates might give examples to demonstrate the effect of the Four Noble Truths on the life of a Buddhist, for example how following Right Livelihood might affect the work chosen by a Buddhist.

4(b) To what extent is the third noble truth more important in determining Buddhist behaviour than the other three? [10]

Candidates might argue that knowing that dukkha can be stopped directly affects Buddhist behaviour, because it provides the impetus for Buddhists to search for, and follow, a path to nibbana.

Candidates might argue that the Fourth Noble Truth has a more direct impact on behaviour since it provides specific moral guidelines.

Candidates might explore whether the philosophy behind the truths is of more importance in determining behaviour than the moral guidelines themselves.

G577 Hinduism

1(a) Explain the importance of the Vedas for Hindus.

[25]

Candidates might explore the origins, structure and contents of the Vedas, but will need to address their importance to access the higher levels.

Candidates might explore how the Vedas provide the philosophical backbone to most Hindu traditions, even when not directly referred to by lay Hindus.

Candidates might explore how aspects of the Vedas are used within worship, or as the focus for meditation by many Hindus.

1(b) To what extent might the Vedas be considered the foundation of Hindu theology?

[10]

Candidates might argue that the Vedas are some of the earliest Hindu scriptures, and therefore must be the foundation of Hinduism.

Candidates might explore areas of the Vedas which directly feed into modern Hindu traditions, for example the Gods who are still worshipped, or the concepts of *rta* and *dharma*.

Some candidates might argue that Indus Valley might be an earlier foundation for Hinduism, and explore which they believe has most significance.

2(a) Explain the origins of the varnashramadharma system with reference to the Purusha Sukta.

[25]

Candidates are likely to give a brief outline of the Purusha Sukta, though they must go on to relate it directly to varnashramadharma to access higher levels.

Candidates might briefly outline the system of varnashramadharma, and explore whether the current system is still represented by the account in the Purusha Sukta.

Candidates might explore whether the Purusha Sukta describes the roles assigned to each individual, and indicates that they should be inherited or whether it might be used to describe roles given according to talent.

2(b) 'The Purusha Sukta is just a myth.' Discuss.

[10]

Candidates might explore whether the Purusha Sukta was an explanation for a system already existing, or whether it provides the divine origin for the system.

Some candidates might explore whether the explanation of the system within the Purusha Sukta now means that the system cannot be changed or abandoned.

Some candidates might explore whether the account has less power if it is myth or whether the power of the message still retains strength.

3(a) Explain why Hindus might worship Ganesha. [25]

Candidates are likely to explore some of the stories and characteristics of Ganesha, but these must be related to why Hindus worship him to access higher levels.

Candidates might explore his role as remover of obstacles and explore why he is worshipped prior to the worship of other deities.

Candidates might explore his power over demons, and explore the nature of worship for protection of danger.

3(b) 'Ganesha is worshipped first, so he must be the most important deity.' Discuss. [10]

Candidates might argue that since Ganesha is worshipped first to remove obstacles, then without worship of him other worship might be less efficacious, and thus in some senses perhaps he is most important.

Other candidates might argue that since worshippers then go on to worship their 'main' god, than this god is more important.

Some candidates are likely to explore whether the response will vary according to the beliefs and attitudes of the individual.

4(a) Explain the relationship between Brahma, Vishnu and Siva. [25]

Candidates are likely to outline the nature of the Trimurti, as a description of the most important roles of Brahman, creation, preservation and destruction.

Candidates might explore how the three gods work together to produce a cycle, mirrored in the cycle of samsara, where the world is created, preserved and protected, evil is destroyed to allow the creation of good, and finally the world is recreated.

Some candidates might explore whether the three gods are merely aspects of Brahman personified.

4(b) 'Brahma is the least important member of the trimurti.' Discuss. [10]

Candidates might argue that as the creator Brahma is the most important God, for without him no world would exist to be preserved or destroyed.

Candidates might argue that Brahma's job has now been completed, so for practical purposes and worship either Vishnu or Siva are now more important.

Some candidates might explore whether since all three are aspects of Brahman assigning one greater importance is possible.

G578 Islam

1(a) Explain the importance of the teachings in Surah 96 for Muslims. [25]

Candidates might begin by identifying the first five verses of Surah 96 as the initial command from Jibrail to Muhammad ﷺ to 'proclaim in the name of thy Lord....' (or equivalent paraphrases of the 'Iqra' command). Some story telling of the incident in the cave on Mount Nur is inevitable and worth some credit.

Candidates who focus on the importance of the teachings for Muslims might also use the opportunity to demonstrate familiarity with, and exegesis of, the actual set text. For example, candidates might point out that from the very start the message revealed to Muhammad ﷺ centres on Allah the Creator, which is the very heart of Islam, the monotheistic belief in the one compassionate creator God.

Some candidates, having studied the compilation of the Qur'an, are likely to be aware that there was an interval or a break (fatra) before the next verses were revealed; but this is not essential for full marks. Candidates might explain that the importance for Muslims is the continuation of the theme- that the main obstacle to the delivery of the message is human waywardness in turning away from the path and in misleading others.

Some responses might explain the importance in terms of revelation and demonstrate sensitivity to the Muslim respect for the teachings as the words of Allah. Candidates might explain that the importance for Muslims is not simply the theological content of the message but the challenge to respond in submission and adoration.

1(b) 'Surah 96 would make a good introduction to the study of Islam.' Discuss. [10]

AO2

Candidates are likely to develop points made in the first part of the question and might point out that verses one to five are thought to refer to the incident in Cave Hira at the start of the revelation of the Qur'an to Muhammad ﷺ.

Some candidates might use the contents of Surah 96 to discuss how far it is a synopsis of the message of the Qur'an. Others might consider the purpose of the study and whether the students are Muslim or not before concluding about the extent to which Surah 96 is a good introduction to Islamic belief and practice.

Candidates are free to choose any appropriate arena for the debate. For example, some might argue in favour of Al-Fatihah –Surah 1, which is a set text, as 'a good' - in fact, 'better' - introduction on the grounds that the compilers were inspired to use it as 'the opening'.

2(a) Explain the theological significance of the shahadah. [25]

AO1

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

Candidates might give details of the usage of the shahadah eg 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 some candidates are likely to demonstrate understanding of the credal function of the shahadah and the beliefs it contains.

Such candidates might 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 ﷺ.

2(b) 'The shahadah is the most important of the five pillars of Islam.' Discuss. [10]

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.

3(a) Explain the process by which the Surahs were collected and the Qur'an compiled. [25]

AO1

Responses are likely to demonstrate understanding by selecting significant parts of the process:

Eg the original revelations on Mount Nur etc., the learning by rote by followers, the writing on scraps of paper, leather, bone and pottery.

Candidates might give some account of the collection being overseen by Muhammad ﷺ and kept in Hafsa's chest. In 631 CE Muhammad ﷺ sorted the revelations into Surahs (some by date and some by theme) but died before the 114 were sorted into chronological order.

Zayd ibn Thabit by order of Abu Bakr two years later compiled the official version of the Qur'an/ 652 CE.

Uthman ordered another because of variants in circulation from professional reciters who had learnt the whole Qur'an from Muhammad ﷺ but without chronology/ Uthman organised the Qur'an in order of length except Surah 1 /etc.

3(b) 'Islam could not exist without the Qur'an.' Discuss. [10]**AO2**

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

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

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

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

4(a) Explain the significance of Salat-ul-Jumu'ah for the Muslim community. [25]**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 scripts addressing the question are likely to concentrate on the distinctive features of Salat-ul-Jumu'ah. 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.

Responses are likely to address the question by exploring the importance in strengthening Ummah eg 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 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.

4(b) 'All true Muslims should go to Friday prayers at the mosque.' Discuss. [10]**AO2**

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

Many candidates might 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 to shorten prayers when travelling and when in danger. Prayers also can be combined as Muhammad ﷺ 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 candidates are likely to comment on the importance of niyyah, intention, in Islam.

G579 Judaism

1(a) Explain the principal differences between the Jerusalem and Babylon Talmuds. [25]

Candidates may approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this argument, candidates may approach their answer by outlining the principal features of each Talmud and then engaging in comparison or the answer may be comparative throughout; either approach is suitable.

Candidates may begin by setting the context of the Talmud – that it is a record of rabbinic discussions pertaining to Jewish law, ethics, customs, and history. They may outline the two components of the Talmud – the Mishnah and the Gemara.

Candidates may describe and explain the different dates of the two compositions, the different places of origin, the different contexts and contents of the Talmuds, and the different authority given to them today within the Jewish and/or academic community.

In explaining the historical context of the Jerusalem Talmud (Talmud Yerushalmi) candidates may draw upon the fact that the Talmud was compiled in the academies of northern Palestine and reached its final form around 400 C.E. Candidates may state that the final redactor of the Talmud Yerushalmi is unknown and relate this to the wider historical context. They may state that the Talmud is written largely in a western Aramaic dialect and that this differs from the Babylonian Talmud. They may state that the Talmud covers 39 of the 63 tractates of the Mishnah.

In explaining the Babylonian Talmud (Talmud Bavli) candidates may explore the point that tradition ascribes the compilation to two Babylonian sages Rav Ashi and Ravina by 500 CE, although redaction may have continued after this date. They may comment that this text is written in both Hebrew and Aramaic and that it is longer than the Jerusalem Talmud, going on to describe the differences in content and context between the two Talmuds.

Candidates may outline how the Talmud is viewed by modern Judaism and compare and contrast these approaches and their validity for the 21st century.

Some candidates may comment on the actual content of the two versions of the Talmud and cover such areas as: the religious laws, that they are compilations, that they include Hagaddah, Mishnah and Gemara.

1(b) 'Something written by humans cannot be the word of G-d.' Discuss. [10]

In considering this argument some candidates may say that, in so far as the Talmud contains the Oral Torah, then the Talmud as well as the Torah are from G-d. Some may consider the idea that the rabbis who wrote the text were inspired by G-d to do so and that the text, therefore, has divine authority. Others may draw upon the fact that Talmud is human discussion/interpretation and, as a result of a process of oral tradition which has been redacted, cannot be seen as propositional revelation. Candidates may explore the relevance of this question for the 21st century and discuss the different interpretations of the Torah and Talmud within modern Judaism. Expect the candidate to develop discussion from part (a); however, this is not essential.

2(a) Explain the importance for Jews of observing the Sabbath as separate from the rest of the week. [25]

Candidates may approach this question by outlining the historical context of Sabbath and then comparing and contrasting Sabbath within 21st century Judaism. Candidates may focus only on the relevance of this celebration for modern Judaism; either approach is valid.

Candidates may explain the etymology of the word Sabbath and that the Hebrew verb can be translated as 'to cease'; they may then explore how this relates to the question and the importance of 'separation' through ceasing of action/work. Candidates may explore the biblical references to the Sabbath (such as Genesis 2:1-3, Exodus 20:8) and/or expand the concept of 'holiness' and 'separation' and G-d as creator and Holy One.

They may explore and expand the idea that the Sabbath observances and liturgy are designed to capture this day of 'holy time'. They may argue that Sabbath through enshrining the whole Jewish concept of separation remembers G-d's gift and is a sign of the covenant relationship. Candidates may consider the symbolism of the Havdalah candle, the wine and spices, roles of the parents etc and explain their importance within the festival. They may also explore the different ways in which this festival is interpreted and the status given to it within different divisions of modern Judaism, although the latter is not necessarily required.

2(b) 'Celebrating the ending of the Sabbath is as important as celebrating its beginning.' Discuss. [10]

The question requires candidates to consider the importance of the Havdalah service and that although a day of rest is essential and was ordered by G-d, the instruction to work and provide for oneself and one's family must also be observed.

Candidates may develop concepts raised in part (a) but develop them using AO2 argument and analysis. Discussion may draw upon the fact that Shabbat cannot be celebrated continuously. Candidates may outline the features of celebrations which begin and end the festival and compare and contrast their importance, role and theological interpretation. Candidates may conclude that all aspects of the festival day are important or may conclude, with argument, that the beginning or end is more important.

3(a) Explain what is meant by halakhah. [25]

Candidates may start an approach to this question by outlining the etymology of the word- that it is derived from the Hebrew verb 'to go/to walk' and thus is often translated as 'walking with G-d'. Candidates may then go on to explore how the importance of halakhah is living a life as close as possible to G-d's wishes, following the mitzvot and loving G-d and others. Candidate's answers may show breadth or depth; both approaches are equally valid.

Candidates may explore how halakhah provides a link from the Judaism of antiquity to modern Judaism. They may comment that halakhah consists of mitzvot from the Torah, those laws instituted by the rabbis, and long-standing customs. A discussion whether these all have the status of Jewish law and the differences in the way they are applied may be undertaken. Candidates may also explore how many of the 613 mitzvot from the Torah cannot be observed within modern Judaism - for example, those laws which relate to sacrifices and offerings.

Candidates may argue that halakhah, when properly observed, increases a person's spirituality; it turns trivial, mundane acts, such as eating and dressing, into acts of religious significance. Through keeping kosher, for example, lighting Shabbat candles, or saying grace after meals,

people are constantly reminded of their relationship with G-d. Candidates may explore how halakhah is, therefore, the basis of Jewish life and worship; it is devotion to G-d.

Candidates may also argue that the status and interpretation of halakhah within the orthodox and reform communities is understood differently. They may note that some Jews today may reject the notion of Jewish law as binding, rather regarding halakhah as spiritual guidance for Jewish living. They may consider the degree to which halakhah can be regarded as a living tradition which can be adapted in order to meet the needs of contemporary believers. Answers may include examples from Jewish life, either historical or contemporary, to demonstrate halakhic living.

3(b) 'A truly Jewish life is lived by loving G-d, not observing mitzvot.' Discuss. [10]

The question requires candidates to consider the importance of the mitzvot, but also the importance of the idea of loving G-d.

They are likely to respond that a person can only truly love G-d by living according to the mitzvot but will probably also consider that not all Jews do follow them and question whether they can still be said to be loving G-d. Answers are likely to develop concepts raised in (a) but to develop them using AO2 argument and analysis. As (a) candidates may draw upon differences in the status of halakhah within different traditions and formulate an answer around discussion of interpretation and status. They may also raise the notion that not all mitzvot can be carried out today and as such argue whether this suggests that halakhah is a redundant or necessary part of belief.

4(a) Explain the importance of the Yom Tovim. [25]

Candidates may outline the features which categorise the Yom Tovim from the minor festivals and the reasons and purpose for observing the Yom Tovim. Candidates may choose to answer this question by focusing on each of the Yom Tovim in turn and explaining the historical background, theological importance and how they are celebrated today etc., or they may focus on more general discussion; candidates may, therefore, adopt either a thematic or chronological approach to the question.

Candidates may explore how the Yom Tovim or High Holy Days are seen as fulfilling the mitzvot for their observation as well as marking and recalling important events. They may make a distinction between Sabbath and the 3 Pilgrim festivals of Pesach, Shavuot and Sukkot which are categorised by rejoicing/ceremonial meals, special prayers and synagogue services, and customs related to the subject of the festivals, with the different nature of Rosh Hashanah and Yom Kippur as festivals of a solemn nature. Candidates may go on to explore the differences between the minor and major festivals in that the latter are commanded in the Bible etc. Reference to the historical setting of the festivals and their observance throughout history may also be commented upon. Candidates may explore the different ways in which these festivals are interpreted and the status given to them within different divisions of modern Judaism. They may conclude that Sabbath, Rosh Hashanah/Yom Kippur and the Pilgrim festivals are all to be considered Yom Tovim due to their being major festivals stipulated in the Torah or they may limit discussion to the High Holy Days/Days of Awe only.

4(b) To what extent are the festivals in the Torah more important than the Rabbinic festivals? [10]

Answers should go beyond the discussion of part (a) and, depending on the approach taken, consider the three Pilgrim Festivals and/or Sabbath as part of the Torah ordinances.

In relation to Rabbinic festivals, candidates might consider Purim and Hannukah or more modern festivals such as Tu B'Shevat and Yom Hashoah. Candidates may outline the historical context of these festivals, their relevance to 21st century Judaism, how they are celebrated etc.

Candidates may conclude that as the festivals of the Torah are ordered by G-d they are naturally more important. However, they may show that modern festivals such as Yom Hashoah are more relevant for modern Judaism. Candidates may also consider how these festivals are celebrated, and their importance, within different divisions of modern Judaism.

Band	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: center;">a.c.i.q</p>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <p>v lit arg</p>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6-9	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms <p>b att</p>	4-6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification <p>b att</p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10-13	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p>sat att</p>	7-8	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <p style="text-align: right;">sust/just</p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	14-17	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p>g att</p>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <p>g att</p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	18-21	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>vg/e att</p>	12-14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <p style="text-align: right;">vg/e att</p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

G581 Philosophy of Religion

1 Critically assess the philosophical problems raised by the belief that God is Omniscient.

[35]

AO1

Candidates may begin by placing this particular aspect of beliefs about God within the general discussion about God's attributes, briefly discussing the context of believing in a God who is Omniscient, omnipotent and omnipresent.

They may then go on to explore the meaning of omniscience, discussing what it might mean to know everything, possibly unpacking the biblical notion of God being intimately involved throughout His creation, having limitless knowledge of all that exists within and because of his creative act.

Credit may be given to those candidates who use this question to discuss the problem of evil provided their discussion is put forward in the context of 'omniscience' and is not just a general problem of evil response.

They may then raise questions from a number of philosophical positions; for example they may discuss the status of future knowledge within this understanding of God's attributes. Some may make use of their knowledge of Boethius and talk of God's knowledge not being future but being eternally present.

Others may raise question of what it might mean for humans to be genuinely free in a philosophical sense if God knows all we are doing and all that we will do.

AO2

Some candidates may evaluate this concept by exploring what kind of knowledge God can be said to have; unpacking some of the philosophical ideas present in any discussion of God's knowledge such as the idea of knowing eternally.

Others may look at the idea that if God knows how we will behave in any given situation and that he does not stop us from acting immorally should he not in fact be held at least partly responsible for our actions.

This may lead some to assess the extent to which believers can hold the view that they are free agent before God as some would argue that God's foreknowledge holds within it aspects of predestination.

Any valid and relevant approach should be given credit provided the assessments are justified and not just asserted.

2 Evaluate the claim that belief in miracles leads to a belief in a God who favours some but not all of his creation. [35]

AO1

Some candidates may begin by looking specifically at the problems involved in defining miracles. For example they may use the definition made famous by David Hume, namely that they are a violation of the laws of nature. They may also be aware that Keith Ward describes this definition as unhelpful in the sense that it implies that there is something wrong with believing in miracles.

Others, recognising that the question is similar to one of the problems raised by Maurice Wiles, which raises questions about either the power of God or the goodness of or indeed both. If God is willing to intervene to help some who suffer, say for example in Lourdes, why does he not intervene in places such as Darfur.

Another aspect of this question that candidates may explore is the idea of God answering prayers through miracles which, if they are to be believed, paint God as both arbitrary and biased.

Others may use other examples of types of miracles to argue that God may be in fact using nature to help rather than violating the laws of the universe. For example it is arguable that God used natural means to help the Hebrew slaves leave Egypt and to guide them through the desert.

AO2

Candidates may begin by agreeing with the view put forward by philosophers such as Maurice Wiles and assess the kind of areas which would support his argument; for example, developing an assessment of whether God is capable or willing to help in situations such as Darfur.

Alternatively, candidates may argue that this discussion depends on an anthropomorphising of God, namely the suggestion that He would approach these issues the way a human being would. They could then evaluate the extent to which this is a reasonable approach to trying to understand the mind of God.

It is important that any assessment focuses on the issue of whether or not belief in miracles does lead to this understanding of God and that the essays do not just become a general account of whether or not there are such things as miracles.

3 Evaluate the claim that there can be no disembodied existence after death. [35]

AO1

Candidates may begin by approach this question either from the issue of what we mean by existence after death or from the question of what we would mean by disembodied existence. An explanation of both these concepts is necessary for a full answer to this question.

Some may, for example, explore the issues surrounding the question of mind body identity and its effect on a belief in disembodied existence. Candidates need to be careful how they use the work of various scholars in this area. For example candidates may recognise that Richard Dawkins could be used to explain why any form of life after death is unlikely embodied or disembodied.

However John Hick cannot be used as he is specifically arguing for an embodied existence post mortem. He is in fact trying to support the Christian creed which expressly holds the view that human being will have a bodily resurrection.

To fully answer the question they would have to look at scholars who have argued for a spiritual/soul survival of death without the need for a body. They may for example explore the work of any of several dualists from Plato onwards.

AO2

Having laid out the problems involved in this question and some of the writers who may be consulted, answers will depend on the area candidates argue is most relevant to this question, from their own studies.

Some may for example focus much of their assessment on the thorny issue of identity and what would 'I' need to be in order to have some kind of existence after death where I have no body but could still be recognised at least to myself as me.

Others, who have spent more time on the issue of whether or not there can be any kind of life after death may approach their evaluation from the point of view of Dawkins or Hume assessing the legitimacy of drawing conclusions based entirely on empirical evidence.

4 Critically assess the views of Paul Tillich on religious language.**[35]****AO1**

Candidates may begin their responses by explaining what is generally understood by the nature and problems associated with religious language. Some may take the opportunity to try writing their 'religious language' essay which could focus too much on verification or falsification or even analogy. However to gain more than a general topic grade the bulk of the essay must address the views of Paul Tillich.

Candidates are likely to recognise that Tillich's main contribution to the debates in this area was to develop our understanding of the use of symbols when trying to describe God.

Their explanations are likely to explore his belief that it is religious symbols which communicate the most significant beliefs and values of humanity. He would argue that when trying to put difficult concepts into words we are most successful when we use symbols. However it is important to keep in mind that the meaning attached to symbols is culturally dependant.

Tillich also recognised that the meaning of symbols can change over time and even be lost entirely. Candidates may explain that in searching for understanding different generations may interpret the same symbols in different way. The genesis myths for example may still be held by creationist to be literal in some sense while most would agree that the myths have symbolic content but no place in history.

AO2

In critically assessing these views candidates may argue that Tillich was successful in using symbols to further the ability of religious language to express religious beliefs meaningfully and point to the use of symbols in religions they know; water in Christian baptism or the Stupa in Buddhism.

Alternatively they may use their knowledge of the scholars such as those in the Vienna Circle to assess Tillich's work as pointless arguing that all attempts at religious discussion is by its nature meaningless.

As with the AO1 though, whichever route they take, it is important that they address the central issue of the question and not just fit a general religious language response into a Tillich first and last paragraph.

G582 Religious Ethics

1 To what extent is ethical language meaningful? [35]

AO1

Candidates might consider what is meant by the word 'meaningful' according to the approaches of cognitivists and non-cognitivists in meta-ethics.

The might consider whether moral statements can be described as true or false, and whether they are subjective or objective. They may demonstrate knowledge of the different interpretations of ethical language.

Some answers will probably make reference to the views of well known thinkers such as Moore, Pritchard, Ross, and Ayer.

AO2

Candidates may analyse the views of different scholars on this question and whether 'meaning' means the same to all of them.

They could assess the strength of the claim in this question, and argue it either way. They may wish to compare ethical language with other forms of language.

2 'Utilitarianism is not the best approach to environmental issues.' Discuss. [35]

AO1

Candidates might explain Utilitarianism perhaps in terms of Bentham, Mill, Singer, and the main types of Utilitarianism eg Act, Rule, Preference. They may explain Utilitarianism as consequentialist and democratic.

They may then apply this to environmental issues eg pollution, deforestation, global warming.

They may contrast this with other approaches to the environment eg religious ethics, deep ecology and the Gaia hypothesis.

AO2

Candidates may consider whether Utilitarian principles are the best way of approaching the environment or whether they agree with the question.

They might wish to consider the usefulness of Utilitarianism in considering the long term consequences of environmental policies on people.

Responses might consider how the majority may benefit, and who the minority are here and how they might suffer. They may introduce Singer's ideas that animals need to be considered not only humans.

They may look at the intrinsic value of the environment as opposed to the instrumental value.

3 Assess the view that conscience need not always be obeyed. [35]**AO1**

Candidates could assess the tensions between individual conscience and moral absolutes, religious teaching or laws, and consider whether it is always necessary to follow conscience.

Candidates could explain the different approaches to conscience eg Aquinas, Butler and Newman as opposed to Freud, Fromm and Piaget. They could examine how each scholar argues for the need – or not – to obey conscience or the reasons for following it.

AO2

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

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

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

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

4 'Some ethical theories are of more help than others when making decisions about sexual issues.' Discuss. [35]**AO1**

Candidates may include any of the issues surrounding sexual ethics such as premarital and extramarital sex, and homosexuality. They may focus on one sexual issue or consider more than one in order to assess the help they may give when making decisions.

They are likely to examine various ethics theories in order to look at different approaches to sexual ethics eg Kantian ethics, Natural Law, Utilitarianism etc.

They may consider whether sexual morality is a private affair.

AO2

Candidates may say that it depends on what aspect of sexual ethics is being debated as to whether ethical theories may offer any help.

Candidates may introduce the idea of private versus public morality. They may wish to consider how far sexual morality affects the lives of others.

They may assess the usefulness of the various ethical theories when considering the rights and wrongs of sexual ethics. They may consider for whom the ethical theory might be helpful – the individuals concerned or society as a whole.

They may wish to examine a religious view or consider the role of conscience.

G583 Jewish Scriptures

- 1 To what extent does Hosea chapters 1-3 and 14 contain the same themes as the book of Amos? [35]

AO1

Candidates might begin by placing both prophets in the eighth century BCE in Israel, the northern kingdom, at the time of Jeroboam II.

They might give an account of Hosea's domestic turmoil which he used to illustrate the unfaithfulness of Israel to the G-d of covenant love (hesed). Even Gomer's three children are given symbolic names: Jezreel; Lo-ruhamah 'no more mercy'; Lo-ammi 'not my people'. Hosea takes back his wife (or buys back from slavery [accept ch 3 ident.]) to reflect the cycle of adultery, judgement, tenderness and restoration.

Candidates might use the opportunity to summarise the content and identify the themes of the book of Amos. In the prosperous reign of Jeroboam II, contemporary life was full of corruption. There was social injustice but also hypocritical worship, particularly at the royal sanctuary at Bethel, which was one of the two shrines where the first Jeroboam had set up calves (or cherubim) for the then newly divided kingdom to replace the need to journey to Jerusalem.

Most candidates are likely to concentrate on selecting scriptural texts to illustrate the themes of the set passages and to further their own comparisons and arguments. Accept examples from other parts of the book of Hosea but these are not essential to the full discussion.

AO2

Candidates are likely to identify the obvious differences between the set chapters of Hosea and the style, structure and content of the book of Amos.

Some responses might then concentrate on the similarities in the message eg both prophets were near contemporaries and were speaking the word of G-d in virtually the same historical context. Both predicted doom and exile because of the sins of the people but believed that repentance could lead to forgiveness and that it was an urgent matter with exile looming on the horizon.

Discussions about 'the extent to which' might revolve around the idea that, despite some of the same concerns, hesed was the main theme of Hosea and justice was Amos' main theme.

Some candidates might parallel Hosea's concern about religious apostasy breaking Israel's relationship with G-d with the fact that though Amos condemns the social milieu at length, it is hard to disentangle this from his condemnation of the unreal religion of those who should have known better as covenant people.

Other candidates might wish to define or discuss what constitutes 'false worship' according to Amos. It could be argued that, in condemning the sacrifices at Bethel, Amos was more concerned with hypocritical unreal religion than with the idolatry and the syncretism and this shows his emphasis on the inter-relationship of social morality and religion. A case could be made that the theme of idolatry is not really a main issue in the book of Amos.

- 2 'The book of Ruth was written to correct the particularism of Judaism after the Exile.' Discuss. [35]

AO1

Inevitably there needs to be some story telling in order to consider the purpose and date.

The book is the second of the Megilloth and is prescribed for reading at Shavuot/Pentecost, the harvest festival that celebrates the giving and receiving of the Torah.

Candidates might explain that Ruth is found in the Writings/ Ketuvim and that the writer and date are unknown, though tradition has suggested that the book was written by Samuel.

They might also explain that scholars acknowledge the background as reflecting the time of the Judges and suggesting a long oral history before being written down, during or after the Exile, possibly in the fourth century BCE against Ezra's stern ruling on marriage with foreign women.

Candidates might explain that Ruth's loyalty to Naomi, her mother-in-law, shows also that Ruth's conversion to Judaism when she married Mahlon was sincere. The fact that Ruth is a Moabitess is obviously significant in the story as is the genealogy which shows she is David's great grandmother. Ruth's child Obed was the grandfather of David. The story might have started being circulated at the time of David (10th century BCE).

The Talmud identifies Boaz as Ibzan the Judge who succeeded Jephthah.

AO2

Candidates have studied Jonah at A/S and might parallel the message about the Jewish attitude to non-Jews. The Moabites were descendants of Lot.

The genealogy, rather than being an anticlimax to the book, is likely to be seen as the key to the writer's purpose. Responses might emphasise the importance of showing that King David's (and King Solomon's and the Messiah's) ancestor was a Gentile. Even if the story is post exilic it would be using a well known tradition or the point would be lost on the readers.

There are other purposes which candidates might suggest involving the role of women or Boaz as the role model of a Jew who goes beyond the letter of the law to the spirit of the law. The book could be a polemic against legalism.

At Shavuot, the celebration of G-d giving the Law, one of the reasons the book of Ruth is read is to be an inspiration because Ruth's triumph over adversity and the generosity of Boaz show that no deed is ever forgotten.

Ultimately the Moabite ancestry will feature in most responses but there might be a variety of equally acceptable developments in pointing to the possible purpose of the writer and the date of the book.

- 3 'The writers of the Jewish Scriptures give no clear teachings about reward and punishment.' Discuss with reference to the texts you have studied. [35]**

AO1

The texts in the specification itemised in relation to this topic are Isaiah 53, Jeremiah 7, Ezekiel 18, Daniel 12, Psalm 1, and 2 Maccabees 7.

Candidates might work through these set texts explaining teachings relevant to the question in each case or they may prefer to identify and follow themes such as personal and corporate responsibility. Whichever approach, responses are likely to show some familiarity with the content of the set texts and demonstrate some understanding of their significance.

Some candidates might include relevant explanations about the chronology of events and the possible dates of the writing of the texts to attempt to elucidate their exegesis.

Candidates may approach the topic by including other set texts from the course eg reward and punishment in relation to the covenant or in connection with the book of Jonah and this is acceptable.

Candidates might include background information from commentaries about Sheol etc. but this is not essential for full marks.

AO2

Some candidates might argue that the teachings about reward and punishment have always been clear in the Jewish Scriptures and might cite examples where G-d rewards the righteous and punishes the disobedient, just like Jeremiah and other prophets predicted.

Justice and mercy might be explored and some candidates might make reference to themes such as forgiveness and freewill.

The innocent suffering of Job and the vicarious suffering of the Servant might be used to counter or develop themes relevant to the stimulus statement.

Other candidates might argue that the teachings only became clear after the Exile (eg Ezekiel 18 about personal rather than corporate responsibility).

Responses might suggest that there seems to be, particularly in apocalyptic literature, especially after the Maccabean revolt, not specifically clear teaching but a development of beliefs.

Teachings about the resurrection of the body (eg Daniel 12:2) and about judgement and life after death ultimately extend teachings about reward and punishment beyond this life to include the hereafter.

- 4 Discuss the extent to which the Messianic kingdom is more important than a Messianic figure in the book of Micah. [35]**

AO1

A brief account of the historical context and the content of the book of Micah might be given as an introduction and responses might build on this background material to address the question.

Micah features in most commentaries as an eighth century prophet, a younger contemporary of Isaiah of Jerusalem, (during the reigns of the three Judaeen kings, Jotham, Ahaz and Hezekiah according to the editorial superscription).

His message (like that of Amos in Israel) condemned the corruption of city life, in Israel and in Judah, even prophesying the destruction of the Jerusalem Temple.

Micah is probably best known for his summary of the eighth century monotheistic ethical prophetic stance in chapter 6 verses 6-8. The main messianic material is 5:1-5 and 7:1-10 whilst 4:1-5 is repeated in Isaiah 2:2-4.

Candidates are likely to try to support their explanations and arguments with appropriate textual material. Some might settle for traditional views on issues of date and provenance but others might consider the hopeful messianic prophecies as post-exilic additions. The texts are still relevant, however, because the editors' views might be argued to reflect the theology of the original writer and other prophets in the Jewish Scriptures.

AO2

Candidates might draw on other texts they have studied during the course (especially Isaiah 40-43) to argue that a messianic Davidic figure became increasingly important in the Jewish Scriptures.

In Micah, however, the hope for the future is rooted in the theology of covenantal ethical monotheism so candidates might argue that the prophecy of the age of world peace in the book of Micah is more significant than nationalistic hopes for a future messianic leader.

However, it might be argued that the prophecies of the future messianic leader support the idea that the original writer and the later editors perceive that messiahship is not modelled on David as King of Jerusalem but follows the Bethlehem shepherd king tradition.

Taken alongside the condemnations of social injustice and unreal religion which are among the main themes of the book, the messianic themes point to the messianic leader as supremely important as judge and arbiter of universal justice and mercy.

How far these are contradictory or complementary arguments is for the candidates to decide as they try to consider 'to what extent' the textual evidence supports the arguments.

G584 New Testament

- 1 Critically discuss the way in which Jesus is portrayed as a teacher in Matthew's Gospel. [35]

AO1

Candidates might explain theories of Matthew's portrayal of Jesus as a Jewish Christian teacher.

Matthew's Gospel is respectful of Jewish laws and customs he wrote to defend his community so he emphasised Jesus' status as law-giver and teacher, the new Moses etc. practising within the confines of Judaism, as in the Sermon on the Mount. It might be explained that Matthew was probably writing to counteract the rejection of Jewish Christians by the re-formed Jewish establishment, after 70C.E. and the destruction of the Temple.

There are indicators that Jesus' teaching (and so, probably, Matthew himself) is critical of establishment Judaism, as represented by the Pharisees etc and there is an attack on them in chapter 24.

Some candidates might explain how Matthew's portrayal of Jesus indicates his understanding of the identity of Jesus.

The parables in Matthew 25 are warnings, in an Old Testament prophetic style, as well as teachings about the (redacted?) Christian Kingdom of God etc

AO2

Candidates might, in analysis, argue and offer evidence that Matthew's Gospel and the portrayal of Jesus is both pro- and anti- Judaism.

Candidates might argue that Matthew's Gospel is the most Jewish of the gospels and the strongest evidence to support this is The Sermon on the Mount (Matthew 5-7) and in Matthew 23:2 Jesus acknowledging the status of the Pharisees.

Some candidates might point to the organisation of the contents of the gospel (and the Sermon) as particularly following Jewish literary tradition.

However, some might argue that juxtaposed with the pro-Judaism stance is opposition and criticism and the statement in the question might be challenged. There is evidence in the gospel that reflects the tensions between Jews and Christians.

Some might evaluate the relationship between Jesus and the disciples in terms of teacher and followers.

2 'Jesus' parables about wealth and responsibility show God to be unforgiving.' Discuss. [35]

AO1

Candidates are likely to use examples of parables from Luke and Matthew from the prescribed texts.

Some candidates might use the parables of The Rich Man and Lazarus (Luke 16:19-31) and The Judgement of Nations (Matthew 25:31-46) as examples of Jesus' teaching on wealth and responsibility where inaction/failure to show practical concern for the poor is judged and followed by eschatological punishment.

Examples of less straightforward teaching might be illustrated by the parables of The Talents (Matthew 25:14-30) and The Dishonest Manager (Luke 16:1-13). In The Talents, the third servant seems to have done little more wrong than preserving his master's initial investment but his inaction is condemned. In The Dishonest Manager, the reduction of the debts is commended as a good act.

Some candidates might use the example of the Rich Man (Mark 10: 17-27), which, although not strictly a parable, contains the teaching of how hard it is for the rich to get into the Kingdom of God.

AO2

Evaluation might compare and contrast the teachings on judgment and forgiveness, reward and punishment in the parables.

In Luke's parable of the Rich Man and Lazarus, the fortunes of both men are reversed in the after life. The rich man showed no compassion and his punishment is irreversible. He and his brothers have not heeded the scriptures, neither will they heed a resurrected Christ.

In the Judgement of Nations, the Sheep and the Goats are rewarded and punished accordingly, and there is the added injunction that service to others is service to God.

In The Talents the servant is mercilessly cast into outer darkness. However, the dishonest manager is praised because a good act comes out of a bad one.

Some candidates might argue that some of these parables, eg The Rich Man and Lazarus and The Sheep and the Goats, are rooted in older traditions than the gospels and that they have strong Jewish parallels so they are Jewish rather than Christian teachings.

3 'The gospel writers considered Jesus to be the Messiah.' Discuss. [35]

AO1

There is a lot of information on this topic from well-known scholars and in the prescribed texts in Matthew and Mark especially. Candidates are likely to be selective in order to construct their answer to focus on the argument.

Answers might show understanding of the complexity and ambiguity of Jewish messianic expectation and Old Testament fulfilment eg warrior, royal and priestly figure etc. or, a state of existence rather than a particular person.

The main focus will probably be on interpretation of demonstrations of Jesus' authority and status and evidence of his fulfilment of the role of Messiah, as shown in the prescribed texts. Peter's Confession (Mark 8:27-30), The Triumphal Entry and Jerusalem (Mark 11), miracles etc.

Some of the different views about how the status of Jesus is portrayed in individual gospels and other theories about the purposes of the evangelists might be explained.

AO2

Candidates might evaluate how effectively the gospel writers portray Jesus as Messiah and the ambiguities that arise, with evidence from the texts. Some events might be assessed to be stronger evidence than others. (Jesus and the High Priest (Mark 14:61-62) from AS study is a relevant text.)

Answers might analyse possible redaction and the purposes of the gospel writers/early church in a post resurrection era. Some candidates might assess to what extent the evangelists were bridging the gap between Jewish expectation and their own belief.

Some might consider whether there is evidence in the gospels that Jesus believed himself to be the Messiah and might assess the extent to which this is recorded in the gospels.

4 'He has Beelzebul and by the ruler of the demons he casts out demons.' (Mark 3: 22) Assess the significance of this accusation against Jesus. [35]

AO1

Candidates might well begin with explanation of the Jewish concept of sickness and the links to sin and demon possession and examples of Jesus' exorcism miracles.

Candidates might explain the theological significance of the healing miracles/exorcisms. Also, they might show understanding of why Jesus is recognised by the demons he casts out eg 'holy one of God' (Mark 1:24,34) etc. In relation to the amazement of the crowds, there might be some comment about the popularity of wonder workers and healers/exorcists at this time.

Candidates might show understanding of the controversy Jesus had aroused by his actions and his popularity and that the accusation follows several miracle and conflict stories, which caused the scribes to condemn him. Answers are also likely to show an understanding of his response to the allegations in Mark 3:23-30.

AO2

Candidates might argue whether the accusation was harmful to Jesus or whether his answer to it was an effective one and significant for the Christology of the gospels.

Some candidates might argue that until the criticism by the scribes, Jesus' actions might not have been seen as unusual, as holy men were often seen as being able to heal/exorcise because they had an intimate relationship with God (or the devil).

However, Jesus' answer to the scribes clearly outlines what Jesus himself sees to be a conflict with Satan. 'No one can enter...without first tying up the strong man...then the house can be plundered.' (Mark 3:27). This is further supported by evidence of the dialogue between Jesus and the demons in the exorcism of man with an unclean spirit. 'Have you come to destroy us?

Some candidates might argue that the significance of passage is that Jesus' response, seen in conjunction with accounts of the miracles, particularly the exorcisms, is the beginning of a new era of conflict with Satan in which good will triumph.

G585 Developments in Christian Thoughts

Please note that the following mark scheme and the associated question paper have not been used as part of live assessment and are provided as additional specimen assessment material only. The mark scheme has not been subject to refinement and finalisation by examiners at a standardisation meeting

1 Assess the view that Karl Barth is a universalist not an exclusivist. [35]

AO1

Candidates should explain in general terms what universalism and exclusivism mean. Universalists generally argue that at the end of time God will include all humans into the kingdom because as a God of love he does not exclude any of his creation. Some might refer to Paul in Romans 8 where he describes the whole creation groaning for salvation. Exclusivists argue that only those who profess a belief in Christ and sincerely believe in God's redemption in the atonement can be saved.

Candidates might then explain in more particular terms Barth's theology. They might focus on his doctrine of election developed from Calvin but developed to present Jesus Christ as both the Subject of election (as God) and its Object (as human). As Subject the pre-incarnated and eternal Logos is predestined by the Trinity to enter the historical realm as the incarnate Son of God. The election of the pre-incarnated Logos is not undetermined (as in Calvinism) but differentiated as Jesus Christ. Of central importance for Barth is that God 'does the general for the sake of the particular'. The incarnation is, therefore, the concrete and objective revelation of God in a moment of history and of all history.

AO2

Some candidates might argue that Barth is more of a universalist than an exclusivist if for no other reason that his view of revelation and election is severely limited if exclusivism is true. Candidates might discuss the passage in *Church Dogmatics* where he discusses the relationship between revelation and religion (as the 'abolition of religion'). They might conclude that although this has often been taken to refer to exclusivism, it in fact refers to Barth's suspicion of religion and all religious claims of the 'truth'. They might argue that as universalist election is the moment when God reconciles the whole of creation to himself.

On the other hand, candidates might argue that Barth was not a universalist as this would undermine the particularity of the cross and resurrection. They might therefore, wish to support the notion that Barth was an exclusivist. Alternatively some might argue that he was not an exclusivist, nor a universalist but an inclusivist. They might argue that his doctrine of the Trinity and the role of the Spirit supports this view.

2 'Religion cannot be defined.' Discuss. [35]

AO1

Candidates might wish first to look at those scholars who have attempted to define religion. Some might look at Feuerbach's argument that religion is human objectification of the mind which projects its deepest hopes for justice and reward. Religion is the experience of 'self-feeling feeling'.

Other candidates might outline the work of Ninian Smart. Smart presumes an objective experience called 'religion' which he defines phenomenologically under six dimensions.

Revelation, he argues, is non-propositional. Religion is a plural phenomenon but all are concerned with the search for the 'invisible' dimension of human experience. A key characteristic of the great world religions is the dialectic each demonstrates between experience and doctrine in the development of new and creative expressions of the 'invisible'.

Some candidates might outline the ideas of Cupitt and his notion that religion is the human expression of 'solarity', the great 'yes' to existence which is free from dogma, institution and metaphysics. Religion is 'self transcendence'.

AO2

Some might agree that the various views outlined suggest than an 'essentialist' view of religion is impossible. Candidates might argue that post-modernism has made all categorisation almost impossible and that religion is merely one way in which people express their life-style choices. Feuerbach's analysis indicates more truthfully that religion is an illusion.

On the other hand some might argue that there is an existential religious dimension which is different from other forms of experience. They might agree with Smart that the 'invisible' dimension is the sense of the other, and encounter with the divine etc. They argue that Cupitt's view of religion only makes sense if there is an object of experience to which humans have responded for thousands of years.

Part 2

3 To what extent is Elaine Pagels' radical alternative to Christian theology coherent?

[35]

AO1

Candidates might wish to outline and explain why Elaine Pagels has found the alternative tradition of Gnostic Christianity so important and attractive. They might begin by noting that Gnosticism has been branded as heretical largely because of Irenaeus' consideration that it posed a major threat to the Church. Gnosticism was only a threat because its organisation and theology were non-conformist and presented a more open-ended Christianity than the 'catholic' Church.

Candidates might explain how Pagels also found in Gnostic spirituality a radical theology which presented God in androgynous terms as a combined male-female principle (sometimes referred to as the 'fullness') and where the chief apostle of Jesus was not Peter but Mary Magdalene.

AO2

Some candidates might argue that Pagels' argument has offered women (and men) a pluralistic and inclusive alternative to traditional Christianity which is more within the spirit of Jesus' radical view of society. They might argue that it is true that politics and power can distort doctrine in favour of those whose motives are to assert their authority rather than the truth.

On the other hand, candidates might argue that there were very good reasons why Irenaeus and others chose to oppose Gnosticism. Gnosticism undermines the significance of the incarnation and in many cases appears to dispense with the crucifixion/suffering and resurrection of Christ. Furthermore there are some readings of Gnostic texts which are far more sexist than those of the canonical New Testament.

4 'Traditional Christian teaching rightly recognises that men and women are equal but different.' Discuss. [35]

AO1

Candidates might begin by outlining the traditional teaching of the Church on women and men. They might consider Augustine's view that men and women share equal spiritual natures but women are subordinate to men for practical reason. Man's role is to be obedient to God and rule (deliberative self) over nature, including his wife and family; women's role is to be obedient to her husband as directed by man and to manage the practical aspects of the home (deliberative self).

Some might look at Luther's development of Augustine that sex in Eden would have been just free and the 'loveliest thing'. But unlike Augustine women were ontologically different from men in two ways: firstly in being weaker in nature (as the moon is to the sun) secondly, as mother and home maker in Eden - but without the pain of child-bearing. The Fall was due to Eve's weaker mental state.

Some might wish to outline the Pope's letter *Mullieris Dignitatem* which emphasises the unique role of women as mothers and as creators of life. Mary, as theotokos, is the model of woman as submissive to the will of God but strong in her role as the one who sustains the family. Men and women's roles should not be confused; the danger of feminism is that it undermines the uniqueness of women's (and men's) roles in society.

AO2

Candidates might wish to consider to what extent Christianity has taught the 'equal but different' principle. They might agree that *Mullieris Dignitatem* does support this notion but this is due to the influence of contemporary feminism. They might argue that Augustine appears to support the idea but that as this is clearly not the way Luther interpreted him, then it is more likely that Augustine did not think that men and women were in any way equal.

Candidates might go on to argue that even if traditional Christianity teaches 'equal but true' this does not make it right. They might refer to feminist theologians who have rejected the 'different' aspect of men and women because it has favoured men. They might argue that biblical texts which have supported difference (eg Paul's 'headship' model) have often been based on a misunderstanding of a specific word (headship means source) or a misunderstanding of the context of the passage (eg: Paul was adopting a more traditional position to tone down the radicalism of the very early Church).

G586 Buddhism

1 'It is impossible to understand nibbana.' Discuss. [35]

AO1

Candidates might explore the nature of nibbana from the perspective of any of the Buddhist traditions studied.

Candidates might explore the ways in which nibbana has been described in scriptures, for example in the Questions of King Milinda. They might explore both negative and positive descriptions of nibbana and the perspective these give us.

Candidates might explore other ways in which nibbana might be experienced, such as through meditation, and whether for example the jhanas or moments of satori help us to understand nibbana or are qualitatively different experiences.

AO2

Candidates might explore the ideas that it is impossible to explore nibbana whilst still within samsara, since the two are completely different experiences.

Candidates might explore the idea that those who achieve nibbana do understand it, and perhaps even that understanding nibbana in fact achieving nibbana.

Candidates might discuss how effectively nibbana can be understood through scriptures or religious experiences, and for example the strengths and weaknesses of different forms of description within the scriptures.

Candidates might argue that nibbana can be known to some extent but that full understanding can only be achieved once it is attained. In relation to this they might explore the importance of understanding nibbana.

2 Assess the importance of the Heart Sutra to Mahayana Buddhism. [35]

AO1

Candidates might explore the key teaching of the Heart Sutra, sunyata or the inherent emptiness of all. The ways in which this teaching has influenced Mahayana development could be considered.

Candidates might explore key beliefs and practices within Mahayana Buddhism, such as upaya, tathagatagarbha and meditation practices. The ways in which sunyata and tathagatagarbha have influenced Zen Buddhism could be explored.

Candidates might talk about other scriptures such as the Tipitaka or the Lotus Sutra for the purposes of comparison, but this is not expected.

AO2

Candidates might argue that the Heart Sutra's teachings have had a wide-ranging influence on Mahayana beliefs, for example pointing to the Zen teachings about how nibbana is achieved, and thus it is very important.

Candidates might argue that the Heart Sutra's teachings are too esoteric and difficult for most Buddhists to understand and therefore of little importance to Mahayana Buddhism. They could

point to Mahayana teachings which appear to belittle influenced by the Heart Sutra, for example Pure Land schools.

Some candidates might explore whether other Buddhist scriptures are of more importance to Mahayana Buddhism, before reaching a conclusion about the level of importance of the Heart Sutra.

3 To what extent is meditation the uniting feature of Buddhism? [35]

AO1

Candidates might explore the nature of meditation within Theravada Buddhism, for example the nature of samatha and vipassana mediation, and the levels of achievement in the jhanas, and ultimately nibbana.

Candidates might explore the nature of meditation practices within Mahayana Buddhism, for example Zazen within the Zen tradition and nembutsu within the Pure Land tradition, and explore the different achievements of these practices.

Candidates might explore the nature of other features which might unite Buddhism, for example the aim of nibbana, the ethical precepts of Buddhism, the reverence for the Buddha.

AO2

Candidates might argue that some Mahayana traditions place less value on mediation, for example the True Pure Land school, and that therefore the claim in the question cannot be correct.

Candidates might argue that meditation is the only belief or feature which can be found within all Buddhist traditions, since for example the nembutsu might be viewed as meditation. In addition the aim within Pure Land appears to be Sukhavati rather than nibbana, moral behaviour is not encouraged in the True Pure Land school, and Zen has been known to say if we see the Buddha we should kill him, perhaps making alternatives even less universal.

Some candidates might explore whether belief in nibbana is more universal than meditation, or explore whether any tradition as varied as Buddhism, using the concept of upaya, could have a uniting feature.

4 'Pure Land Buddhism is merely a shortcut to nibbana.' Discuss. [35]

AO1

Candidates might explore the aim of Pure Land Buddhists to be reborn into the Pure Land, and the nature of the Pure Land, as a realm in which achieving nibbana is eased through the presence of Buddhas and bodhisattvas.

Candidates might explore the nature of Pure Land practices, such as the nembtsu or visualisation techniques, the ease with which these can be practised, and the potential achievements they bring.

Candidates might explore other methods of achieving nibbana in other traditions, such as mediation or following the eightfold path.

AO2

Candidates might argue that the ease of Pure Land practices, and reliance on Amitabha Buddha does indicate that Pure Land is a short cut to nibbana. Perhaps especially the surety of achieving nibbana once rebirth in Sukhavati is reached.

Candidates might explore whether Pure Land practices, properly undertaken, are in fact easy – or whether they are more difficult than they appear. They might also consider whether the time spent in Sukhavati is extended or not.

Some candidates might explore whether Pure Land Buddhists are in fact aiming for nibbana at all, and thus whether it could be considered that they see their practice as aiming for nibbana in any case.

G587 Hindusim

Please note that the following mark scheme and the associated question paper have not been used as part of live assessment and are provided as additional specimen assessment material only. The mark scheme has not been subject to refinement and finalisation by examiners at a standardisation meeting

1 'It is impossible to understand moksha.' Discuss. [35]

AO1

Candidates might explore the nature of moksha with reference to any of the Hindu traditions they have studied.

Candidates might explore the nature of moksha revealed in the scriptures, as liberation from the world of samsara, or as being with God.

Candidates might explore other ways of discovering moksha for example meditation, bhakti or yoga.

AO2

The answer to this question is likely to vary according to the AO1 material chosen for inclusion.

Candidates might argue that although it is not possible to fully understand moksha the scriptures, or meditational experiences can provide some insight.

Alternatively candidates might argue that God has provided clear answers within the scriptures, or through religious experiences.

2 Assess the importance of the Bhagavad Gita for Hindus. [35]

AO1

Candidates are likely to provide a brief outline of the contents of the Gita, exploring Arjuna's conversation with Krishna. This must be linked to the importance if candidates are to achieve higher levels.

Candidates might explore some of the key concepts within the Gita, such as karma detached from results, dharma and bhakti.

Candidates might explore how the Gita is used and remembered within Hinduism, for example plays, TV shows, and learning the scripture.

AO2

Candidates might explore whether the importance of the Gita will vary according to the varying religious traditions followed within Hinduism.

Candidates might argue that the concepts within the Gita have far-reaching influence on modern Hinduism, whether Hindus are directly aware of this or not.

Candidates might argue that the accessible nature of the scripture, and its widespread representation within India, make it very important to many Hindus.

3 To what extent is meditation the uniting feature of Hinduism? [35]**AO1**

Candidates are likely to explore the aims and methods of meditation within Hinduism, and may do so with reference to any of the traditions they have studied.

Candidates might explore a range of Hindu practices, such as the bhakti, jnana, karma and yoga paths.

Some candidates might explore the nature of Hinduism itself, including the variety of beliefs, practices and traditions followed.

AO2

Candidates might question whether such a vast and varied tradition can have one uniting feature.

Candidates might point to religious practices which do not seem to have much connection with meditation, for example pray and studying the scriptures.

Some candidates might argue that it depends what we define meditation as, since prayer, or deep study of the scriptures might be considered meditation by some.

4 'The Arya Samaj had nothing new to say to Hindus.' Discuss. [35]**AO1**

Candidates are likely to explore the nature of the British Empire in India at the time of the origins of the Arya Samaj, however must link this to the question to access higher levels.

Candidates might explore the social teachings of the Arya Samaj, for example their emphasis on education, the status of women, and their disapproval of arranged and child marriages.

Candidates might explore their religious teachings, such as refocusing on the Vedas, belief in an impersonal and omnipotent God, and reinterpretation of the varna system.

AO2

Candidates might argue that referring back to the Vedas, and the concept of an impersonal God, which is found within the Vedas, was nothing new.

Candidates might explore whether this focus on an impersonal God, as opposed to the personal God worshipped by many Hindus was in fact a new focus.

Some candidates might explore how far nature of this impersonal God was drawn from the Vedas, and how far it was influenced by Christianity.

G588 Islam

1 To what extent is it true that all aspects of Islam involve believing in angels? [35]

AO1

The majority of candidates are likely to begin by explaining that angels are messengers who have no free will and no physical bodies though they can take on human shape. The belief that angels were created from light is usually accepted by Islamic scholars though not mentioned in the Qur'an.

Candidates are likely to describe some key angelic appearances eg Jibra'il on Lailat ul Qadr and in the Ibrahim stories. Good attempts might include other angelic beings who have significant roles eg Azrai'il who takes souls to Barzakh, Mika'il, Israfil and Iblis (accept a variety of transliterations of all angelic names).

Some responses, implicitly or explicitly, are likely to demonstrate understanding of the importance of angels in practical terms to Muslims eg five times daily at salah Muslims acknowledge their guardian angels etc.

Angels Mala'ikah are one of the articles of belief usually included with books and messengers under Risalah – Prophethood.

AO2

The specification itemises the following articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree (al Qadr). These articles are also listed in Surah 4:135 which is a set text. Some candidates might deal with angels in relation to each of the articles in turn but this is not the only effective way to address the question.

Candidates might comment on the role of angels as essential to the foundation of Islam, eg in the revelation to Muhammad ﷺ.

They might refer to the effects in daily Muslim life of belief in angels eg guardian angels might be regarded as comforting, helpful and a cautionary reminder of the day of Judgement.

Some responses are likely to consider the extent to which belief in angels implies acceptance of a whole spiritual cosmos. This might include consideration of the role of Iblis, the fallen angel, in the explanation for the existence of evil and the Qur'anic emphasis on the need for all Muslims to use freewill to submit to Allah and play their part in the destiny of creation.

2 Assess how the teachings in Surah 4 reflect the changes Muhammad ﷺ brought to the lives of women and the continuing effects of these teachings today. [35]

AO1:

Candidates might begin by explaining the role and treatment of women in tribal society in pre-Islamic Arabia and the changes that Muhammad ﷺ introduced to create a more just community in Madinah.

Surah 4 is a set text and responses are likely to show familiarity with the contents and use the textual material to address the changes that Muhammad ﷺ brought to the lives of women.

Candidates might refer to:

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

AO2:

Discussions are likely to select some appropriate teachings from Surah 4 to analyse the changes affecting women in pre- Islamic Arabia but also to apply to the roles and treatment of women today.

Discussions are likely to acknowledge the ongoing authority for Muslims of all surahs in the Qur'an as the words of Allah with the need to apply them prayerfully in different situations of time and place.

Candidates might explain that some incidental advice in Surah 4 is even more useful in a Muslim community today than it was in the past eg women may keep what they earn.

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

In trying to come to a balanced assessment of the continuing effects, candidates are likely to distinguish between treatment of women based on culture and custom rather than on teachings from Surah 4.

3 'Uthman was the most significant of the first four Khalifahs in the spreading of Islam.' Discuss. [35]

AO1:

Candidates are likely to give a brief account of the reign of 'Uthman (644-656 CE.) He allowed the empire to spread westwards across North Africa and eastwards to the boundary of China and the Indus Valley in what is now Pakistan and organised the first Muslim navy.

Responses will probably include some information about the other three Khalifahs and candidates are likely to try to select relevant material to address the question.

For example, Abu Bak'r (632-634 CE), despite the Ridda Wars, set the expansion in motion and sent an army to defeat the Byzantine forces. Umar (634-644CE) expanded the empire rapidly and he built garrisons for quick communication and solved some of the organisational problems.

'Uthman's appointment of his cousin Mu'awiya as Governor of Syria is likely to be mentioned because the opposition to Ali as fourth Khalifah (656-661CE) led to problems which have reverberated through the centuries.

For Shi'a Islam, the brief time that Ali was Khalifah was a golden age and candidates might refer to the influence of his virtues and knowledge as well as his writings in spreading Islam.

AO2

Discussions might include the views of scholars about other factors that contributed to the astonishing spread of Muslim territory and influence over the first 25 years besides the efforts of particular Khalifahs.

When assessing the relative significance of 'Uthman in the spread of Islam, candidates might include the fact that he was responsible, in 652CE, for deciding that there should be one official unchanging copy of the Qur'an. This might be considered more significant for the spread of the religion than territorial expansion.

Before attempting to compare the contribution of individuals, some candidates might point out that the title 'Rightly Guided Khalifahs' given by some Muslims shows that, to them, the spread of Islam was part of and due to the will of Allah.

4 To what extent is it true that the Sunnah provides the real basis for Muslim life? [35]

AO1

Candidates are likely to begin with some definition of the Sunnah - the example of Muhammad ﷺ including ahadith, sacred (qudsi) and prophetic, and sirah (biography).

Candidates might comment that Muhammad ﷺ himself made it clear which of his actions were intended as an example and which were simply his own personal way of doing things.

Candidates might demonstrate understanding of the Muslim concept of revelation of the Qur'an as the words of Allah.

They might also include reference to the criteria by which the authenticity of each hadith is guaranteed. (Shi'a Muslims tend to accept only ahadith where the isnad traces back to 'Ali.) Ahadith can be classified as sahih (sound), hasan, (adequate), dai'if and saqim (weak and inferior).

Responses might include an explanation of the relative importance of the sources of authority for Muslim ethics: eg Shari'ah, the sacred Islamic Law, is based on the Qur'an and the Sunnah. Candidates might explain that other ways of making decisions- Ijima' (consensus) and Quiyas (comparisons) are based on the Qur'an and ahadith.

Some candidates might explain that Muhammad ﷺ intended to form a community with no division between civil and religious law. The Shari'ah extends beyond ritual duties and embodies a whole range of provisions covering every area of life: social and economic, civil and criminal, communal and personal.

AO2

Responses are likely to acknowledge the primary authority of the Qur'an whilst discussing why and the extent to which the Sunnah might be perceived as the real basis for Muslim life.

An example that might be used concerns prayer. The Qur'an tells Muslims when to pray, to face Makkah and to wash but for the words and movements Muslims copy what the Prophet used to say and do.

Other sensible examples of application to Muslim life may be given and candidates might refer to the categories of obligation as a helpful concept when discussing actions which are haram and halal.

Candidates are likely to try to make it clear that although Muslims believe Muhammad ﷺ is the role-model for living the perfect human life, he is never worshipped.

G589 Judaism

1 Compare and contrast the ideas of Messianic hope found in the books of Isaiah and Malachi. [35]

AO1

Candidates might approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. They might outline the principal features of each book re: messianic hope and then engage in comparison, or their response may be comparative throughout.

Candidates might begin their answer by outlining their understanding of the term “messianic hope”.

With regards to Isaiah, candidates might discuss the significance of G-d’s covenant with the house of David as the means through which G-d will save the importance of Jerusalem as the goal to which the plan of salvation moves, and the calling of Israel to proclaim G-d’s truth among the nations. They may also consider the role of the Servant of the Lord who suffers, and the attempts that have been made to identify this figure – whether the Servant is to be understood as an individual (e.g. Cyrus as G-d’s agent) or, in a collective sense, the Israelite nation. Candidates might conclude that the post-exilic prophets appear to have no idea of a personal Messiah but that the conclusion of the book of Malachi speaks of a messenger, Elijah, whom G-d will send to regenerate the people and restore them to union with Himself.

With regards to Malachi, candidates might discuss the disillusionment of the exiles and their straying from G-d, and the significance of the prophet’s threat of a coming day of judgement (‘Day of the Lord’). They may also consider the role of Elijah as herald of judgement.

AO2

In their response, candidates might consider the importance of the concept of hope in the coming Messiah. They might limit discussion to its importance at the time when Isaiah and Malachi were written or they might consider a present day interpretation. Some might offer Christian interpretations of the texts; this is acceptable provided that such interpretation is made clear.

Candidates might explore the relevance of messianic hope for the 21st century, and perhaps discuss the different interpretations of the concept today, including Orthodox and Progressive understandings. Some might discuss the teachings of messianic hope as represented by Maimonides.

2 Assess the claim that only the Sephardi are the true Jews. [35]

AO1

Candidates might begin by outlining their understanding of the terminology of the question - ‘Sephardi’ and ‘true Jew’ - and develop argument from this. They might focus on a chronological history of the Sephardim and use this to discuss if Sephardi are the only true Jews, or they might concentrate on the differentiation between Sephardim and Ashkenazim; either approach is valid.

Candidates might discuss the historical factors which led to the destruction of the First Temple and the creation of a Jewish Diaspora, and then go on to discuss the origins of Sephardi and Ashkenazi Jews. This may include how the term Sephardim was used, particularly for the Jews

expelled from Spain in 1492. They might discuss the wider connection of Sephardi communities including those established by Marranos.

Candidates may engage in a 'compare and contrast' discussion including how Sephardim and Ashkenazim have differing or similar practice. They might choose to highlight cultural and identity diversity in order to decide which group, if either, can be classed as the 'true Jews'. Candidates might discuss the recent development in Judaism to consider as Sephardim all members of the oriental Jewish communities.

AO2

Any conclusion is acceptable in evaluation; perhaps candidates will conclude that there is only one Judaism and therefore the question is flawed from the outset. Some might conclude that there are so many divisions within Judaism that no one grouping should be seen as the more true.

In support of their argument candidates are likely to debate areas such as culture, practice, spiritual development, and the relative size of the two groupings. This is a broad question which enables the candidate to answer with either breadth or depth of response. What is important is that candidates offer reasoned argument in support of their conclusion.

3 'The teachings of Rubenstein on post-Holocaust theology are more convincing than those of Fackenheim.' Discuss. [35]

AO1

Candidates might approach this question from a variety of perspectives; answers which show depth or breadth of response are equally valid. In considering this question candidates might approach their answer by outlining the principle features of each scholar and then engaging in comparison, or the answer might be comparative throughout; either approach is suitable. Candidates might begin by outlining the historical context to the Holocaust. They might discuss the concept of 'theodicy' as a way in which monotheistic faiths have attempted to reconcile the G-d of classic theism with the events of the Holocaust. In discussing Rubenstein it is likely that candidates will draw upon some of the following key points; however, discussion of these is **not** essential.

- Rubenstein rejected the notion that the Holocaust was G-d's will; he concluded we live in a time of the 'death of G-d' in which existence is ultimately meaningless.
- Candidates might discuss his ideas of a 'return to nature' and that the return to Zion is part of the process of Jewish redemption from history and of self-liberation.
- He argues for the abandonment of the concept of a 'chosen people': the cause of anti-Semitism and persecution.

In discussing Fackenheim it is likely that candidates will draw upon some of the following key points; however, again discussion of these is **not** essential.

- Fackenheim rejects the concept that Auschwitz marks the 'death of G-d'; traditional explanations of evil and suffering do not apply to the Holocaust as it is too enormous a tragedy. Humans cannot understand why G-d allowed it.
- G-d addresses the Jews from Auschwitz as from Sinai: Auschwitz is another religious revelation. To survive as a Jew is the new 614th Commandment.

Candidates might outline the reasons as to why the scholars came to these conclusions and how scholars and society as a whole, both Jewish and non-Jewish, have reacted to these theories.

AO2

Candidates might discuss to whom, or for whom, these arguments are, or are not, convincing. The most important thing is that they analyse the ideas and compare them reaching their own developed and argued conclusion.

Candidates might explore the different ways in which Holocaust theology, from these two thinkers and others they have studied, have been interpreted within the different divisions of modern Judaism. They might also discuss how this thinking relates to the State of Israel and wider socio-political thinking. Candidates are free to reach a conclusion that one scholar is more convincing than the other, that both have elements of convincing argument depending on your starting opinion, or that neither is convincing.

4 'Zionism has done more damage than good.' Discuss.**[35]****AO1**

Candidates might begin by outlining their understanding of the terminology of the question - 'Zionism', 'damage' and 'good' - and develop argument from this. Answers might focus on a chronological history of Zionism and use this to discuss whether Zionism has been a positive or negative force and for whom, or might approach the question in a thematic or more general style; either approach is valid.

Candidates might begin by outlining the origins and purposes of Zionism: the ingathering of the Jewish People in Eretz Israel through Aliyah, the preservation of the identity of the Jewish People through fostering Jewish and Hebrew education and Jewish spiritual and cultural values, and the protection of Jewish rights everywhere etc. They might offer a timeline of key events and discuss whether these have been positive or negative events and for whom.

Candidates might choose to explain the different types of Zionism and their aims and impact and how these forms of Zionism are viewed within the different divisions of Judaism. Candidates might explain key features of Zionist thought, such as the modernization of Hebrew language (Herzl) and argue whether this has done 'more damage than good'. They might link some of these features to historical events such as the rise of anti-Semitism. Candidates might look at the ancient claims on the land of Israel and explain the history of the Diaspora starting with the Bar Kokhba revolt. They might comment on the historical factors surrounding the return to the land in earnest in 1880's and discuss this in relation to the question.

AO2

Candidates might discuss to whom, or for whom, Zionism is convincing. The most important thing is that candidates analyse the ideas and compare them reaching their own developed and argued conclusion. It is likely that this argument will develop from the AO1 discussion.

Candidates might explore the different ways in which Zionism is understood and interpreted within the different divisions of modern Judaism. They might also discuss how this thinking relates to the State of Israel and wider socio-political thinking. Candidates are free to reach a conclusion that Zionism has done more harm than good or that it has been a positive force; what is important is that the candidate reaches a mature conclusion based on analysing different viewpoints. Candidates might conclude that whereas Israel might be seen as one of the good outcomes of Zionism there are many who would dispute this or argue that it was not brought about by this movement. Answers need to weigh up the presumed outcomes of the movement and consider their effect.

Grade Thresholds

Advanced GCE Religious Studies H172 H572
January 2010 Examination Series

Unit Threshold Marks

Unit		Maximum Mark	A	B	C	D	E	U
G571	Raw	70	50	53	37	31	25	0
	UMS	100	80	70	60	50	40	0
G572	Raw	70	46	40	34	28	23	0
	UMS	100	80	70	60	50	40	0
G573	Raw	70	48	42	37	32	27	0
	UMS	100	80	70	60	50	40	0
G574	Raw	70	52	45	39	33	27	0
	UMS	100	80	70	60	50	40	0
G575	Raw	70	46	40	34	28	23	0
	UMS	100	80	70	60	50	40	0
G576	Raw	70	42	37	32	27	22	0
	UMS	100	80	70	60	50	40	0
G577	Raw	70	49	42	35	28	21	0
	UMS	100	80	70	60	50	40	0
G578	Raw	70	55	48	41	34	28	0
	UMS	100	80	70	60	50	40	0
G579	Raw	70	50	43	36	29	23	0
	UMS	100	80	70	60	50	40	0
G581	Raw	70	51	43	36	29	22	0
	UMS	100	80	70	60	50	40	0
G582	Raw	70	50	44	38	32	26	0
	UMS	100	80	70	60	50	40	0
G583	Raw	70	56	49	42	35	28	0
	UMS	100	80	70	60	50	40	0
G584	Raw	70	47	43	39	35	32	0
	UMS	100	80	70	60	50	40	0
G585	Raw	70	0	0	0	0	0	0
	UMS	100	0	0	0	0	0	0
G586	Raw	70	56	49	43	37	31	0
	UMS	100	80	70	60	50	40	0
G587	Raw	70	0	0	0	0	0	0
	UMS	100	0	0	0	0	0	0
G588	Raw	70	57	51	45	39	34	0
	UMS	100	80	70	60	50	40	0
G589	Raw	70	56	49	42	35	28	0
	UMS	100	80	70	60	50	40	0

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
H172	200	160	140	120	100	80	0

The cumulative percentage of candidates awarded each grade was as follows:

	A	B	C	D	E	U	Total Number of Candidates
H172	17.9	44.3	69.6	89.5	97.7	100	1009

1009 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.

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

14 – 19 Qualifications (General)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2010

