

# **OCR ADVANCED SUBSIDIARY GCE IN RELIGIOUS STUDIES (3877)**

## **OCR ADVANCED GCE IN RELIGIOUS STUDIES (7877)**

### **Specimen Question Papers and Mark Schemes**

These specimen assessment materials are designed to accompany OCR Advanced Subsidiary and Advanced GCE specifications in Religious Studies for teaching from September 2000.

Centres are permitted to copy material from this booklet for their own internal use.

The GCE awarding bodies have prepared new specifications to incorporate the range of features required by new GCE and subject criteria. The specimen assessment material accompanying the new specifications is provided to give centres a reasonable idea of the general shape and character of the planned question papers in advance of the first operational examination.

## CONTENTS

### Advanced Subsidiary GCE

Unit 2760: Foundation for the Study of Religion	
Question Paper	Page 7
Mark Scheme	Page 13
Unit 2761: Philosophy of Religion 1 (AS)	
Question Paper	Page 25
Mark Scheme	Page 27
Unit 2762: Religious Ethics 1 (AS)	
Question Paper	Page 31
Mark Scheme	Page 33
Unit 2763: Jewish Scriptures 1	
Question Paper	Page 37
Mark Scheme	Page 39
Unit 2764: New Testament 1	
Question Paper	Page 43
Mark Scheme	Page 47
Unit 2765: Developments in Christian Thought 1	
Question Paper	Page 53
Mark Scheme	Page 57
Unit 2766: Eastern Religions 1	
Question Paper	Page 61
Mark Scheme	Page 63
Unit 2767: Islam 1	
Question Paper	Page 67
Mark Scheme	Page 69
Unit 2768: Judaism 1	
Question Paper	Page 73
Mark Scheme	Page 75
Unit 2769: Philosophy of Religion 2 (AS)	
Question Paper	Page 79
Mark Scheme	Page 81
Unit 2770: Religious Ethics 2 (AS)	
Question Paper	Page 85
Mark Scheme	Page 87

## A2

Unit 2771: Philosophy of Religion 2 (A2)	
Question Paper	Page 91
Mark Scheme	Page 93
Unit 2772: Religious Ethics 2 (A2)	
Question Paper	Page 95
Mark Scheme	Page 97
Unit 2773: Jewish Scriptures 2	
Question Paper	Page 99
Mark Scheme	Page 101
Unit 2774: New Testament 2	
Question Paper	Page 105
Mark Scheme	Page 107
Unit 2775: Developments in Christian Thought 2	
Question Paper	Page 111
Mark Scheme	Page 113
Unit 2776: Eastern Religions 2	
Question Paper	Page 117
Mark Scheme	Page 119
Unit 2777: Islam 2	
Question Paper	Page 123
Mark Scheme	Page 125
Unit 2778: Judaism 2	
Question Paper	Page 127
Mark Scheme	Page 129
Unit 2779: Philosophy of Religion 1 (A2)	
Question Paper	Page 131
Mark Scheme	Page 133
Unit 2780: Religious Ethics 1 (A2)	
Question Paper	Page 135
Mark Scheme	Page 137
Unit 2781: Philosophy of Religion 2 (A2) (Extended Essay)	
Specimen Titles	Page 139
Mark Scheme	Page 141
Unit 2782: Religious Ethics 2 (A2) (Extended Essay)	
Specimen Titles	Page 143
Mark Scheme	Page 145

Unit 2783: Jewish Scriptures 2 (Extended Essay)	
Specimen Titles	Page 147
Mark Scheme	Page 149
Unit 2784: New Testament 2 (Extended Essay)	
Specimen Titles	Page 151
Mark Scheme	Page 153
Unit 2785: Developments in Christian Thought 2 (Extended Essay)	
Specimen Titles	Page 157
Mark Scheme	Page 159
Unit 2786: Eastern Religions 2 (Extended Essay)	
Specimen Titles	Page 161
Mark Scheme	Page 163
Unit 2787: Islam 2 (Extended Essay)	
Specimen Titles	Page 167
Mark Scheme	Page 169
Unit 2788: Judaism 2 (Extended Essay)	
Specimen Titles	Page 171
Mark Scheme	Page 173
Unit 2789: Philosophy of Religion 1 (A2) (Extended Essay)	
Specimen Titles	Page 175
Mark Scheme	Page 177
Unit 2790: Religious Ethics 1 (A2) (Extended Essay)	
Specimen Titles	Page 179
Mark Scheme	Page 181
Unit 2791: Connections in Religious Studies (routes A, AX, AY)	
Question Paper	Page 183
Unit 2792: Connections in Religious Studies (routes C, D, J, K, P, S)	
Question Paper	Page 185
Unit 2793: Connections in Religious Studies (routes E, L)	
Question Paper	Page 189
Unit 2794: Connections in Religious Studies (routes F, M, Q, T)	
Question Paper	Page 191
Unit 2795: Connections in Religious Studies (routes B, G, H, N, R, V)	
Question Paper	Page 193
Units 2791, 2792, 2793, 2794, 2795: Connections in Religious Studies	
Mark Schemes	Page 197

Appendix A:	General Instructions and Levels of Response descriptors for AS Units 2760 – 2770	Page 219
Appendix B:	General Instructions and Levels of Response descriptors for A2 Units 2771 – 2780	Page 222
Appendix C:	General Instructions and Levels of Response descriptors for A2 Extended Essay Units 2781 – 2790	Page 226

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**RELIGIOUS STUDIES**

FOUNDATION FOR THE STUDY OF RELIGION

**2760**

**Specimen Paper**

Additional materials:  
Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions, one from each of two different parts.

Do **not** answer two questions from the same part.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions, one from each of the two Parts you have studied.

**Do not answer more than one question from any one Part.**

### **Part 1**

#### **Foundation for Unit 2761: Philosophy of Religion 1 (AS)**

**Either**

- 1 (a) Explain Plato's use of the metaphor of shadows in his Allegory of the Cave. [33]
- (b) On what grounds might Plato's understanding of human reason be criticised? [17]

**Or**

- 2 (a) Describe how the Jewish Scriptures (Old Testament) understand the concept of God as creator. [33]
- (b) How far do the Jewish Scriptures (Old Testament) support the view that God created humanity for a purpose? [17]

### **Part 2**

#### **Foundation for Unit 2762: Religious Ethics 1 (AS)**

**Either**

- 3 (a) How might a moral relativist respond to the claim that people should always tell the truth? [33]
- (b) Assess the strengths and weaknesses of relativist views of ethics. [17]

**Or**

- 4 (a) Explain what scholars mean when they say that ethical statements are no more than expressions of opinion. [33]
- (b) How far do you consider these views to be justified? [17]



### Part 3

#### Foundation for Unit 2763: Jewish Scriptures 1

##### Either

- 5 (a) Describe what is meant by Form Criticism and explain how this may help people to understand the Jewish Scriptures. [33]
- (b) How important for understanding the Jewish scriptures is knowing when the events in them may have taken place? [17]

##### Or

- 6 (a) Explain what is meant by 'myth' when describing some of the writings contained in the Jewish Scriptures. [33]
- (b) How important for understanding the Jewish Scriptures is knowing the type of literature which is being studied? [17]

### Part 4

#### Foundation for Unit 2764: New Testament 1 – Alternative A. The Early Church

##### Either

- 7 (a) What was distinctive about the Sadducees? [33]
- (b) 'For the ordinary first-century Palestinian Jew, the Sadducees were a less important religious group than the Pharisees.' Discuss. [17]

##### Or

- 8 (a) What difference did the Roman occupation make to the significance of the Temple for Jews? [33]
- (b) 'Paul's account of an event is always to be preferred to the parallel story in Acts.' Discuss. [17]

**Foundation for Unit 2764: New Testament 1 – Alternative B. Gospels**

**Either**

- 9** (a) What was distinctive about the Sadducees? [33]
- (b) ‘For the ordinary first-century Palestinian Jew, the Sadducees were a less important religious group than the Pharisees.’ Discuss. [17]

**Or**

- 10** (a) Explain what is meant by the Synoptic Problem. [33]
- (b) How useful is source criticism for finding out about the authorship of the gospel of Matthew? [17]

**Part 5**

**Foundation for Unit 2765: Developments in Christian Thought 1**

**Either**

- 11** (a) Explain what is meant by a fundamentalist approach to scriptures. [33]
- (b) Explain the advantages and disadvantages of a fundamentalist approach when reading the Bible. [17]

**Or**

- 12** (a) Describe and explain Biblical teaching about the role of women in first-century Christian life and worship. [33]
- (b) How far do the Biblical texts you have studied support the claim that men and women are equal? [17]

## Part 6

### Foundation for Unit 2766: Eastern Religions 1 – Alternative A. Buddhism

#### Either

- 13 (a) What were the major influences on the thinking of Gautama the Buddha? [33]
- (b) To what extent did the Buddha reject the religious ideas of his time? [17]

#### Or

- 14 (a) Describe and explain what Buddhists mean by Right Action. [33]
- (b) ‘The Noble Eightfold Path is no more than a Buddhist code of ethics.’ Discuss. [17]

### Foundation for Unit 2766: Eastern Religions 1 – Alternative B. Hinduism

#### Either

- 15 (a) What can be learned about the religious beliefs of the Indus Valley civilisation? [33]
- (b) How far can the archaeological discoveries in the Indus Valley contribute to an understanding of Hinduism today? [17]

#### Or

- 16 (a) What does the Purusha Sukta teach about the origins of the world? [33]
- (b) How important is the Purusha Sukta as a piece of Hindu literature? [17]

## Part 7

### Foundation for Unit 2767: Islam 1

#### Either

- 17 (a) Explain why Muhammad ﷺ is called ‘the final messenger of God’. [33]
- (b) ‘A study of the life of Muhammad ﷺ is essential when trying to understand Islam.’ Discuss. [17]

#### Or

- 18 (a) Explain what Muslims mean by describing the Qur’an as the revealed word of God. [33]
- (b) Assess the importance for Islam of the life of Muhammad ﷺ. [17]

## Part 8

### Foundation for Unit 2768: Judaism 1

#### Either

- 19 (a) Explain the differences in origin between the Tenakh and the Talmud. [33]
- (b) Discuss the reasons why many Jews spend more time studying the Talmud than the Torah. [17]

#### Or

- 20 (a) Explain what is meant by ethical monotheism. [33]
- (b) Discuss the implications of the phrase ‘a chosen people’. [17]

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Foundation for the Study of Religion

**2760**

**Mark Scheme**

## Part 1 – Foundation for Unit 2761: Philosophy of Religion 1 (AS)

### Either

- 1 (a) Explain Plato's use of the metaphor of shadows in his Allegory of the Cave. [33]

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

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

Plato's thinking was centred around his concept of the Form of the Good, and the need for recognition of it, which he believed would make everyone want to behave morally. Possible criticisms of his ideas include MacIntyre's point that goodness and morality, in Plato's thinking, are only available to the educated, and morality does not seem to bear any direct correlation to intelligence. The whole idea that forms actually have an existence in a different plane could be criticised by empiricists as being unfalsifiable. Plato's faith in the powers of human reason and his belief in the human desire to comprehend goodness might be seen by some to be overly optimistic.

### Or

- 2 (a) Describe how the Jewish Scriptures (Old Testament) understand the concept of God as creator. [33]

Candidates will be able to demonstrate their knowledge and understanding by making references to various texts, probably including the creation accounts in Genesis and also other references such as Psalms and Job. They could comment on creation as a deliberate act of God, creation as the result of divine command; the idea that the world was made 'very good'; the concept of *creatio ex nihilo*; the continued creative activity of God in his involvement in sustaining the natural order. Able candidates might discuss the extent to which the idea of God as creator is consistent in the texts they have studied.

- (b) How far do the Jewish Scriptures (Old Testament) support the view that God created humanity for a purpose? [17]

Evaluative skills will be demonstrated as candidates consider the different purposes expressed in the texts they have studied, for example they might consider the role given to humanity as stewards of the earth in Genesis, or the implications of the concept of humanity made in the image of God, or the place of humanity as 'a little lower than the angels' in the hierarchy, for example.

## Part 2 – Foundation for Unit 2762: Religious Ethics 1 (AS)

### Either

- 3 (a) How might a moral relativist respond to the claim that people should always tell the truth? [33]

Candidates should demonstrate an awareness that statements suggesting any course of action is ‘always’ right are absolute, and they should be able to contrast this with a relativist view, showing that for the relativist there is always going to be the possibility of circumstances where a rule might be broken. Systems such as virtue ethics or situation ethics might be used as examples where a principle, such as agape, is taken to override categorical rules. Candidates may wish to illustrate their answers with examples of possible situations where it might be wrong to tell the truth, but they should not spend most of the answer giving anecdotes at the expense of a demonstration of knowledge.

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

Candidates should be able to explain how relativist views give scope for the use of common sense, and compassion; they allow the individual to take into account the particular situation, and to be merciful where necessary. However, they make heavy demands on the maturity of the individual, and expect, sometimes to an impossible degree, a knowledge of the likely outcomes of any course of action. They lack the authority of absolute systems so that it can become difficult to maintain that one course of action is clearly preferable to another.

### Or

- 4 (a) Explain what scholars mean when they say that ethical statements are no more than expressions of opinion. [33]

Candidates should show knowledge and understanding of the views of thinkers such as A.J. Ayer and C.L. Stevenson, explaining emotivist suggestions that moral statements are not factual; one of the reasons might be that it gets around the challenges posed by logical positivism. Moral statements become equally valid, relating to no absolute standards of right and wrong, ruling out the possibility of a moral law-giver.

- (b) How far do you consider these views to be justified? [17]

Candidates will display their evaluative skills by weighing the strengths and weaknesses of emotivist views. Arguments in favour of emotivist theories might be that they allow for individuality and do not try to suggest that there are absolute rules against which people can be judged. However, if moral statements are no more than expressions of opinion, this does not seem to make moral feelings any different from other emotions, and makes practical ethics such as crime and punishment issues seem arbitrary.

### Part 3 – Module 2763: Jewish Scriptures 1

#### Either

- 5 (a) Describe what is meant by Form Criticism and explain how this may help people to understand the Jewish Scriptures. [33]

Candidates should be able to define form criticism as an approach based on the assumption that literary statements can be made in different ways: an event may be recorded as poetry or as straight factual reporting. Some people have argued that accepting the existence of a range of literary forms in the Bible helps to defend biblical ‘truth’ against claims that the Bible often does not give simple, sober facts. Next stage is the historical position, or *Sitz im Leben*, that gives rise to certain types of literature. This type of criticism was first used in studying the Jewish Scriptures by Hermann Gunkel. Candidates should be able to identify the different types of literature in the Scriptures and comment on the ways in which they are understood.

- (b) How important for understanding the Jewish scriptures is knowing when the events in them may have taken place? [17]

Some candidates may decide to focus their argument on the word ‘knowing’ and deal with matters of faith and belief. Such an approach should be credited. Others may, more simply, consider the possible dating of events in relation to the probable date of the text in which they appear. There can clearly be disagreement here between radical and traditional scholarship and also issues of belief e.g. in relation to the Torah (Pentateuch).

#### Or

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

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

- (b) How important for understanding the Jewish Scriptures is knowing the type of literature which is being studied? [17]

This answer may depend on the particular view of scripture adopted or show a comparison of different views and their different approaches to this discussion. From a very traditionalist viewpoint, material which is otherwise categorised as myth may be viewed as history. However, most views would agree that the types of literature found in the Jewish Scriptures are important for their understanding. Some texts appear to have different connotations if, for example, they are viewed as liturgical or as *Hohma* (Wisdom) literature.



## Part 4 – Foundation for Unit 2764: New Testament 1 – Alternative A: The Early Church

### Either

- 7 (a) What was distinctive about the Sadducees? [33]

Answers may include some of the following: The Sadducees were a Jewish religious group, that arose in the 1st century BCE, taking its name from the priest Zadok (2 Samuel 15:24-33), or else from the Zadokites (1 Kings 4:2-4), a priestly family. They acknowledged only the written Torah as binding and rejected the traditional interpretation and development of the Law. Their criminal law was rigorous. They rejected the Pharisaic tradition, which was an older legal and religious standpoint. The Sadducees did not believe in a resurrection or in any personal immortality, nor did they believe in angels and spirits.

- (b) ‘For the ordinary first-century Palestinian Jew, the Sadducees were a less important religious group than the Pharisees.’ Discuss. [17]

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

### Or

- 8 (a) What difference did the Roman occupation make to the significance of the Temple for Jews? [33]

Candidates might argue that, in general religious terms, the occupation had little impact. However, the points which might be considered include: the loss of autonomy of the Jews and of the High Priest in particular; the presence of a Roman garrison in a corner tower of the Temple and the need to seek permission from the Roman rulers for the observance of festivals etc.

- (b) ‘Paul’s account of an event is always to be preferred to the parallel story in Acts.’ Discuss. [17]

Candidates will probably start from the point of view that Paul is writing about his own experiences, while the author of Acts was at best an observer at some of the events described. This distinction will need to be explained and justified. They might refer to Paul’s stay in Corinth, or his conversion, or the Jerusalem Council, and indicate where the accounts differ in Acts. A really good answer may draw attention to the lack of information in the epistles about for example: the silversmiths in Ephesus or Paul’s miraculous escapes from prison.

## Part 4 – Foundation for Unit 2764: New Testament 1 – Alternative B. Gospels

### Either

**9 (a)** What was distinctive about the Sadducees? [33]

Answers may include some of the following: The Sadducees, were a Jewish religious group, that arose in the 1st century BCE, taking its name from the priest Zadok (2 Samuel 15:24-33), or else from the Zadokites (1 Kings 4:2-4), a priestly family. They acknowledged only the written Torah as binding and rejected the traditional interpretation and development of the Law. Their criminal law was rigorous. They rejected the Pharisaic tradition, which was an older legal and religious standpoint. The Sadducees did not believe in a resurrection or in any personal immortality, nor did they believe in angels and spirits.

**(b)** ‘For the ordinary first-century Palestinian Jew, the Sadducees were a less important religious group than the Pharisees.’ Discuss. [17]

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

### Or

**10 (a)** Explain what is meant by the Synoptic Problem. [33]

Matthew, Mark, and Luke are referred to as the Synoptic Gospels (from *synoptikos*, “seen together”). The parallels in structure, content, and wording between them make it possible to arrange them side by side so that corresponding sections can be seen in parallel columns. The Synoptic problem involves literary or source criticism to explain the differences and similarities and deals with the written sources after compilation and redaction. Candidates may continue with some reference to scholars such as Griesbach or Lachmann but it is sufficient that they understand the basics of the idea. They may also mention Q as part of the solution.

**(b)** How useful is source criticism for finding out about the authorship of the gospel of Matthew? [17]

Much of the answer will probably discuss views on the nature of Matthew’s gospel, and better answers will show some knowledge of recent views – just how Jewish? Is it really liturgical? – and use these as a platform to discuss what we can know of the author and his circumstances. It has been suggested that the first Gospel was Q in Aramaic, Mark in Greek was translated and arranged from this together with an earlier Semitic Matthew.

## Part 5 – Foundation for Unit 2765: Developments in Christian Thought 1

### Either

- 11 (a)** Explain what is meant by a fundamentalist approach to scriptures. [33]

Candidates should deal with some of the following: Fundamentalism is a conservative movement among Protestants which began in the United States in the late nineteenth century. It maintained that certain beliefs were absolutely fundamental to Christianity: the infallibility of the Bible, the virgin birth and the divinity of Jesus Christ, the sacrifice of Christ on the cross as atonement for the sins of all people, the physical resurrection and second coming, and the bodily resurrection of believers. It grew out of a reaction to: the historical-literary study of the Bible, known as the higher criticism; attempts to reconcile traditional Christian beliefs and doctrines with contemporary experience and knowledge; and the acceptance of a scientific view of the world, particularly the theory of evolution.

- (b)** Explain the advantages and disadvantages of a fundamentalist approach when reading the Bible. [17]

The principle advantages of a fundamentalist approach to scripture is that the text, probably in translation, is taken as the absolute Word of God and therefore there is no real need for commentary; the text is taken to mean what it appears to say. There are, however, fairly clear disadvantages to such an approach: the use of a translation places readers at a further stage removed from the original text; the difficulty of translation and of knowing which original sources should be used as a basis for this; the many difficulties and inconsistencies which can appear when attempting to treat the Bible as single work without taking into account the various writers and the dates, situations, and purpose of their writing. Candidates might also discuss problems which arise when a literal interpretation of the Bible cannot be reconciled with the modern scientific understanding of the world.

### Or

- 12 (a)** Describe and explain Biblical teaching about the role of women in first-century Christian life and worship. [33]

Candidates should be able to demonstrate knowledge and understanding by describing some of the different ways in which the role of women is portrayed in the texts they have studied. They might want to include examples from the gospels as well as teachings from the epistles and Acts to illustrate the role of women in a marriage, suggestions about how women should behave in church, and Jesus' concern for women in Luke especially. Candidates should recognise that women did have some status in the financial world, and in the formation of the early church.

- (b)** How far do the Biblical texts you have studied support the claim that men and women are equal? [17]

Candidates should show some awareness that Biblical teaching can be used both to support and to challenge the concept of sexual equality. They should demonstrate their evaluative skills by selecting examples of texts which suggest that people have equal value, possibly from Galatians 3, and also those suggesting that men should have authority over women, possibly from Titus 2; candidates could argue that men and women have equal intrinsic value, but different roles, or that these texts were written for a different culture.

## Part 6 – Foundation for Unit 2766: Eastern Religions 1 – Alternative A: Buddhism

### Either

**13 (a)** What were the major influences on the thinking of Gautama the Buddha? [33]

Candidates should be able to show knowledge of the cultural and religious influences on Gautama the Buddha as well as the story of his encounter with old age, sickness and death. Some understanding should be shown of the influence of Hinduism, and the ways in which the Buddha adopted some of its ideas, such as karma, rebirth and liberation, while rejecting others, such as the doctrine of atman and the role of the priesthood. The influence of the sramanic thinkers might be recognised as prefiguring the Buddha's move away from the Vedic ideas of sacrifice towards an emphasis on the internal attitude of the individual.

**(b)** To what extent did the Buddha reject the religious ideas of his time? [17]

Candidates should evaluate the ways in which the Buddha rejected ideas such as the role of the priests, caste, and belief in any kind of deity which can guarantee salvation, alongside his adoption of concepts such as karma and rebirth. Candidates might be able to make reference to the notion of dharma, but it should not be expected at this level that knowledge will be any more than basic.

### Or

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

Candidates should be aware of the context of teaching about Right Action, as part of the Middle Way, the Noble Eightfold Path. Right Action involves abstention from some activities, such as killing and sexual misconduct, but is not just a series of prohibitions; an awareness should be shown of the positive action involved in ahimsa, for example, promoting peace and adopting loving-kindness as well as just abstaining from doing harm.

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

Evaluative skill should be demonstrated by candidates in showing that there is a lot more to the Noble Eightfold Path than ethical instruction, although that plays an important part. The development of a contemplative mind is also important, with the correct understandings of the nature of reality and illusion. The Noble Eightfold Path not only gives instructions on how to live but has the goal of attainment of nibbana, so that the ethics as well as the other aspects of the Path are given a purpose.

## Part 6: Foundation for Unit 2766: Eastern Religions 1 – Alternative B: Hinduism

### Either

**15 (a)** What can be learned about the religious beliefs of the Indus Valley civilisation? **[33]**

Candidates should show some understanding of the difficulties of interpreting belief from the discoveries of artefacts; they should be able to describe some of the significant discoveries, such as the possibly ceremonial bath, the terracotta figurines of female figures, and so on, but should also be able to explain the limitations of working from these to an assessment of belief, especially in the absence of a decipherable script. They might suggest an early concern with ceremonial bathing and ritual purity, and perhaps goddess figures, reverence for certain animals and so on.

**(b)** How far can the archaeological discoveries in the Indus Valley contribute to an understanding of Hinduism today? **[17]**

Candidates should show the possible links between the discoveries of archaeology and modern Hinduism, for example the suggestions of a social hierarchy which could link with the varna system, the concept of a pantheon, the possible links between ritual bathing and reverence for the Ganges, and so on. They might argue that these discoveries aid an understanding of the roots of Hinduism, or they might suggest that other sources are more helpful, such as the oldest parts of the Vedas.

### Or

**16 (a)** What does the Purusha Sukta teach about the origins of the world? **[33]**

Candidates should demonstrate their knowledge and understanding of the text by explaining how the text gives a description of the world created through the sacrifice of Purusha, the different parts of his body forming the different varnas. The world is a deliberate creation, rather than eternal like Purusha, and sacrifice is part of the fundamental processes of creating, both on the part of God and of the people as an appropriate response.

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

Candidates should use their evaluative skills to assess the influence the Purusha Sukta has had on Hindu understandings of the varna system, and on the nature and importance of sacrifice and ritual in order to maintain order. It is important as a piece of mythology, explaining in a naïve and pictorial way the origins of the world, expressing the close relationship between humanity and the eternal Purusha.

## Part 7 – Foundation for Unit 2767: Islam 1

### Either

**17 (a)** Explain why Muhammad ﷺ is called ‘the final messenger of God’. [33]

Islam teaches that Allah has always communicated with his creatures in order to give them guidance. His communications were made directly through spoken utterances delivered to chosen human messengers. These messengers were sent to particular communities. There have been as many as 124,000 of these (according to a Hadith), though the best known include Adam, Ibrahim, Musa, Dawud and ‘Isa. The communities to which they were sent repeatedly ignored them, forgot their teachings or corrupted their messages. Hence the books they brought were either lost or survived in corrupt form. Muhammad ﷺ, lived in western Arabia at the beginning of the seventh century CE. Muhammad ﷺ came as the last of these messengers with the most complete revelation meant for the whole of humanity. His message, the Qur’an, has been preserved from loss or corruption by Allah himself, and is intact to this day.

**(b)** ‘A study of the life of Muhammad ﷺ is essential when trying to understand Islam.’ Discuss. [17]

The main arguments would concern: the life of Muhammad ﷺ covering the period of the revelation of the Qur’an, his rejection in Makkah, and the founding of a community and a state with himself as its head in the al-Madinah. By the time of his death in 632, the majority of Arab tribes and a number of towns, including Makkah, had submitted to Muhammad ﷺ and accepted Islam. Prophecy, in the form of verbal revelations from Allah, ceased with Muhammad ﷺ.

The teachings and life of Muhammad ﷺ are found in Hadith and these continue to serve as a model for Muslim life today, and it is here that the main arguments in favour of this statement are likely to be made.

### Or

**18 (a)** Explain what Muslims mean by describing the Qur’an as the revealed word of God. [33]

Candidates should deal with the nature of the revelation of the Qur’an to Muhammad ﷺ, explaining the way in which he received the recitation from Jibril and also the manner in which it was conveyed to and written down by his followers. Some answers may continue to describe the manner of its compilation.

**(b)** Assess the importance for Islam of the life of Muhammad ﷺ. [17]

The main arguments would concern: the life of Muhammad ﷺ covering the period of the revelation of the Qur’an, his rejection in Makkah, and the founding of a community and a state with himself as its head in the al-Madinah. By the time of his death in 632, the majority of Arab tribes and a number of towns, including Makkah, had submitted to Muhammad ﷺ and accepted Islam. Prophecy, in the form of verbal revelations from Allah, ceased with Muhammad ﷺ.

The teachings and life of Muhammad ﷺ are found in Hadith and these continue to serve as a model for Muslim life today, and it is here that the main arguments in favour of this statement are likely to be made. Candidates might also wish to discuss what might have happened if Muhammad ﷺ had not accepted the revelation.

## Part 8 – Foundation for Unit 2768: Judaism 1

### Either

- 19 (a)** Explain the differences in origin between the Tenakh and the Talmud. [33]

The main issues are:

The Tenakh became Holy Scripture in three stages. The sequence corresponds to the three parts of the Hebrew canon: the Torah (the Law), the Nevi'im (Prophets), and the Ketuvim (Writings). The Torah was recognised as Scripture between the end of the Babylonian exile (538 BCE) and the separation of the Samaritans from Judaism, probably by 300 BCE. The Nevi'im was finalised by the end of the 3rd century BCE. The Ketuvim (Writings) were not a formal canon until after the fall of Jerusalem in CE 70.

Talmud is the body of Jewish civil and religious law, including commentaries on the Torah. It consists of Mishnah (a codification of laws), and a commentary on the Mishnah, called the Gemara. The Talmud includes decisions made by scholars on legal questions known as the Halakah; the legends, and sayings that are used to illustrate the law are known as Haggadot. There are two collections of Talmud: the Palestinian or Jerusalem Talmud (written down between third-fifth centuries CE), and the Babylonian Talmud (3rd-6th centuries CE).

- (b)** Discuss the reasons why many Jews spend more time studying the Talmud than the Torah. [17]

For orthodox Jews the Torah is the word of G-d written down by Moses and forms the written law. It is unchanging and unchangeable. The Talmud is the oral law which was also given to Moses at Mount Sinai but was not written down until much later. The Talmud contains much debate and explanation of the teachings and writings of the written Torah, for this reason it continues to be studied and debated by Jews today.

### Or

- 20 (a)** Explain what is meant by ethical monotheism. [33]

Candidates may comment that ethical monotheism is a form of exclusive monotheism: humanity chooses one god, because that is the god who is needed and that god becomes for him the one and only god. Other gods either do not exist at all, or they are false gods or demons; *i.e.*, beings that are acknowledged to exist but that cannot be compared in power or any other way with the one and only true G-d. This applies then to Judaism where there is the suggestion of these false gods whilst there is the one true G-d. This position is reinforced by the first commandment.

- (b)** Discuss the implications of the phrase 'a chosen people'. [17]

Candidates should be able to comment that the phrase 'a chosen people' does not indicate any particular favours upon the recipients, the Jews, but rather a special responsibility. They are chosen to follow G-d's commands and so to provide an example for other peoples. Candidates may be able to suggest that misinterpretations of this title have sometimes led to anti-semitic positions. Some answers may deal with the idea that Judaism actively discourages converts because being a Jew implies bearing the yoke of the Covenant which followers of other faiths are not required to do.

**BLANK PAGE**



**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**RELIGIOUS STUDIES**

**PHILOSOPHY OF RELIGION 1 (AS)**

**2761**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions.

- 1** (a) What are the main strengths and weaknesses of teleological arguments for the existence of God? [33]
- (b) To what extent can modern scientific theories be said to have disproved the claim that the universe has been designed? [17]
- 2** (a) Explain Kant's version of the moral argument for the existence of God. [33]
- (b) How far have psychological explanations of religious belief disproved such moral arguments? [17]
- 3** (a) Explain how the theodicy of Irenaeus differs from that of Augustine. [33]
- (b) 'Natural evil is not explained by the need for free will.' Discuss. [17]
- 4** (a) For what reasons has evolutionary theory been considered to pose such a threat to religious belief? [33]
- (b) How far does religious belief depend on the idea that God deliberately made people, as a special creation? [17]

**Oxford, Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Philosophy of Religion 1 (AS)

**2761**

**Mark Scheme**

**1 (a) What are the main strengths and weaknesses of teleological arguments for the existence of God? [33]**

Candidates should show an understanding of the basis of teleological arguments, the concept that there must be some kind of Designer or divine intelligence behind the apparent order of the universe. They should demonstrate some knowledge of common forms of the arguments, such as that in Aquinas' Five Ways or Paley's famous analogy. The strengths might be considered to be the appeal of pattern and order to the human mind, the ways in which this 'proof' is accessible to all rather than just an intellectual argument, perhaps the ways in which modern cosmology has appeared (to some) to support the Anthropic Principle; against weaknesses such as the challenge of evil and suffering, the apparent random chance at work in evolution, the ways in which teleological arguments do not necessarily point towards the God of Christianity. Some might argue along the lines of Kant, that teleological arguments still involve the concept of a being with necessary existence.

**(b) To what extent can modern scientific theories be said to have disproved the claim that the universe has been designed? [17]**

Candidates should be able to discuss the views of thinkers such as Dawkins and Atkins, and their arguments suggesting that everything can be demonstrated to have happened by chance, against the thinking of people such as Paul Davies and Polkinghorne, who find evidence of design in modern cosmology. Awareness should be shown of the Anthropic Principle, the view that such fine-tuning must reveal the workings of a great Mind; opposing views should be assessed in order to reach a conclusion.

**2 (a) Explain Kant's version of the moral argument for the existence of God. [33]**

According to Kant, virtue, or 'good will', is the only thing that is always good, regardless of the circumstances. Morality requires us to aim for the Highest Good, the *summum bonum*. But the *summum bonum*, if it is to be the very Highest Good, cannot just be virtue unrewarded; that would not be the perfect state of affairs. There should be the possibility of a reward, in terms of happiness, for virtue. This reward clearly does not happen in this earthly life, and so life after death is an important part of Kant's argument. He concludes that there must be an eternity in which to bring about the *summum bonum*, and also that there must be at least the possibility of a God to achieve this state of perfection which we cannot bring about by ourselves.

**(b) How far have psychological explanations of religious belief disproved such moral arguments? [17]**

Candidates should be able to recognise that not all psychologists hold the same opinions about religious belief. Answers will probably concentrate on Freud's analysis of religion as an infantile obsession with a father-figure; Feuerbach might be mentioned as an influence, but should not be included as a psychologist. Freud's arguments would lead to the conclusion that the moral argument is based on a misunderstanding of the origins of the conscience, and that such arguments can therefore be disregarded. Other psychologists, such as Adler and Jung, might usefully be contrasted with Freud, to show that some consider that the sense of moral obligation, for example, could have a divine source, and that moral arguments therefore are not ruled out of court.

**3 (a) Explain how the theodicy of Irenaeus differs from that of Augustine. [33]**

Candidates should show some awareness of the historical context of these philosophers. Irenaeus did not attempt to show that evil and suffering do not really exist, and he admitted that God appears to allow them to continue. His argument was that God allows evil and suffering to exist in the world because they are necessary for our freedom; and we have to have freedom in order to have a relationship with God. In Augustine's view, evil did not have any separate existence of its own but was a privation of good; evil is a necessary part of the created world in order for good to exist and for there to be variety. Suffering in the world is the result of the fall of the angels, some of whom were given less grace than others. The main differences, then, lie in the nature of evil, and its purpose and origin.

**(b) 'Natural evil is not explained by the need for free will.' Discuss. [17]**

Candidates will probably make the usual distinctions between moral and natural evil, and should show an awareness that the two are not completely distinct. Natural evil could be seen to be more difficult to attribute directly to human wickedness, but an Augustinian approach might account for natural evil in terms of the 'fall-out' of the Fall of Adam. An Irenaean approach might suggest that natural evil is important for our free will to develop and be educated, even if its origins cannot be attributed to humankind.

**4 (a) For what reasons has evolutionary theory been considered to pose such a threat to religious belief? [33]**

Candidates should show a recognition that evolutionary theory poses a significant and far-reaching challenge. It contradicts a literal interpretation of Genesis, by suggesting the world is much older than described. It challenges the view that humanity is the pinnacle of God's creation, and the view that everything made in the beginning was 'very good'; it casts doubt on the idea that people can be distinguished from other animals because of their 'souls'. It introduces a degree of randomness suggesting that the world is unplanned, and the failure of some species suggests that the world was not designed by a great Mind. The whole theology of the Fall is undermined, which in turn threatens ideas of redemption.

**(b) How far does religious belief depend on the idea that God deliberately made people, as a special creation? [17]**

A good answer might involve some discussion of whether the challenges described in part (a) are insurmountable; there are many possible approaches to this question. Discussion might take the form of finding ways in which evolutionary theory can be made compatible with religious belief, using the ideas of Torrance or Teilhard de Chardin; or there might be discussion of religious beliefs which do not involve this kind of understanding, such as the beliefs of Buddhism.

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**RELIGIOUS STUDIES**

**RELIGIOUS ETHICS 1 (AS)**

**2762**

**Specimen Paper**

Additional materials:  
Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions.

- 1** (a) Explain the main differences between Act and Rule Utilitarianism. [33]
- (b) To what extent is Utilitarianism a useful method of making decisions about euthanasia? [17]
- 2** (a) 'People should always do their duty.' Explain how Kant understood this concept. [33]
- (b) 'The use of the Categorical Imperative makes no room for compassionate treatment of women who want abortions.' Discuss. [17]
- 3** (a) Explain why some people believe that there are no moral absolutes. [33]
- (b) 'Issues of genetic engineering need absolute rules; there can be no individual circumstances which allow exceptions to be made.' Discuss. [17]
- 4** (a) Explain how the principles of Natural Law might be applied to decisions about fertility treatment. [33]
- (b) 'Every adult has the right to become a parent.' Discuss. [17]



**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Religious Ethics 1 (AS)

**2762**

**Mark Scheme**

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

Some understanding should be shown of the nature of Utilitarianism as a system, and then the ideas put forward by Bentham, Mill, and others such as Sidgwick. Bentham's concept that an act can be deemed to be good if it produces the outcome generating the greatest happiness should be explained, and compared with Mill's qualification that there is also the need to introduce some general rules of thumb; not binding absolute rules, but breakable guidelines which consider the consequences of an action in the longer term. The introduction of the idea of quality of happiness might be included. Good candidates might also be able to offer an assessment of strong and weak rule utilitarianism.

**(b) To what extent is Utilitarianism a useful method of making decisions about euthanasia? [17]**

Candidates should be able to demonstrate an application of Utilitarianism to euthanasia, recognising both its limitations and its strengths. They might comment on whether happiness and pleasure are the most important considerations, and could discuss issues such as the financial cost of prolongation of life, the problems raised if dependent relatives are pressurised towards voluntary euthanasia and so on, although anecdote should not form the main bulk of the answer. Candidates might restrict their discussion to the strengths and weaknesses of Utilitarian approaches to euthanasia, or they might want to argue that another system is preferable in dealing with life and death decisions.

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

Understanding should be shown of Kant's approach to ethics, his claim that people have a sense of moral obligation irrespective of the consequences of actions. For Kant, an action could be judged to be morally right only if done from duty, and not from any kind of self-interest or pleasure-seeking. Kant wanted reason to be of primary importance, over individual preference and experience; morality has to be a conscious choice to follow duty for duty's sake, and this overrides any other considerations.

**(b) 'The use of the Categorical Imperative makes no room for compassionate treatment of women who want abortions.' Discuss. [17]**

The Categorical Imperative should be understood in relation to the concept of universalisation of moral rules, and this applied to the issues raised by abortion. It might be argued that unless abortion is to be allowed in any circumstance, however trivial, it cannot be allowed at all; but the Categorical Imperative could allow for situation where abortion is permissible to be closely defined and then universalised. However, the concept of compassion might be said to imply that exceptions might be made and individual circumstances might be allowed to influence the outcome, which would conflict with the use of Categorical Imperatives. Candidates should concentrate on the application of the principle, rather than giving a lot of background detail about legislation connected with abortion and so on.

**3 (a) Explain why some people believe that there are no moral absolutes. [33]**

This discussion should recognise the issues involved in considering whether morality is based entirely on its cultural context, or whether there is some absolute moral standard against which every action and every society can be judged. Answers should concentrate on a consideration of views which support the idea that morality is generated by people, rather than discovered by them; it could include the thinking of Kant, with the concept that morality comes from the human good will (which could differ between individuals), or candidates could discuss the views of utilitarians, where morality depends on likely outcomes and can change, or possibly the views of writers such as Fletcher. It might be argued that values can remain absolute while actions can depend upon circumstance.

**(b) ‘Issues of genetic engineering need absolute rules; there can be no individual circumstances which allow exceptions to be made.’ Discuss. [17]**

Candidates should discuss briefly the nature of genetic engineering, in terms of the benefits intended as well as the negative possibilities. The problems of providing any sort of legal guidelines in the absence of absolute rules might be considered; perhaps rules must be set down with the possibility of appeals allowed in particular circumstances. There could also be some discussion of whether issues involving human life and individual families can be subjected to absolute rules; and if there are absolute rules, how we might discern what they are.

**4 (a) Explain how the principles of Natural Law might be applied to decisions about fertility treatment. [33]**

The concept of Natural Law should be associated with Aquinas (influenced by Aristotle), and its influence on the Catholic church should be acknowledged. Natural Law depends on the idea that God has created things the way that they are intentionally, in order that they might fulfil some purpose. Human reason is able to judge how to act morally in order to comply with the will of God. Decisions about fertility treatment could be argued to expose some weaknesses in the Natural Law method of decision-making; it could be argued (and usually is) that fertility treatments are unnatural, and that therefore they are wrong regardless of the possible consequences, but conversely a case could be made that the purpose of marriage is the conception of children and that therefore this should be assisted.

**(b) ‘Every adult has the right to become a parent.’ Discuss. [17]**

Candidates should consider the implications of the statement; every adult includes gay couples, people who are beyond ‘normal’ child-bearing age, those with paedophile tendencies, criminals, people with all kinds of disability, people with mental illness, and so on – there should be some discussion of whether ‘rights’ can be restricted in any way, and if so, on what basis. Some consideration may be given to issues of adoption, as well as fertility treatment. There could be some discussion of whether a potential child, not yet conceived, can be said to have rights, and the ways in which different ethical theories might contribute to the debate.

**BLANK PAGE**

Oxford Cambridge and RSA Examinations

Advanced Subsidiary GCE



**RELIGIOUS STUDIES**

**JEWISH SCRIPTURES 1**

**2763**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions.

**1 Either:**

- (a) (i) Explain the main features of **three** of the Covenants made in the passages which you have studied. [33]
- (ii) 'The idea of Covenant developed and changed a great deal between Genesis 1 and Jeremiah 31.' Discuss. [17]

**Or:**

- (b) (i) Explain the importance for the Israelites of the main teachings found in Exodus 20. [33]
- (ii) 'The sacrifices which G-d ordered in Exodus 23-24 suggest a very different view of G-d from that found in the covenants.' Discuss. [17]

**2 Either:**

- (a) (i) Explain how G-d treated Job in Job 1-9. [33]
- (ii) In what ways do you consider that Eliphaz, Bildad and Zophar were helpful to Job? [17]

**Or:**

- (b) (i) Explain why Job says: 'therefore I despise myself, and repent in dust and ashes' (Job 42:6). [33]
- (ii) 'The sufferings of Job were completely unjustified.' Discuss. [17]

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Jewish Scriptures 1

**2763**

**Mark Scheme**

## 1 Either:

- (a) (i) **Explain the main features of three of the Covenants made in the passages which you have studied.** [33]

Candidates should be aware of the main features and content of the covenants they have chosen e.g. Genesis 1: 26-30 (the first humans), Genesis 8:20-9:33 (Noah), Genesis 12 & 17 (Abraham), Exodus 19-24 (Moses – the Book of the Covenant), 2 Samuel 7 (David) and the new covenant of Jeremiah 31.

- (ii) **‘The idea of Covenant developed and changed a great deal between Genesis 1 and Jeremiah 31.’ Discuss.** [17]

Answers should consider the nature of Covenant, in particular the conditions laid down (e.g. Exodus 20), the promises made (e.g. to Abraham) and whether the particular covenants are one-sided promises or conditional, they should also consider whether there is a development of nature and form with time, e.g. the covenants appear to become more conditional as they develop through Israel’s history.

Or:

- (b) (i) **Explain the importance for the Israelites of the main teachings found in Exodus 20.** [33]

The importance of the teachings found in Exodus 20 (Ten Commandments) are that they were the first set of formalised laws put in place for the Israelites by a monotheistic G-d and that as well as providing rules for life they also made clear the requirements of worshipping one god. The suggestions of polytheism found in earlier passages are not present here.

- (ii) **‘The sacrifices which G-d ordered in Exodus 23-24 suggest a very different view of G-d from that found in the covenants.’ Discuss.** [17]

There is no one right answer to this question. Candidates might suggest that it was Aaron’s sacrifice which angered G-d so much, but this was, of course, to another god. The Ten Commandments appear to suggest a type of worship and ethical system which seem very remote from the idea of blood sacrifice, but perhaps that is the consequence of viewing the text from a later, western perspective. Candidates should be aware of the importance of sacrifice in the worship of the Israelites and perhaps of the similar traditions in Ancient Near-eastern Religions.

## 2 Either:

- (a) (i) **Explain how G-d treated Job in Job 1-9.** [33]

Candidates may decide to comment on the structure of this part of the Book of Job and as this is important to understanding the text they should receive some credit for this: the passage consists of the prologue (a prose narrative dating from the 6th century BCE and possibly being a much older non-Israelite legend) and the first set of disputes (poetry from the 4th-6th century BCE). However, the main content of the answer should concern itself with details of G-d’s treatment of Job and the question of unmerited suffering; also the role played by Satan as an *agent provocateur* of G-d.

- (ii) **In what ways do you consider that Eliphaz, Bildad and Zophar were helpful to Job?** [17]



Candidates may limit themselves to very general comments or they may choose to write in more detail about the role and opinions of the three comforters:

Eliphaz (the Temanite) – probably an Edomite, Eliphaz tries to persuade the innocent Job to repent, arguing that suffering is never unmerited as all people are sinful.

Bildad (the Shuhite) – he is a sage whose arguments are based on tradition. He accuses Job of making speeches full of wind and tells Job that his children deserved to die because of his transgressions.

Zophar (the Naamathite) – he argues that suffering is the fate of an evil person, and says that Job’s protestations of innocence are sinful.

**Or:**

**(b) (i) Explain why Job says: ‘therefore I despise myself, and repent in dust and ashes’ (Job 42:6). [33]**

Candidates should recognise that Job remains convinced of his faithfulness and uprightness and is not satisfied with the explanations of his friends. The conversation between Job and G-d shows the tension between them but does not solve the problem of Job’s undeserved suffering. However, Job still trusts in the way in which G-d deals with the affairs of the world, even though he has to admit that he cannot understand them.

**(ii) ‘The sufferings of Job were completely unjustified.’ Discuss. [17]**

It is difficult to argue that the sufferings of Job were justified without agreeing with one of his comforters. It has been suggested that Job’s experience shows that humanity must hold on to faith and resign itself to the incomprehensible ways of G-d. Another view is that the story of Job does not answer the question of why the innocent suffer, but it is the only possible way in which people, seeking to find G-d, can accept what seems unacceptable. Despite suffering, doubt, and despair, Job is confirmed in his faith. Therefore it could be argued that the sufferings are justified in teaching humanity a lesson about the nature of G-d. Some might argue that G-d does not have to justify himself to us, and that this is the point of the story.

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**



RECOGNISING ACHIEVEMENT

**RELIGIOUS STUDIES**

**NEW TESTAMENT 1**

**2764**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from **one** section.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

## Section A

### Alternative A – The Early Church

Answer **two** questions.

**1 Either:**

- (a) (i) What can be learnt from the passages you have studied about the first-century encounters between the culture of Jewish Christians and other cultures? [33]
- (ii) How far is it true to say that Galatians 2 proves that the Council of Jerusalem did not take place? [17]

**Or:**

- (b) (i) Explain how, in the passages you have studied, Paul changes his message according to his audience. [33]
- (ii) To what extent were the early followers of Jesus really ‘Christians’; or were they actually practising Jews? [17]

**2 Either:**

- (a) (i) Explain what is said in Acts about the treatment of Gentiles decided upon at the Council of Jerusalem. [33]
- (ii) How far did Paul put these teachings into practice in the passages which you have studied? [17]

**Or:**

- (b) (i) What were the particular problems which Paul found when he visited Ephesus? [33]
- (ii) How important was the sympathy of the Roman authorities to the success of Paul’s missionary activity? [17]

## Section B

### Alternative B – Gospels

Answer **two** questions.

**3 Either:**

- (a) (i) Explain in what ways scholars have decided on the dating of the gospel of Mark. [33]
- (ii) ‘The gospels were never meant to be historical records so we should not expect them to be accurate.’ Discuss. [17]

**Or:**

- (b) (i) Explain the use of Old Testament ideas in the passages which you have studied. [33]
- (ii) ‘Jesus’ death was a tragic accident which the gospel writers try to explain away with the ideas of sacrifice and redemption.’ Discuss. [17]

**4 Either:**

- (a) (i) Explain the main differences between the Resurrection narratives in the gospels of Mark and John. [33]
- (ii) ‘The Jews were innocent of the death of Jesus; all the blame lies with the Romans.’ Discuss. [17]

**Or:**

- (b) (i) Explain the main differences between the accounts of the crucifixion in the gospels of Mark and John. [33]
- (ii) ‘Although Mark was concerned with the Jesus of history, John’s gospel shows that his main interest was theology.’ Discuss. [17]

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

New Testament 1

**2764**

**Mark Scheme**

## Alternative A – The Early Church

### 1 Either:

- (a) (i) **What can be learnt from the passages you have studied about the first-century encounters between the culture of Jewish Christians and other cultures?** [33]

Answers should look primarily at Acts 13-19 and consider the relationship between Christianity and the Roman authorities, using Sergius Paulus and Gallio, the relationship between Christianity and local authorities, using Philippi or Ephesus, the relationship between Christianity and local pagan religion, using the episode at Lystra, the relationship between Christianity and pagan philosophers, using Paul's Areopagus speech, then draw appropriate conclusions.

- (ii) **How far is it true to say that Galatians 2 proves that the Council of Jerusalem did not take place?** [17]

Answers should include examination of Acts 15 as well to consider function of passage in Acts as hinge section in literary terms, as reflecting Lukan views about the importance of Jerusalem, the structure of the church and the right decision in the debate, the internal inconsistencies/ difficulties of the account; while on Galatians 2 there should be consideration of the first-hand nature of the account, its tone, the nature of Paul's visit, the people who accompany him, the reaction of Jerusalem Christians, the absence of Paul's knowledge of the decisions arrived at, and the significance of the quarrel at Antioch. Only the best candidates will be able to get very far with the more technical questions about the dating of the letter.

### Or:

- (b) (i) **Explain how, in the passages you have studied, Paul changes his message according to his audience.** [33]

Answers will probably look at Paul's preaching in the synagogue at Pisidian Antioch, his address to the crowd at Lystra, his speech to the Areopagus and his treatment of individuals in the Philippian jailer and the seven at Ephesus. Might note use of Old Testament material, selection of episodes from Jesus' life, treatment of Jesus' death & resurrection, relationship with pagan and nature religion, use of pagan quotations, appeal to convert and be baptized. Better answers may raise the question of how accurate a picture Acts gives of Paul's theology, and whether the speeches are in some way conventional pictures of early Christian preaching.

- (ii) **To what extent were the early followers of Jesus really 'Christians'; or were they actually practising Jews?** [17]

Answers might refer to early Christian participation in Temple (though this is largely outside the specified passage) and synagogue prayers and rituals, use of sacrifices and ritual practices such as Paul's vow at Cenchreae, use of Old Testament as scriptures, continuing practice of the ceremonial and food laws, circumcision of Timothy, and then continue to look at Paul's liberal approach to food laws, the adoption of the Noachide covenant as the standard for Gentile converts in Acts 15, treatment of the Philippi jailer and his family, but continuing presence of Jewish Christians in Jerusalem, especially James, the brother of the Lord.



**2 Either:**

- (a) (i) Explain what is said in Acts about the treatment of Gentiles decided upon at the Council of Jerusalem. [33]**

Answers will need to examine the text of Acts 15, and note the two key issues of circumcision and food laws, explaining why these were of key concern during Christian evangelisation of Gentiles, consider the points made at the Council by Peter and James, while examining these critically, then consider the status and significance of the Noachide covenant.

- (ii) How far did Paul put these teachings into practice in the passages which you have studied? [17]**

Answers will be based on Galatians 2 (whether or not the Council of Jerusalem was an historical event is not the issue in this question), and so will note Paul's very different approach to circumcision for Titus and observance of the food laws in the Antioch quarrel. Better candidates who have studied this issue may realise that the answer is: not at all, because he did not appear to know about these decisions e.g. his teaching on idol meat.

**Or:**

- (b) (i) What were the particular problems which Paul found when he visited Ephesus? [33]**

Answers will be based on Acts 19, and will include the disciples converted by Apollos and only baptized without receiving the Spirit and the activities of the magicians and the hostility orchestrated by Demetrius from commercial and religious motives leading to the threat to Paul's personal safety. Might note that Paul does resolve most of these, though needs restraining by his friends and by sympathetic magistrates from direct response to the silversmiths' riot.

- (ii) How important was the sympathy of the Roman authorities to the success of Paul's missionary activity? [17]**

Answers might include the reaction of Sergius Paulus in Acts 13, the treatment of Paul by the magistrates of Philippi, the indifference of Gallio and the sympathy of the Asiarchs at Ephesus. Might note the tolerance extended by Rome to cults, despite the Lex Julia de religio, the recognition of syncretistic Asiatic cults, the desire for monotheism and morality by some Romans, the refusal of Rome to become involved in local or tribal disputes, Paul's tact in dealing with friendly pagans and the advantage of his Roman citizenship. Reference will probably be made to widespread perceptions that Acts is deliberately slanting the account to show that the Roman establishment throughout the Empire was, at worst, not biased against Christianity.

## Alternative B –Gospels

### 3 Either:

- (a) (i) **Explain in what ways scholars have decided on the dating of the gospel of Mark.** [33]

Answers might include the internal evidence such as reflections on persecution pointing to the 60s, the possible Roman origin linking with the fire of Rome or the crisis of the year of the four emperors, internal evidence about the tunnel period and the ecclesial shaping of material, the editing of the passion narrative, and some brief note about synoptic relationships.

- (ii) **‘The gospels were never meant to be historical records so we should not expect them to be accurate.’ Discuss.** [17]

Answers might include discussion of nature of history in the gospels, ancient views of what constituted historical writing, the genre of biography in ancient thinking, the quality of historical record available in the ancient world, the theological shaping of pericopae, the editorial work of the evangelists, the evidence for material developed by the Christian community or by the evangelists, the errors and contradictions in the material, the use of Old Testament material to explain events and shape narratives.

Or:

- (b) (i) **Explain the use of Old Testament ideas in the passages which you have studied.** [33]

Based on Mark 14-17 and John 18-17. Answers might include the use of direct quotation as in the descriptions of the crucifixion, the use of allusions as in the underlying presence of Pss. 22 & 69, the concepts of sacrifice, of vicarious suffering, the use of Jewish motifs as in the rending of the Temple Veil.

- (ii) **‘Jesus’ death was a tragic accident which the gospel writers try to explain away with the ideas of sacrifice and redemption.’ Discuss.** [17]

Based on the reasons for the hostility of the Jewish and Roman authorities to Jesus, and might look at the desire of the Sanhedrin to maintain political and religious stability, at the treatment of other disturbers of the peace in the Temple (perhaps using Josephus), at the Roman insistence of repressing challenges to Imperial authority and potential rebel leaders, at Pilate’s tough policy in handling Jewish disturbances.

### 4 Either:

- (a) (i) **Explain the main differences between the Resurrection narratives in the gospels of Mark and John.** [33]

Answers need to look at timing of the discovery of the empty tomb, at the number and character of angelic figures, at the number and identity of visitors to the tomb, at the message they receive, at their reactions, and at subsequent post-resurrection appearances (noting the secondary nature of Mark 17:9-20).

- (ii) **‘The Jews were innocent of the death of Jesus; all the blame lies with the Romans.’ Discuss.** [17]

Answers will focus on the Roman death (crucifixion) and the debate about the *ius gladii* with reference to the Temple court notice, and will look at the degree to which the High Priest manipulated the evidence against Jesus, at the shifting nature of the charge (blasphemy/treason), at the willingness of Pilate to co-operate or his weakness in face of the Jewish crowd.

Or:

- (b) (i) **Explain the main differences between the accounts of the crucifixion in the gospels of Mark and John.** [33]

Answers might include the timing of events, both in relation to the Jewish Passover and in terms of the hours of the days (Mark has Jesus on the cross at the third hour, John the sixth), the behaviour of the Roman soldiers and the Jewish bystanders, the presence or absence of disciples (especially in John: Jesus’ mother and the Beloved Disciple), the words of Jesus from the cross, especially his last word, the concurrent events with Jesus’ death, the reaction of the centurion/ guards, the treatment of Jesus’ corpse.

- (ii) **‘Although Mark was concerned with the Jesus of history, John’s gospel shows that his main interest was theology.’ Discuss.** [17]

Might note debate about history in the case of both gospels, in terms of Mark’s apparent distance from Palestine in geographical and intellectual terms and John’s closeness, and comment on theology in both in terms of their treatment of Jesus’ teaching and healing, interpretation of Jesus’ ideas, interpreting Jesus as Son of man, Son of God, Christ, Lord.

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Developments in Christian Thought 1

**2765**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

**BLANK PAGE**

Answer **two** questions.

**1 Either:**

- (a) (i) Explain the traditional position of women according to Augustine and Aquinas. [33]
- (ii) 'Christianity teaches that women are inferior to men and modern scholars cannot effectively argue against this teaching.' Discuss. [17]

**Or:**

- (b) (i) Explain the recent teachings of the Roman Catholic church in relation to the position of women. [33]
- (ii) To what extent can these teachings be defended? [17]

**2 Either:**

- (a) (i) Explain the arguments which are used in support of Liberation Theology. [33]
- (ii) 'Liberation Theology is too close to Marxism to be acceptable to the Christian church.' Discuss. [17]

**Or:**

- (b) (i) How can the teaching of Jesus be used to support the doctrine of Liberation Theology? [33]
- (ii) 'The arguments of the Roman Catholic church do nothing to undermine the value of the principles involved in Liberation Theology.' Discuss. [17]

**BLANK PAGE**



**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

**Developments in Christian Thought 1**

**2765**

**Mark Scheme**

**1 Either:**

- (a) (i) Explain the traditional position of women according to Augustine and Aquinas. [33]**

Augustine: views based on earlier teachings, in particular Philo, he considered that women were fit companions for men only because they could produce children. Any sexual activity is sinful unless it is purely for procreation. Sexuality – lust – has its origins in the Fall in the Garden of Eden.

Aquinas: view based on Natural Law and Aristotle. All babies would be male taking after the perfect prototype of the father, a woman is therefore a misbegotten foetus. Women are less rational, less suited to intellectual pursuits, less capable of judgements than men and are therefore naturally subservient to men, they are created to be subject to men.

- (ii) ‘Christianity teaches that women are inferior to men and modern scholars cannot effectively argue against this teaching.’ Discuss. [17]**

Candidates may argue that Christianity teaches the inferiority of women citing Paul on covering their heads (1 Corinthians 11:5-11) and remaining quiet (1 Timothy 2:8-15) etc. or conversely quoting from Galatians 3.28. They then need to look at modern views such as those of Ruether and Hampson and consider how effectively these provide a response.

**Or:**

- (b) (i) Explain the recent teachings of the Roman Catholic church in relation to the position of women. [33]**

Candidates may consider teaching in *Redemptoris Mater*, *Veritatis Splendor*, *Lumen Gentium* (in particular the identification of women with the fallen Eve and with the Virgin Mary) but the most accessible is probably in Pope John Paul II’s letter ‘To the women of the world’. This talks of women often having been relegated to the margins of society and their contribution to cultural and intellectual history having been ignored. Also, ‘We need only think of how the gift of motherhood is often penalised rather than rewarded, ... Certainly, much remains to be done to prevent discrimination against those who have chosen to be wives and mothers.’ The Pope expresses his admiration for those women who have fought for their rights, and ends by welcoming ‘new and surprising manifestations of “the feminine genius” in the Third Millennium.’

- (ii) To what extent can these teachings be defended? [17]**

Candidates may clearly take any position they wish, but the key is that it should be supported as required by the Levels of Response. They may agree or disagree with modern feminist argument, they may or may not be happy with the Letter’s seeming ambivalence about the place of women (‘... The creation of woman is thus [Gen. 2:18] marked from the outset by the principle of help: a help which is not one-sided but mutual. Woman complements man, just as man complements woman...’), but the quality of argument is paramount.

**2 Either:**

- (a) (i) Explain the arguments which are used in support of Liberation Theology. [33]**

Candidates should give some information about Liberation Theology: founded in late 20th-century Roman Catholicism, and centred in Latin America. They should then deal with the argument that Liberation Theology tries to apply Christian teachings by aiding the poor and oppressed and becoming involved in political action.

Liberation theologians argue that that God speaks through the poor and that the Bible can only be truly understood when seen from the viewpoints of the poor. They see this as being in line with Jesus' teachings.

- (ii) 'Liberation Theology is too close to Marxism to be acceptable to the Christian church.' Discuss. [17]**

This is a viewpoint which has sometimes been put forward by church leaders. The argument is based on the fact that Liberation Theology works from *comunidades de base*, or base communities. These are small local Christian groups that study the Bible and try to meet their parishioners' immediate needs for food, water, sewage disposal, and electricity.

Probably candidates will need to place Jesus' teachings in the gospels against the views of the hierarchy of the Roman Catholic church

**Or:**

- (b) (i) How can the teaching of Jesus be used to support the doctrine of Liberation Theology? [33]**

Candidates may deal with the foundations of Liberation Theology as being: founded in late 20th-century Roman Catholicism, and centred in Latin America. They should then deal with the argument that Liberation Theology tries to apply Christian teachings by aiding the poor and oppressed and becoming involved in political action.

They may then deal with the arguments of Liberation theologians that God speaks through the poor and that the Bible can only be truly understood when seen from the viewpoints of the poor. They see this as being in line with Jesus' teachings and candidates may quote appropriately from e.g. the Sermon on the Mount or cite examples of Jesus' miracles dealing with the poor.

- (ii) 'The arguments of the Roman Catholic church do nothing to undermine the value of the principles involved in Liberation Theology.' Discuss. [17]**

Candidates may deal with the view of leaders of the Roman Catholic church such as John Paul II and the idea that Liberation theologians were putting forward a form of Marxism and were advocating left-wing social activism. On the other hand they may consider the arguments found in the writings of leaders of the movement such as *Teología de la liberación* (1971; *A Theology of Liberation*), by Gustavo Gutiérrez, and the thinking of the second Latin American Bishops' Conference, Medellín, Colombia, in 1968.

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**RELIGIOUS STUDIES**

**EASTERN RELIGIONS 1**

**2766**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from **one** section.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

**Section A**  
**Alternative A – Buddhism**

Answer **two** questions

- 1 (a) 'I take refuge in the Sangha.' What does this statement mean for Buddhists? [33]  
(b) 'The Sangha is of more benefit to the individual than to the community.' Discuss. [17]
- 2 (a) Explain why Buddhists believe that everything is dukkha even though people clearly experience pleasure. [33]  
(b) 'The Three Marks of Existence are really anicca described in three different ways.' Discuss. [17]
- 3 (a) Explain the relation between kamma and rebecoming in Buddhist teaching. [33]  
(b) 'The concept of kamma implies that people should not feel sorry for those who suffer misfortune.' Discuss. [17]
- 4 (a) How can nibbana be reached, according to Buddhist teaching? [33]  
(b) 'Nibbana is nothing more than emptiness.' Discuss. [17]

**Section B**  
**Alternative B – Hinduism**

Answer **two** questions

- 5 (a) What is the significance for some Hindus of having a shrine to Ganesha in their homes? [33]  
(b) To what extent can Hindu belief be regarded as monotheistic? [17]
- 6 (a) Explain what the practice of puja reveals about the nature of bhakti. [33]  
(b) 'Bhakti gains good karma, but jnana leads to moksha.' Discuss. [17]
- 7 (a) Explain how Ramanuja qualified the Advaita Vedanta of Sankara. [33]  
(b) How fair is the criticism that Advaita Vedanta is only appropriate for educated people? [17]
- 8 (a) How does the Bhagavad Gita explain the concept of dharma? [33]  
(b) 'Belief in dharma removes a person's freedom of choice.' Discuss. [17]

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Eastern Religions 1

**2766**

**Mark Scheme**

## Alternative A - Buddhism

**1 (a) 'I take refuge in the Sangha.' What does this statement mean for Buddhists? [33]**

Candidates should be able to show a clear understanding of the nature of the Sangha; strictly speaking, the term can be applied to all Buddhists, but it is usually taken to mean the community of ordained monks and nuns, to which Buddhists go for refuge because it offers the ideal for conditions for anyone able and willing to devote their lives to the search for enlightenment. The symbols of the Sangha, the ethical principles and way of life should be explained.

**(b) 'The Sangha is of more benefit to the individual than to the community.' Discuss. [17]**

Candidates should discuss the benefit of the Sangha to the individual in the search for enlightenment, and also the benefit for lay people in the opportunities given for gaining good karma by making gifts. The community role of the Sangha should also be explored, in its provision of education and shelter, guardianship of relics of the Buddha; some conclusion should be reached with an evaluation of the statement.

**2 (a) Explain why Buddhists believe that everything is dukkha even though people clearly experience pleasure. [33]**

An understanding should be shown that dukkha is not the same as unhappiness, but includes a recognition that everything is impermanent. This does not contradict the experience of pleasure, but involves a recognition that happiness and pleasant sensations are transient. A recognition of the nature of the world as dukkha encourages the individual to look instead for the bliss of nibbana, rather than being involved in the endless cycle of death and rebirth.

**(b) 'The Three Marks of Existence are really anicca described in three different ways.' Discuss. [17]**

Candidates should show understanding of dukkha, anicca and anatta and their implications for an understanding of the world. Discussion should involve a consideration of whether anicca encompasses them all. It should be argued that there are distinctions between the three, because anatta concentrate on the notion that there is no essential Self, and dukkha concentrates on suffering, each going beyond the idea of impermanence but being closely linked with it.

**3 (a) Explain the relation between kamma and rebecoming in Buddhist teaching. [33]**

A good answer will consider the nature of kamma as the fruits of actions, whether good or bad, which are worked out later in the same life or in future existences. Care should be taken to distinguish this idea from any concept of divine reward or punishment. Kamma leads to rebecoming, but not the rebirth of an essential soul or self; the image is often given of one candle flame lighting another. The individual should strive to act without desire for the consequences, and to follow the Noble Eightfold Path, in order to escape this cycle and attain nibbana.



- (b) 'The concept of kamma implies that people should not feel sorry for those who suffer misfortune.' Discuss. [17]**

According to Buddhist doctrine, there is no such thing as misfortune; a person's fate depends on his own actions, and therefore it could be argued that all suffering is just. However, in practice Buddhist ethics discourage selfish behaviour and encourage concern and compassion for others. Candidates might cite the bodhisattva ideal as an example of how Buddhists are encouraged to show concern for the welfare of others.

- 4 (a) How can nibbana be reached, according to Buddhist teaching? [33]**

Some understanding should be shown of the Four Noble Truths and the Noble Eightfold Path in particular. Candidates should demonstrate an understanding of the mixture of moral behaviour and contemplation necessary for the attainment of nibbana. Nibbana is reached through self-control and a recognition of the way the world really is, rather than taking its appearance at face value and becoming involved with worldly attachments and concerns.

- (b) 'Nibbana is nothing more than emptiness.' Discuss. [17]**

The nature of nibbana should be discussed, not as emptiness but as a state of bliss, notoriously difficult to describe; a release from the endless cycle of death and rebirth. It is the opposite of samsara, unlike anything experiences in this world, a shedding of ignorance and illusion. Candidates might be able to comment on different understandings of nibbana from different schools of Buddhist thought.

## **Alternative B: Hinduism**

- 5 (a) What is the significance for some Hindus of having a shrine to Ganesha in their homes? [33]**

The significance of shrines in the home should be understood, and the emphasis on daily worship in the form of puja rather than regular collective worship for many Hindus. The murti is treated as an honoured guest, and represents the presence of God in the home. Ganesha is particularly significant as the remover of obstacles, and as having a concern for education; he is a popular choice for worship in families where there are children of school-age. Some background information about the main image-forms and attributes of Ganesha might be given.

- (b) To what extent can Hindu belief be regarded as monotheistic? [17]**

For many Hindus, the worship of many different deities is not polytheistic, but a way of recognising that there are many aspects to God, for example the male and the female, the creative and the destructive. Many Hindus argue that these different deities are all aspects of the one Brahman. However, some Hindus, such as those following the Samkhya system, border on atheism, while in the villages in India, polytheism does appear to be an accurate term to describe belief.

- 6 (a) Explain what the practice of puja reveals about the nature of bhakti. [33]**

Puja is the process in which offerings of everyday objects such as water, flowers and kumkum powder are made to the deities in the shrines. This shows a belief in God who accepts humble offerings if they are made with the right motivation, i.e. a genuine love for God, rather than a desire for good karma, for example. Bhakti implies a belief in a personal and loving God, rather than a remote or terrifying one.

**(b) 'Bhakti gains good karma, but jnana leads to moksha.' Discuss. [17]**

Candidates should show understanding of the terms bhakti, jnana and moksha. They should consider the claims of those who suggest that moksha can only be gained through wisdom and high-level contemplation, against the thinking of the bhakti movements in which devotion to God is all that is necessary and where liberation is much more accessible. The thinking of Ramanuja could usefully be explained to show how, at the highest levels, bhakti reaches an immediate perception of the Supreme.

**7 (a) Explain how Ramanuja qualified the Advaita Vedanta of Sankara. [33]**

A thorough understanding should be shown of Sankara's insistence on the single ultimate reality of Brahman, which is identical with atman; all perception of individuality is an illusion, brought about by maya. Ramanuja qualifies this absolute monism with his Vishishtadvaita, where Brahman has attributes and can be worshipped as a separate entity even though there is a close relationship between the One and the many in ultimate terms.

**(b) How fair is the criticism that Advaita Vedanta is only appropriate for educated people? [17]**

One of the points of Ramanuja's thinking was to make God much more accessible to ordinary people, to householders rather than just those living lives of solitary contemplation. However, for followers of Sankara, worship of saguna Brahman, God with attributes, is a stepping stone on the way to nirguna Brahman, God without attributes, which can only be apprehended by those who have been trained and educated.

**8 (a) How does the Bhagavad Gita explain the concept of dharma? [33]**

The nature of dharma as an all-pervading order for the universe should be understood, and the ways in which dharma is different according to status, gender, age and so on. The teaching in the Bhagavad Gita should be seen in the context of Arjuna's dilemma at the beginning of the battle. Candidates should explain Krishna's teaching, showing the importance of Arjuna's role as a Kshatriya and the necessity of performing dharma without attachment.

**(b) 'Belief in dharma removes a person's freedom of choice.' Discuss. [17]**

Candidates should discuss the extent to which having a prescribed path to follow limits a person's freedom. It could be argued that the individual still has the choice of whether or not to follow his or her dharma, or whether to be attached to the fruits of actions, as well as the need for interpretation in any given situation, although it could be argued that in an orthodox Hindu society, choice and opportunity for women and low-caste people is still limited.

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**RELIGIOUS STUDIES**

**ISLAM 1**

**2767**

**Specimen Paper**

Additional materials:  
Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions

- 1** (a) Explain why the Five Pillars are so important to Muslims. [33]  
(b) 'Shahadah is sufficient without the other four pillars.' Discuss. [17]
- 2** (a) Explain the how Muslim belief is reflected in the design of the mosque. [33]  
(b) 'The desire to spend money on places of worship is not in line with Muslim teaching about zakah.' Discuss. [17]
- 3** (a) Explain the process of revelation and collection of the Qur'an and the effect which this process had on its structure. [33]  
(b) 'Muslims need the example of the life of Muhammad as much as they need the Qur'an.' Discuss. [17]
- 4** (a) Explain why sawm is such a vital part of the Muslim year. [33]  
(b) 'Observing sawm is an essential part of the strength of the ummah.' Discuss. [17]

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

**Islam 1**

**2767**

**Mark Scheme**

**1 (a) Explain why the Five Pillars are so important to Muslims. [33]**

Candidates need to look at each of the Five Pillars in some detail and consider the effect which their observance has on Muslim life and belief. They should also look at the obligation placed on Muslims to observe the Pillars and the significance which they play in the worshipping life of Muslims.

**(b) ‘Shahadah is sufficient without the other four pillars.’ Discuss. [17]**

The answer to this is almost certainly ‘no’. Each of the pillars is important for particular reasons as well as being an obligation placed on Muslims. On the other hand it can be argued that the Shahadah, as a statement of belief, is vital as a starting and unifying point for Islam.

**2 (a) Explain the how Muslim belief is reflected in the design of the mosque. [33]**

All mosques must contain a clean space and a marker showing the direction of prayer. The clean space indicates the separateness of the action of prayer from normal life, the worshipper's awareness of focusing on God's presence and the requirement to prepare for prayer by performing ablutions. The direction marker, *mihrab*, which indicates the *qiblah* towards the Ka‘bah in Makkah, reminds the worshipper of the focus of Islam and so of the world-wide community who are united in all that Makkah represents.

Purpose-built mosques will contain ablution facilities, a *minbar* from which the sermon is preached on Friday at the communal prayers, and a space large enough for quiet contemplative worship. In addition there are usually rooms for reading and teaching.

In classical mosques there is nearly always a minaret from which the mu‘adhdhan calls the faithful to prayer, and a courtyard with cloisters in which Muslims can gather to talk. Many mosques have domed prayer halls, which instil awe, and may be beautifully decorated though never with animate designs. All mosques have a sense of space and simplicity, which is often regarded as a reflection of the greatness and simplicity of God.

**(b) ‘The desire to spend money on places of worship is not in line with Muslim teaching about zakah.’ Discuss. [17]**

Zakah – purification of wealth by payment of annual welfare due is one of the Five Pillars of Islam. It is levied on five categories of property – food grains; fruit; camels, cattle, sheep, and goats; gold and silver; and movable goods, etc. (the regulations can be very complicated) – and is payable each year after one year’s possession. The tax levy required by religious law varies with the category. Recipients of the zakat include the poor and needy, the collectors themselves, and ‘those whose hearts it is necessary to conciliate’ e.g. debtors, volunteers for jihad and pilgrims. Answers need to consider the role of zakah in the life of a Muslim and whether the desire to make beautiful buildings for worship is in conflict with this.

**3 (a) Explain the process of revelation and collection of the Qur'an and the effect which this process had on its structure. [33]**

Answers should deal with the revelation of the Qur'an: to Muhammad ﷺ when he was about 40; he was on his own in a cave on Mount Hira outside Makkah when he had a vision of the angel Jibrail. He was told to 'recite'. Eventually he recited what is now the beginning of Surah 96 of the Qur'an. The revelations continued until almost the end of his life.

After a short period during which he received no further revelations, they then began again and continued until the end of his life. When the revelations were collected together after his death to form the Qur'an, they were not organised according to the order in which he received them but were placed together in surahs.

It is thought that the first revelations were short, in almost poetic language, and contained warnings that people would be judged by God for their behaviour in this world and punished if they did not improve their behaviour. Later, after Muhammad ﷺ went to al-Madinah, the revelations became longer and dealt with the solutions to practical problems facing the community.

**(b) 'Muslims need the example of the life of Muhammad as much as they need the Qur'an.' Discuss. [17]**

Candidates may approach this question by dealing with the role, status and teaching of the Qur'an and comparing this to the Hadith which relates most closely to the life of the Prophet. Although the life of the Prophet is very important to Muslim life the Hadith does not have the same status as the Qur'an and the two cannot really be compared.

**4 (a) Explain why sawm is such a vital part of the Muslim year. [33]**

Candidates need to explain that sawm is the fast during Ramadan, the ninth month of the Muslim year, in which 'the Qur'an was sent down as a guidance for the people' (Qur'an 2:185). Ramadan is seen less as atonement and more as an obedient response to a command from God. Muslim law requires abstaining from food, drink, smoking, and sexual intercourse from dawn until dusk throughout the month. The beginning and end of Ramadan are announced when one witness testifies that the new moon has been sighted; a cloudy sky may, therefore, delay or prolong the fast by one day.

According to the Qur'an, the fasting during Ramadan is required so that Muslims 'may cultivate piety'.

One of the nights of the odd numbered dates during the last ten days of Ramadan is thought to be night on which the first revelations were sent to Muhammad ﷺ. The actual date is not known, and so some Muslims retreat to the mosque for the whole of this period. Conventionally, this night is often celebrated on 27th Ramadan.

**(b) 'Observing sawm is an essential part of the strength of the ummah.' Discuss. [17]**

Candidates should explain that sawm is in many ways seen as a communal experience. The 'hardship' of fasting is spread amongst all Muslims and fasting and praying together strengthens the feeling of a Muslim community. It also gives wealthy Muslims understanding of the sufferings of the poor. Therefore the annual event of fasting helps to strengthen the ummah.

**BLANK PAGE**



**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**RELIGIOUS STUDIES**

**JUDAISM 1**

**2768**

**Specimen Paper**

Additional materials:  
Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions.

- 1** (a) Explain what is meant by Law in the passages you have studied. [33]
- (b) 'The Law lies at the very centre of Jewish belief and Judaism could not survive without it.' Discuss. [17]
- 2** (a) Explain the main differences between the roles of men and women in Judaism. [33]
- (b) 'Judaism discriminates against women.' Discuss. [17]
- 3** (a) Explain the origins and purpose of kashrut. [33]
- (b) 'The observance of the laws of niddah is central to the Jewish concern with purity.' Discuss. [17]
- 4** (a) Explain what can be learned from the scriptures about the origins of Jewish worship. [33]
- (b) 'The observance of the Sabbath is more important than that of any other festival.' Discuss. [17]

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Judaism 1

**2768**

**Mark Scheme**

**1 (a) Explain what is meant by Law in the passages you have studied. [33]**

Candidates should consider that the Torah, G-d's revealed instruction to the Israelites, gave both a world view and a way of life (Halakah – walking with G-d) which is following Jewish law, custom, and practice. The Law as well as being a set of rules is part of the whole system by which G-d controls the individual and community.

Candidates may consider that, in specific relationship to the passages studied, the Law comprises the instructions given to the Israelites by G-d as their part of the Covenant.

**(b) 'The Law lies at the very centre of Jewish belief and Judaism could not survive without it.' Discuss. [17]**

Candidates may be aware that although Torah – Law can be used for the first five books of the Jewish Scriptures, it can also be applied to the entire Hebrew Bible. Torah can then be understood as including both the Oral Law and the Written Law.

The answer to the question is almost certainly 'no'. The Law in the broadest sense of that word is at the very centre of Jewish life and belief and although there is, of course, the Noachide Code, this is sufficient for non-Jews but not for Jews.

**2 (a) Explain the main differences between the roles of men and women in Judaism. [33]**

Candidates may be aware that different Jewish traditions do treat women differently. For example, some progressive synagogues allow men and women to sit together and some permit women rabbis. Neither of these positions would be acceptable within Orthodox traditions. The way in which women are regarded is based on the teachings of the Jewish Scriptures and candidates may use any suitable examples though they might well contrast some of the views which stress a division with texts such as Proverbs 31:10 ff.

**(b) 'Judaism discriminates against women.' Discuss. [17]**

The answer to this question might well depend on which tradition of Judaism candidates are considering. Most Jews would answer 'no' and would argue that women are naturally closer to G-d, therefore they do not need to be bound by the mitzvot which have to be followed by men. There are of course different viewpoints and these can be rehearsed.

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

Kashrut (or kosher) means 'fit' or 'proper' and covers things which are ritually proper for use according to Jewish law. Candidates will probably limit their answers to the food laws but should be able to explain their origins. They should mention that according to the Torah only animals that have cloven hooves and chew the cud, are considered kosher (Deuteronomy 14:3-17). Animals must be killed according to rabbinic law and the meat soaked, salted, and washed to remove any blood. Milk or milk products must not be eaten with meat (Exodus 23:19), and shellfish is forbidden. The more able candidates may deal with kashrut as applied to clothing 'shaatnez' or to money.

- (b) ‘The observance of the laws of niddah is central to the Jewish concern with purity.’ Discuss. [17]**

The laws of niddah relate to ritual purity. To be pure women use the mikvah (ritual bath – literally ‘collection of water’) before their wedding, after childbirth, and following menstruation. The mikvah is central to Jewish life and thought to be more important than the synagogue. The mikvah is the means by which the laws of purity are maintained. Candidates may consider that, for Orthodox Judaism, without the laws of purity the religion could not effectively continue. This opinion differs between different divisions of Jews.

- 4 (a) Explain what can be learned from the scriptures about the origins of Jewish worship. [33]**

From the passages set candidates will be familiar with the institution of the Sabbath. They should be aware that most of the rules for worship, particular the major festivals are to be found in the Torah. Some may argue that many of these are post-exilic additions to the text.

- (b) ‘The observance of the Sabbath is more important than that of any other festival.’ Discuss. [17]**

Candidates should be familiar with the origins of the Sabbath, both in the account of Creation and also in the Ten Commandments. The Sabbath is the one festival which is listed in the Commandments and also, it can be argued, the first to be instituted. Some may consider whether Yom Kippur Shabbat Shabbaton (the Sabbath of Sabbaths) is more important but this is probably a matter of difference rather than degree. Some candidates may quote Rabbinic sources on the importance of this weekly festival.

**BLANK PAGE**

## Oxford Cambridge and RSA Examinations

### Advanced Subsidiary GCE

### RELIGIOUS STUDIES

### PHILOSOPHY OF RELIGION 2 (AS)

**2769**

### Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

#### INFORMATION FOR CANDIDATES

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 (a) Explain how different thinkers have understood the idea that people have souls. [33]  
(b) 'There is no evidence to support belief in the soul.' Discuss. [17]
- 2 (a) In what ways might a religious experience be distinguished from other sorts of experience? [33]  
(b) How useful is religious experience as evidence for the existence of God? [17]
- 3 (a) Explain the philosophical issues which arise from a belief in resurrection. [33]  
(b) 'The concept of reincarnation makes more sense than the concept of resurrection.' Discuss. [17]
- 4 (a) Explain the use of analogy in expressing human understanding of God. [33]  
(b) 'Analogy is inadequate in conveying the greatness of God.' Discuss. [17]



**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Philosophy of Religion 2 (AS)

**2769**

**Mark Scheme**

**1 (a) Explain how different thinkers have understood the idea that people have souls. [33]**

An understanding of the nature of the soul should be demonstrated, probably from the Christian tradition although the ideas of other world religions could usefully be included if the candidate is able to do so. If the Christian tradition is explored, some reference might be made to concepts of the soul in the Bible, with appropriate examples (perhaps God breathing life into Adam, or the story of Dives and Lazarus who clearly continue to exist in some way after death); ancient Greek concepts which have influenced Christian thought; the understanding of early thinkers such as Origen; and modern views such as those of Hick who speaks of the 'myth of the soul'. Ideas such as the pre-existence of the soul might be considered.

**(b) 'There is no evidence to support belief in the soul.' Discuss. [17]**

An answer to this question might discuss what is considered to be 'evidence', and whether this has to be confined to the empirically verifiable. The views of writers such as Dawkins might be considered, in which life is 'just bytes of digital information', and this could be contrasted with the 'evidence' (if permissible) of the Bible, or of déjà-vu experiences suggestive of reincarnation, or of out-of-body experiences or other kinds of religious experience. It might be argued that beliefs do not necessarily have to be supported by hard evidence in order to be reasonable.

**2 (a) In what ways might a religious experience be distinguished from other sorts of experience? [33]**

Candidates might use the thinking of William James, Otto, the Hay report, or other sources to give an explanation of the characteristics of religious experience. They should comment on the distinction between sense experience and religious experience, and could usefully discuss the ways in which these can be linked, for example those who claim to have experienced God through the beauty of the world. Examples of different kinds of religious experience might be cited to demonstrate that there are different kinds, including dramatic and sudden conversion experiences, visions, voices, a general sense of being guided by God, and so on. The point might be made that the interpretation of the experience is the key to whether or not it is defined as religious.

**(b) How useful is religious experience as evidence for the existence of God? [17]**

Some distinction could be made between those 'proofs' which rely on reasoned argument and common empirical experience, against the faith held by those who claim to have experienced God. The point could be made that the Bible itself takes religious experience as self-evident, and does not make any attempt to prove God's existence in other ways. It might well be argued that religious experience is the most convincing 'argument' of all for those who have had it, but for unbelievers it is unlikely to convince, as all so-called religious experiences could be given alternative explanations and cannot be considered to be conclusive evidence. Candidates might wish to cite those who have tried to show that religious experience should not be dismissed out of hand, such as James, Hay and Swinburne.

**3 (a) Explain the philosophical issues which arise from a belief in resurrection. [33]**

Candidates should show an awareness of the different Christian concepts of resurrection, perhaps including the physical resurrection of the body, the idea of a new and perfect body, concepts of disembodied resurrection of the soul, Hartshorne's ideas about existence in the memory of God, Moltmann's return to the Biblical imagery of a new creation, and so on. Issues arise of the coherence of such concepts, for example what happens to those who live for only a few hours after birth, or whose earthly bodies were deformed; whether a physical resurrection takes place in real space, and perhaps in real time, whether individual identities continue to exist, or whether disembodied existence is a contradiction in terms. Candidates do not need to answer any or all of these issues, but should show an understanding of the questions which are raised by the concept.

**(b) 'The concept of reincarnation makes more sense than the concept of resurrection.' Discuss. [17]**

Some knowledge of the concept of reincarnation should be shown, and a recognition of the philosophical issues raised, for example in what sense can the one existence be connected with the next; reincarnation should be compared with resurrection in an attempt to decide whether one concept is any more coherent than the other.

**4 (a) Explain the use of analogy in expressing human understanding of God. [33]**

Candidates will probably want to cite Aquinas and the analogies of attribution and proportionality; they could also give examples of the ways in which analogy is used in religious language, perhaps from the Bible. Ramsey's models and qualifiers could be explained as a more modern way of showing that religious language has to use words which are part of everyday vocabulary, but at the same time has to point towards something beyond the realms of human understanding. The ways in which different analogies are used in different cultures might also be discussed.

**(b) 'Analogy is inadequate in conveying the greatness of God.' Discuss. [17]**

The arguments of those who advocate the 'Apophatic Way' might be included, with the suggestion that any attempt to use positive terms when speaking of God is belittling. It could be argued that as long as the inadequacy is recognised, there is still the need to communicate about God, particularly if religious faith is to be shared; or other forms of religious language might be offered as alternatives to analogy.

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**RELIGIOUS STUDIES**

**RELIGIOUS ETHICS 2 (AS)**

**2770**

**Specimen Paper**

Additional materials:  
Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

The number of marks is given in brackets [ ] at the end of each question or part question.

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 (a) Explain determinist understandings of human freedom. [33]
- (b) 'People who have been brought up badly should be given lenient punishments for offences.' Discuss. [17]
- 2 (a) Explain the teaching of the religion you have studied in relation to environmental issues. [33]
- (b) 'Religious ethics need to be updated in order to address modern issues.' Discuss. [17]
- 3 (a) Explain how a commitment to the religion you have studied might influence a person's ethical behaviour in a sexual relationship. [33]
- (b) 'Absolute moral rules have no place in personal relationships.' Discuss. [17]
- 4 (a) Explain how different thinkers have understood the nature of the conscience. [33]
- (b) How much notice should people take of their consciences when making moral decisions? [17]

**Oxford Cambridge and RSA Examinations**

**Advanced Subsidiary GCE**

**Religious Studies**

Religious Ethics 2 (AS)

**2770**

**Mark Scheme**

**1 (a) Explain determinist understandings of human freedom. [33]**

The different forms of determinism should be considered, in contrast with Libertarian ideas. Candidates might usefully refer to Calvin and Locke. They should consider the implications of determinist views, where moral responsibility cannot be claimed if freedom to act is only apparent. Some candidates might wish to link determinism with ideas about the omniscience of God. Other possibilities, such as that we are determined by our DNA to act in certain ways, could also be considered.

**(b) ‘People who have been brought up badly should be given lenient punishments for offences.’ Discuss. [17]**

Candidates should discuss the extent to which people should be treated as though they have all had equal chances in life, even though this is clearly not the case; the practical implications of determinist views should be shown in the context of crime and punishment. The answer might also include some consideration of the purposes of punishment, and whether leniency would serve any of these purposes.

**2 (a) Explain the teaching of the religion you have studied in relation to environmental issues. [33]**

Answers will vary widely according to which religious tradition has been studied; there could be discussions of the nature of stewardship and concern for posterity, or the idea that the world is ultimately a part of the Supreme and that individuality is only apparent, for example. Candidates should discuss the implications of these beliefs on issues of pollution, global warming, endangered species, deforestation and so on.

**(b) ‘Religious ethics need to be updated in order to address modern issues.’ Discuss. [17]**

It might be argued that environmental issues are too complex for principles which were originally written for completely different cultures to be applied. Good candidates might recognise that religious ethics are not static, and that they do not just come from ancient scriptures but from the community of believers which develops its ideas as society changes.

**3 (a) Explain how a commitment to the religion you have studied might influence a person’s ethical behaviour in a sexual relationship. [33]**

Answers will vary widely according to the religion studied; candidates should be able to discuss the sexual ethics of the religion, including views on marriage, monogamy, homosexuality, celibacy and so on.

**(b) ‘Absolute moral rules have no place in personal relationships.’ Discuss. [17]**

Candidates should consider whether personal relationships are so individual that general universal principles cannot be applied, or whether there are some categorical imperatives which are binding on every relationship. Candidates might, for example, discuss whether adultery matters if no-one involved minds about it, or whether homosexual relationships should be condemned even if they appear to be harming no-one and making people happy. Whether candidates take a Utilitarian approach or use Natural Law or some other method, they should be able to justify their conclusions.



**4 (a) Explain how different thinkers have understood the nature of the conscience. [33]**

Different ideas should be considered, from those who believe that conscience is the voice of God, to those who claim that it is the internalised voice of society. Candidates might usefully consider the thinking of Paul, Aquinas, Freud, Newman or Butler, to give contrasting opinions on the nature and role of the conscience.

**(b) How much notice should people take of their consciences when making moral decisions? [17]**

Candidates should recognise that the answer to this question depends largely on the view which is taken in part (a); if conscience is the voice of God, then it can be trusted to be a reliable guide to ethical decision-making, but if it is the internalised voice of one's parents or society in general, then it is only as reliable as those sources. The extent to which a person's conscience has been educated might be a useful line of discussion.

**BLANK PAGE**

## Oxford Cambridge and RSA Examinations

### Advanced GCE

### RELIGIOUS STUDIES

### PHILOSOPHY OF RELIGION 2 (A2)

**2771**

### Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 'Innocent suffering is impossible to explain unless there is life after death.' Discuss. [45]
- 2 To what extent can it be maintained that a literal interpretation of Scripture removes all danger of human error? [45]
- 3 'Miracle stories are an obstacle to faith for modern people.' Discuss. [45]
- 4 Discuss critically the use of symbol as a means of expressing ideas about God. [45]



RECOGNISING ACHIEVEMENT

## **Oxford Cambridge and RSA Examinations**

### **Advanced GCE**

### **Religious Studies**

Philosophy of Religion 2 (A2)

**2771**

### **Mark Scheme**

**1 ‘Innocent suffering is impossible to explain unless there is life after death.’ Discuss. [45]**

The nature of the problem of innocent suffering should be clearly understood and expressed; it might be argued that, if the doctrine of original sin is followed, then innocent suffering is only apparent, although this does not answer questions raised by the suffering of animals. Traditional theodicies could be explained, in which the suffering is argued to have a purpose, enabling the individual to mature and to exercise free will. However, the extent of suffering and its variation from one person to the next might be considered, with the views of those such as Hick who believe that everything will be revealed and put right after death.

**2 To what extent can it be maintained that a literal interpretation of Scripture removes all danger of human error? [45]**

Candidates should discuss the views of those who attempt to interpret Scripture literally, for example creationist arguments. If Scripture is concerned to come directly from God, dictated exactly, then the dangers of the writers having added their own interpretations and angles might be removed; but there is still the need for the reader to make interpretations, especially where some passages are obviously not meant to be taken literally, such as claims that God is a rock. It might be argued that a view which does not take into account the personal preferences of the writers misses a lot of the meaning.

**3 ‘Miracle stories are an obstacle to faith for modern people.’ Discuss. [45]**

Candidates might usefully discuss the thinking of Hume, Bultmann, Maurice Wiles or David Jenkins, in a discussion of whether the concept of miracle is valid for modern people. It might be argued that miracle stories support faith in demonstrating the nature and power of God; or it could be argued that these stories are too incredible and should be ‘demythologised’ in order to enable modern people to have faith without attempting to suspend disbelief.

**4 Discuss critically the use of symbol as a means of expressing ideas about God. [45]**

The problems of religious language in general could be discussed, with acknowledgement of the difficulties of using everyday language to speak about something which is beyond sense experience. The use of symbol in religious language should be illustrated with plenty of examples. Candidates might usefully consider whether there are some symbols which transcend all cultures (for example, perhaps, the symbol of light). The ideas of Jung might be explored.

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**RELIGIOUS STUDIES**

RELIGIOUS ETHICS 2 (A2)

**2772**

**Specimen Paper**

Additional materials:  
Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 To what extent is the religion you have studied consistent with a utilitarian approach to ethics? [45]
- 2 How far is killing in warfare more justifiable than other kinds of killing? [45]
- 3 'Unless we assume that everyone is free to make moral choices, we have no right to punish criminals.' Discuss. [45]
- 4 Discuss critically the belief that conscience is the voice of God. [45]





RECOGNISING ACHIEVEMENT

## **Oxford Cambridge and RSA Examinations**

### **Advanced GCE**

### **Religious Studies**

Religious Ethics 2 (A2)

**2772**

### **Mark Scheme**

**1 To what extent is the religion you have studied consistent with a utilitarian approach to ethics? [45]**

The main principles of Utilitarianism should be understood, and the different forms, such as act, rule and preference Utilitarianism. Answers will vary according to the religion studied; it will probably be explained that there are elements of Utilitarianism in the religious ethics, but that there are fundamental differences, such as that the pursuit of happiness is not given prime importance even though the practice of the ethical system might suggest that behaving in such a way as to achieve the maximum good is the right course of action.

**2 How far is killing in warfare is more justifiable than other kinds of killing? [45]**

Candidates need to consider whether killing is always wrong, as an absolute rule, or whether there are some circumstances which allow it; and if so, whether war is one of those circumstances. Some might consider the ethics of killing, discussing issues of abortion, euthanasia, animal rights and so on alongside warfare to discern whether killing during war is more or less justifiable. Others might concentrate on the ethics of war specifically, exploring pacifist arguments, the Just War and so on.

**3 ‘Unless we assume that everyone is free to make moral choices, we have no right to punish criminals.’ Discuss. [45]**

Candidates should discuss the implications of the concept of freedom of moral choice, and explore determinist philosophies in their various forms, in contrast with libertarian approaches. It might be argued that criminals are pre-determined to offend, through genetics or upbringing, so that their behaviour is absolutely inevitable and outside their control. This view would imply that there should be no punishment, or reward, but at the same time society could not exist without a legal system and some degree of moral freedom has to be assumed, even if it is only apparent and not actual.

**4 Discuss critically the belief that conscience is the voice of God. [45]**

Candidates could consider the views of Paul, Aquinas, Newman, Butler and Freud, in a discussion of the nature of the conscience and its significance for ethical decision-making. Issues arising might include those who appear to have no conscience at all, or those who claim to hear the ‘voice of God’ in a manner which suggests mental illness, or instances where different people conscientiously arrive at completely different decisions.

## Oxford Cambridge and RSA Examinations

### Advanced GCE

### RELIGIOUS STUDIES

### JEWISH SCRIPTURES 2

**2773**

### Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

Answer **two** questions

**1 Either:**

- (a) 'In relation to life after death, the Jewish scriptures show a move from doubt to certainty.' Discuss. [45]

**Or:**

- (b) 'All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him  
the iniquity of us all.' (NRSV: Isaiah 53:6)

'All we like sheep have gone astray; we have turned everyone to his own way: and the Lord has turned the iniquity of us all to fall upon him.'  
(Koren Jerusalem Bible: Isaiah 53:6)

How likely is it that the suffering servant of Isaiah was the writer himself? [45]

**2 Either:**

- (a) 'The G-d of Amos is vengeful, not loving.' How far would you agree with this view? [45]

**Or:**

- (b) 'For lo, the one who forms the mountains, creates the wind, reveals his thoughts to mortals, makes the morning darkness, and treads on the heights of the earth—the LORD, the G-d of hosts, is his name!' (NRSV: Amos 4:13).

'For lo, he that forms the mountains, and creates the wind, and declares to man what is his thought, that makes the morning darkness, and treads upon the high places of the earth, The LORD, the G-D of hosts is his name.'  
(Koren Jerusalem Bible: Amos 4:13)

How far is this verse typical of the G-d found in the Book of Amos? [45]

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Jewish Scriptures 2

**2773**

**Mark Scheme**

## 2773 JEWISH SCRIPTURES 2

### 1 Either:

- (a) **‘In relation to life after death, the Jewish scriptures show a move from doubt to certainty.’ Discuss.** [45]

This is a very straightforward question. The candidate has the opportunity to draw on all the set texts relating to reward and punishment. They should, initially, be familiar with the idea of Sheol and the later texts.

Candidates may then demonstrate that through the texts set there can, perhaps, be traced a steady movement towards a more hopeful and optimistic view of the afterlife. This passes through the removal of corporate responsibility in Ezekiel to the hope of Job’s Redeemer, the Suffering Servant of Isaiah, the eschatological hope of Daniel and the almost definite trust of 2 Maccabees 7.

### Or:

- (b) **‘All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him  
the iniquity of us all.’** (NRSV: Isaiah 53:6)

**‘All we like sheep have gone astray; we have turned everyone to his own way: and the Lord has turned the iniquity of us all to fall upon him.’**  
(Koren Jerusalem Bible: Isaiah 53:6)

**How likely is it that the suffering servant of Isaiah was the writer himself?** [45]

Candidates should begin by dealing with the set texts and what is actually said about the servant(s).

They should then be able to consider the various theories that have been put forward as to the nature of the Servant. There is a view that the ideas reflected in the servant songs suggest that they were written under the influence of the king – the anointed one who would deliver his people. Scholars have argued that the Servant is Isaiah himself, Cyrus the Persian and the nation of Israel, the Lord’s chosen servant (Isaiah 53:11). Some Christians have, of course, interpreted the Servant Songs as referring to Jesus of Nazareth.

## 2 Either:

- (a) **‘The G-d of Amos is vengeful, not loving.’ How far would you agree with this view?** [45]

Candidates may consider that Amos believed that G-d’s absolute rule over the world compelled social justice for all people, rich and poor. Not even the Jews were free from this law, and they too had to pay the penalty for breaking it. Amos believed in a moral order which was above all nationalistic interests. Amos’ message is mainly one of doom. Israel will suffer especially because the people have moved away from G-d to follow the gods of the Canaanites. The G-d of this book will pronounce judgement on the rich for self-indulgence and oppression of the poor, and on those who break the law. This G-d will hold a day of judgement which will punish the wicked, reward the righteous and which will be a day of darkness for Israel. In evaluation, candidates will need to refer to the end of the book (9:8-15) where possibly because of a later addition to the text there is a promise of restoration for Israel which appears completely at odds with the threatening nature of the rest of Amos.

Or:

- (b) **‘For lo, the one who forms the mountains, creates the wind, reveals his thoughts to mortals, makes the morning darkness, and treads on the heights of the earth—the LORD, the G-d of hosts, is his name!’**  
(NRSV: Amos 4:13).

**‘For lo, he that forms the mountains, and creates the wind, and declares to man what is his thought, that makes the morning darkness, and treads upon the high places of the earth, The LORD, the G-D of hosts is his name.’**

(Koren Jerusalem Bible: Amos 4:13)

**How far is this verse typical of the G-d found in the Book of Amos?** [45]

The verse stresses the majesty of G-d and the following verses of chapter 5 make clear the punishment that will be meted out on Israel. This question gives candidates the opportunity to consider the various teachings and prophecies of Amos. They should consider that Amos’ message is mainly one of doom. Israel will suffer especially because the people have moved away from G-d to follow the gods of the Canaanites. The G-d of this book will pronounce judgement on the rich for self-indulgence and oppression of the poor, and on those who break the law. This G-d will hold a day of judgement which will punish the wicked, reward the righteous and which will be a day of darkness for Israel. In the context of this question they should note especially the ending of the book (9:8-15) where (possibly because of a later addition to the text) there is a promise of restoration for Israel which appears completely at odds with the threatening nature of the rest of Amos.

**BLANK PAGE**



**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**RELIGIOUS STUDIES**

**NEW TESTAMENT 2**

**2774**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from **one** section.

**INFORMATION FOR CANDIDATES**

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

---

**Section A**

## Alternative A – The Early Church

Answer **two** questions

- 1 How far would you agree that Ephesians was definitely not written by Paul? [45]
- 2 ‘Love is the central element of Paul’s message.’ Discuss. [45]
- 3 ‘You foolish Galatians! Who has bewitched you ...?’ (Galatians 3:1a). To what extent would you agree that this verse summarises what Paul is saying in this epistle? [45]
- 4 How far would you agree that the gifts of the Spirit are the key to the theology of Romans? [45]

## Section B

### Alternative B – Gospels

Answer **two** questions

- 5 ‘The concept of the Kingdom of God makes much of Jesus’ teaching difficult to interpret.’ Discuss. [45]
- 6 ‘Jesus was a faith healer, not a miracle worker.’ Discuss. [45]
- 7 ‘Parables are no use if they are not easy to understand.’ Discuss. [45]
- 8 ‘Jesus preached a strict following of the Law.’ How far would you agree with this statement? [45]

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

New Testament 2

**2774**

**Mark Scheme**

## Alternative A – The Early Church

### 1 How far would you agree that Ephesians was definitely not written by Paul? [45]

Answers might include crux of address in 1:1, the literary style with long sentences, distinctive grammatical choices, vocabulary, the theology including development of Trinitarian ideas, roles ascribed to the Spirit, idea of the Church, concepts about the work of Christ including reconciliation and relationship between Christ and the Torah.

Candidates should then consider the problems about Paul's relationship with the Ephesian church as reflected in Acts' account and in the possible destination of Rom. (1:7). Answers are likely to conclude that the evidence does not support Pauline authorship.

### 2 'Love is the central element of Paul's message.' Discuss. [45]

1 Cor. 13 is not a set text so detailed acquaintance is not expected. Answer will probably be based on Rom. 8, with reference back to justification argument, and Gal. 5 with discussion of the theology of the Spirit, its gifts and results in Christian living.

Candidates might then compare love with the importance of faith in justification, of the person and work of Christ, and of resurrection as holding out a hope of ultimate destiny.

### 3 'You foolish Galatians! Who has bewitched you ...?' (Galatians 3:1a). To what extent would you agree that this verse summarises what Paul is saying in this epistle? [45]

Survey of Galatians 2-5, looking at the debate about circumcision and the observance of Torah, at the known activities of the Torah party led by James and the postulated activities of Judaisers in Galatia (presumably those who have bewitched the Galatians), at the challenge to Paul's authority implicit in all this and his response, at the abrasive nature of 5:12.

### 4 How far would you agree that the gifts of the Spirit are the key to the theology of Romans? [45]

Based on 2:12-8:33, so likely to start with 8 and the discussion of the Spirit at work in the justified Christian, then look at this as the climax of the justification argument. In considering the argument candidates also need to look at the alternative argument for the superiority of faith as justifying and giving the Spirit and its fruits.

Candidates should then look at the rival claims of faith, of baptism, of the attack on Torah and its works to be keys to Romans.

## Alternative B – Gospels

**5 ‘The concept of the Kingdom of God makes much of Jesus’ teaching difficult to interpret.’ Discuss. [45]**

Candidates should begin by a consideration of what Jesus actually said about the Kingdom and then will probably continue with a debate about the meaning of kingdom as spatial or spiritual, and about relationship with God in terms of acceptance of divine rule, or baptism, or membership of the church, or faith, then look at the parables as giving content to the concept yet posing exegetical difficulties as early as the date of the composition of Mark, or at miracles as signs of the kingdom or victories in the kingdom’s war against the forces of evil and sin, or at the debate about the timing of the arrival of the kingdom and Jesus’ expectations about it as coming into being with him, as inaugurated by him but continuing to grow, as inaugurated at the eschaton.

**6 ‘Jesus was a faith healer, not a miracle worker.’ Discuss. [45]**

Needs examination of the miracle tradition, based in set texts on Mk. 1:22–2:12, 4:35ff & 5.

Then candidates should consider the role and significance of faith in the healings, at the various techniques Jesus uses, at the expectations of the subjects (might note especially the paralytic and the unconsciousness of Jairus’ daughter, but equally Jesus’ unconsciousness of the woman with the haemorrhage), at the Jewish understanding of the relationship between sin and sickness, at comparable Jewish figures as identified and discussed by Vermes, briefly perhaps at the nature miracle/exorcism of stilling the storm.

**7 ‘Parables are no use if they are not easy to understand.’ Discuss. [45]**

This question is based on Mt. 13 & 25 and Lk. 15, with possible synoptic comparison with Mk. 4:1–34.

Candidates should consider the accessibility of the parables to three audiences, those physically present with Jesus, Christians for whom the gospels were written, Christians in the 17th century and discuss problems of context and implicit reference, of over-familiarity, of changed societies and problems, of enduringly important ideas.

**8 ‘Jesus preached a strict following of the Law.’ How far would you agree with this statement? [45]**

This question is based on Mt. 5-7 so needs to consider the notion of a new Sinai and a new Torah implicit in Matthew’s composition of the Sermon on the Mount, then look at what Jesus says, perhaps identifying 5:17-19 as key text, commenting on the antitheses in latter half of 5, considering distinctive Jewish nature of advice in 6.

Candidates might then look at a transformation by Christian comparison in methods of prayer, fasting and almsgiving, might look more widely and generally at Jesus’ teaching using Mt. 7:12 as key or reflecting on the message of the parables.

**BLANK PAGE**

## Oxford Cambridge and RSA Examinations

### Advanced GCE

### RELIGIOUS STUDIES

### DEVELOPMENTS IN CHRISTIAN THOUGHT 2

**2775**

### Specimen Paper

Additional materials:  
Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account

Answer **two** questions

**1 Either:**

- (a) How far would you agree that Black Theology is more about politics than about religion? [45]

**Or:**

- (b) 'Black Theology is a theology of "blackness". It is the affirmation of black humanity that emancipates black people from white racism, thus providing authentic freedom for both white and black people' (National Committee of Black Churchmen).

How far would you agree that this statement summarises the nature of Black Theology? [45]

- 2** Consider the view that Black Theology is no more than Liberation Theology in a different cultural context. [45]

- 3** 'If salvation can be found outside Christianity, then the death and resurrection of Jesus was unnecessary.' Discuss. [45]



**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Developments in Christian Thought 2

**2775**

**Mark Scheme**

**1 Either:**

- (a) How far would you agree that Black Theology is more about politics than about religion? [45]**

This viewpoint has become increasingly vociferous in recent years as a sort of revisionist response to Black Theology. Some American protestant clergy have argued strongly that there is no such thing as 'Black Theology'.

The argument has been made that Black Theology is a movement which seeks to corrupt the Biblical text, from a large fundamentalist perspective, and that it is nothing more than a Black Power/Civil Rights movement, trying to use (and corrupt) Christianity for its own purposes. The candidate has plenty of opportunity to refute this view from the texts in the specification, particularly Martin Luther King Jr and James H Cone. They may also examine the role of Luther King in articulating political, social, educational needs of blacks in the USA, though noting his ministerial career and pulpit rhetoric, and then survey the parallel growths of black political and social advance, perhaps illustrated by the career of Andrew Jackson or similar, and black intellectual confidence and sense of identity and use of traditions of 'negro spirituals' and Baptist theology to attack 'white' versions of biblical exegesis and theological expression. Might note links with liberation and feminist theologies as in Grant.

**Or:**

- (b) 'Black Theology is a theology of "blackness". It is the affirmation of black humanity that emancipates black people from white racism, thus providing authentic freedom for both white and black people' (National Committee of Black Churchmen).**

**How far would you agree that this statement summarises the nature of Black Theology? [45]**

Answers might examine the concept of 'blackness' in philosophical and theological terms as identifying particular needs and insights and awareness as linked with skin colour and racial identity, but also look at the history of apartheid in the USA and at continuing expressions of racism in the southern states, at the biblical roots of liberation and racial identity in the history of the Jews, at the theological concept of racial equality, at the notion of freedom for all and to discuss how this can be achieved while people are defined in terms of skin colour and racial origin.

Within a mainstream view this is probably a good summary of Black Theology. Candidates should consider the relationship between Black Theology and anti-racism and will then. Perhaps, see this as rooted in New Testament teachings. They might also consider that this statement is the sort of view that has angered many White Christians and led to the argument that Black Theology is a movement which seeks to corrupt the Biblical text, from a large fundamentalist perspective, and that it is nothing more than a Black Power/Civil Rights movement, trying to use (and corrupt) Christianity for its own purposes. The candidate has plenty of opportunity to refute this view from the texts in the specification, particularly Martin Luther King Jr and James H Cone.

**2 Consider the view that Black Theology is no more than Liberation Theology in a different cultural context. [45]**

Candidates will need to consider the origins and principles of Liberation Theology and the fact that it tries to apply Christian teachings by aiding the poor and oppressed and becoming involved in political action. They need to see this as rooted in late 20th century Roman Catholicism and the opposition to it from the leaders of the Roman Catholic church such as John Paul II on the grounds that and the idea that Liberation theologians are putting forward a form of Marxism and advocating left-wing social activism. They also need to consider the growth of Black Theology through significant leaders such as Martin Luther King Jr. and James H Cone and the principles of articulating and working for the political, social and educational needs of blacks in the USA and the parallel growths of black political and social advance, perhaps illustrated by the career of Andrew Jackson or similar.

In evaluation candidates will need to observe that whilst both movements transcend denominational boundaries, Liberation Theology is essentially a Roman Catholic movement whilst Black Theology has its roots in a fundamentalist Protestantism. Therefore, although the roots of both movements lie in oppression in the Americas, and there is considerable similarity in their aims, nevertheless there are fundamental differences in the theology of these movements. It is probably untrue to see the difference as simply as the question suggests.

**3 ‘If salvation can be found outside Christianity, then the death and resurrection of Jesus was unnecessary.’ Discuss. [45]**

Candidates should show knowledge and understanding of views which suggest that there can be salvation outside Christianity, considering pluralist and inclusivist views which assert that there can be salvation for non-Christians. Criticisms of these views include the idea given in the question, the suggestion that Christ’s death for the sins of the world is just one option among many different ways to God, and robbing the whole event of its once-for-all importance. Evaluation will be demonstrated in the ways in which candidates assess the strength of these arguments and criticisms.

**BLANK PAGE**

## Oxford Cambridge and RSA Examinations

### Advanced GCE

### RELIGIOUS STUDIES

### EASTERN RELIGIONS 2

**2776**

### Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from **one** section.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

## Section A

### Alternative A – Buddhism

Answer **two** questions

- 1 Compare and contrast the importance of the Buddha in Zen and Pure Land Buddhism. [45]
- 2 For what reasons should a Buddhist behave morally? [45]
- 3 'The Lotus Sutra is a typically Mahayana text.' Discuss. [45]
- 4 Discuss the importance of meditation for the achievement of nibbana. [45]

## Section B

### Alternative B – Hinduism

Answer **two** questions

- 5 Assess critically the way in which cause and effect is understood in the Samkhya system of philosophy. [45]
- 6 How far was the Ramakrishna Mission shaped by the personal religious experiences of Ramakrishna? [45]
- 7 'The essence of Hindu ethics is obedience to dharma.' Discuss. [45]
- 8 Compare and contrast the aims and achievements of the Brahma Samaj and the Arya Samaj. [45]

**Oxford Cambridge and RSA Examinations**



**Advanced GCE**

**Religious Studies**

Eastern Religions 2

**2776**

**Mark Scheme**

## Alternative A – Buddhism

**1 Compare and contrast the importance of the Buddha in Zen and Pure Land Buddhism.** [45]

The status of the Buddha in each of these schools of thought should be considered. Candidates should show understanding of the nature of Zen, in which the Buddha can be rejected entirely if his teaching stands in the way of an individual quest for Satori; this could be contrasted with the Pure Land dependence on the saving grace of the Amida Buddha, the importance of the repetition of the Name of the Buddha, the statues, and the much stronger focus on the lives of the Buddha as exemplary. Knowledge and understanding will be shown in the descriptions of the status of the Buddha; evaluative skills will be displayed in the assessment of the Buddha's relative importance for these groups.

**2 For what reasons should a Buddhist behave morally?** [45]

The importance of ethical behaviour in the Noble Eightfold Path should be noted; morality is essential for personal development, treating others correctly and according to principles of harmlessness is part of the path to nibbana. Moral behaviour is important for the lay Buddhist, for the acquisition of good karma. The example of the bodhisattva, who postpones his own enlightenment for the sake of others, might be considered, with the importance of karuna in Mahayana Buddhism. Candidates should recognise that there is no concept of a judging God.

**3 'The Lotus Sutra is a typically Mahayana text.' Discuss.** [45]

Candidates should be able to describe and explain the nature of the Lotus Sutra, although they will not be expected to have detailed knowledge of the text. In evaluation, they should explore the features of the text which are distinctively Mahayana, for example the emphasis on the past lives of the Buddha, the use of skill-in-means, the ideal of the Bodhisattva, the status of the Buddha himself, and so on, showing how these elements contain the essence of Mahayana Buddhist teaching.

**4 Discuss the importance of meditation for the achievement of nibbana.** [45]

Candidates should demonstrate an understanding of the concepts of Right Mindfulness and Right Concentration as parts of the Noble Eightfold Path; meditation enables the individual to reach greater levels of concentration and awareness, in the quest for enlightenment, removing attachment from worldly concerns and leading to a greater understanding of the nature of reality. Different methods of meditation in different schools of Buddhism might usefully be considered.



## Alternative B – Hinduism

**5 Assess critically the way in which cause and effect is understood in the Samkhya system of philosophy. [45]**

Candidates should show a clear understanding of the nature of the three gunas and the ways in which the balance between them is constantly changing, keeping the universe in a state of flux. They should demonstrate an understanding that the Samkhya system is largely atheistic, and that the universe works to its own patterns through prakriti rather than being controlled by God in any way. Cause and effect is understood as timeless, the three gunas working in different directions but the opposing forces keeping each other in check. In evaluation, candidates should discuss whether this is a coherent system, and its implications, for example whether people who are controlled by these elements can be held morally responsible.

**6 How far was the Ramakrishna Mission shaped by the personal religious experiences of Ramakrishna? [45]**

Some knowledge of the different religious experiences of Ramakrishna should be shown, with an understanding of his conclusions that all religions are valid and provide ways for members of different cultures to reach God. The ways in which Ramakrishna drew on his own visions to support his message should be explained. However, in evaluation it could be argued that this was not the only influence on the Mission, which was part of a tide of reforming movements seeking to meet the challenges of Hinduism's contact with the West, with the need for it to assert itself as a valid system of belief alongside other religions.

**7 'The essence of Hindu ethics is obedience to dharma.' Discuss. [45]**

Knowledge and understanding of the nature of dharma should be demonstrated, and examples from the texts studied would be useful methods of illustration. Dharma should be understood to be eternal, not part of the 'mind of God' but a natural law to which all are subject; a person's dharma depends on his or her status in life. In evaluation, candidates should consider the basic principles of Hindu ethics, for example ahimsa, and will probably conclude that dharma is the overriding principle in circumstances where there is a clash, as illustrated in the Bhagavad Gita.

**8 Compare and contrast the aims and achievements of the Brahma Samaj and the Arya Samaj. [45]**

Candidates should display knowledge and understanding of the foundation of the Brahma Samaj by Ram Mohun Roy, and of the Arya Samaj based on the work of Saraswati. The aims of each movement should be clearly expressed, with the ways in which the Brahma Samaj appealed to the intellectuals and attempted to assimilate some of the methods of worship of Christianity and Islam, compared with the Arya Samaj's message of a return to the 'pure' religion of the Vedas. Evaluation might include an assessment of the strength of these movements in the modern world (not great in either case, although the Arya Samaj is still very popular in Mauritius), and the effects of their reforms on Hinduism – this discussion will probably focus on the social reforms, which have been far wider-reaching and had longer-lasting results.

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**RELIGIOUS STUDIES**

**ISLAM 2**

**2777**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 'It is not possible that both Sunnis and Shi'is can be true Muslims.' Discuss. [45]
- 2 How far would you agree that the Sunnah provides the real basis for Muslim life? [45]
- 3 'Strict adherence to Shari'ah is impossible in a non-Muslim country.' Discuss. [45]
- 4 'Attempts by some Muslim women to change their status in society must be rejected in order to protect the faith.' How far would you agree with this statement? [45]

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Islam 2

**2777**

**Mark Scheme**

**1 'It is not possible that both Sunnis and Shi'is can be true Muslims.' Discuss. [45]**

This is a question which permits candidates to demonstrate their knowledge of these two different branches of Islam.

They should then consider whether a monotheistic faith can really justify the existence of different patterns of belief and practice. In particular they need to be able to consider the relationship and differences between Sunni and Shi'i Muslims. They need to be aware of the reasons for the divisions and also the views of the followers of these so that they can produce a critical analysis of the viability of this position within the faith.

**2 How far would you agree that the Sunnah provides the real basis for Muslim life? [45]**

The Sunnah is of wider scope than the Qur'an and contains more details. It is essential for interpretation and understanding.

The Qur'an is undoubtedly more important than the Sunnah, it is the exact word of God with no alterations or errors. They have relative importance in law, scholarship, education, culture and the degree of reverence paid to them. Although the Sunnah is studied and does provide examples from the life of Muhammad ﷺ which can guide Muslims, and though it is strictly speaking not true therefore to say that it is the real basis for Muslim life, it is essential to an understanding of what the Qur'an contains.

**3 'Strict adherence to Shari'ah is impossible in a non-Muslim country.' Discuss. [45]**

Shari'ah has four bases: the Qur'an, the sunnah, ijma', (general agreement), and qiyas, or analogical reasoning as the genuine basis of interpretation and thought (ijtihad). Although the first two are unchangeable, ijma' has come to operate as a principle of toleration of different traditions within Islam and qiyas makes it possible to find solutions to problems for which there is no provision in other sources.

Shari'ah is very different from Western law in that it is not made by people but by God. Although some countries such as Saudi Arabia have retained Shari'ah as the law of the country, the more-westernised civil codes of most other Muslim countries have abandoned the strict precepts of Shari'ah when this was felt to be unavoidable. Candidates are unlikely to be able to decide firmly whether or not strict adherence can be followed in a non-Muslim country it will depend on the country and the way in which Shari'ah itself is interpreted.

**4 'Attempts by some Muslim women to change their status in society must be rejected in order to protect the faith.' How far would you agree with this statement? [45]**

This is likely to be a popular question as it enable candidates to display their knowledge about the role and status of women in Islam. What is important is that they differentiate between the religious requirements which affect the status of women and the social pressures and expectations which can differ from country to country and between Muslim sects. Candidates may be familiar with some of the better-known women who have challenged more traditional Muslim standpoints, and the consequences of their actions.

The answer should then consider whether such changes which are suggested actually challenge the faith or if they are, in reality, objections to cultural situations.

**Advanced GCE**

**RELIGIOUS STUDIES**

JUDAISM 2

**2778**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

**INFORMATION FOR CANDIDATES**

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 'Post-Holocaust theology is essential to an understanding of late twentieth-century Judaism.' Discuss. [45]
- 2 How far do Isaiah and Malachi explain the nature of the Messiah? [45]
- 3 'Judaism cannot really exist without the Land of Israel.' Discuss. [45]
- 4 'The presence of so many divisions within Judaism suggests that it is no longer a strong faith.' How far would you agree with this statement? [45]



**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Judaism 2

**Mark Scheme**



**2778**

**1 ‘Post-Holocaust theology is essential to an understanding of late twentieth-century Judaism.’ Discuss. [45]**

Candidates need to be familiar with some of the principal Jewish figures concerned with post-Holocaust theology such as Wasserman, Maza, Rubinstein, Wiesel and Friedlander.

The Twentieth-Century Holocaust was in many ways the key point for the development and understanding of Judaism in the twentieth century. It could be said to have moved Judaism onward in a way which had not happened since the Enlightenment. The consideration is, perhaps, whether this reconsideration and redefining has changed or strengthened Judaism for the future.

**2 How far do Isaiah and Malachi explain the nature of the Messiah? [45]**

There are various ways in which candidates might approach this question. In neither text is the figure of the Messiah particularly clear. They might draw on some of the following information though clearly not all is required.

The Jewish view of the fulfilment of the history of salvation was based on the idea that at the end of the history of the Jewish people the Messiah would come from the house of David and establish the Kingdom of God – an earthly kingdom in which the Messiah would gather the tribes of the chosen people and from Jerusalem will establish a world kingdom of peace. The submission of King Ahaz of Judah to Assyria led the prophets such as Isaiah to introduce an eschatological theme into Jewish prophecy, talking of a future, holy community on Earth under the leadership of an ideal ruler. Isaiah prophesied the figure of the suffering servant of God (as in chapter 53). He would return in glory to begin the Kingdom. (Of course, the actual nature of this Servant is a matter of scholarly debate.)

The defeat of Babylon by Persia led to the end of the Exile and the restoration of Judah (from 538 BCE). Messianic hopes remained unfulfilled, however, and the prophetic period ended with Malachi’s admonitions to follow the Torah of Moses. The Messiah of Malachi chapter 3 will cleanse the world: other Jewish groups, such as the Enoch community, expected a figure of light from on high, a heavenly conquering hero, with all the marks of divine power and glory. Candidates will need to consider whether the two prophets jointly or severally produce a clear understanding of the nature of the Messiah.

**3 ‘Judaism cannot really exist without the Land of Israel.’ Discuss. [45]**

Whilst it is true that Judaism existed for almost a thousand years in the diaspora, the hope for a return to the Promised Land of the Patriarchs has never diminished and therefore it could be argued that the idea of the Land and the hope for it has been essential for the continuance of the faith.

In essence this might seem a very simplistic question as the long duration of the diaspora could indicate that Judaism can exist without the Land of Israel. However the consideration here needs to be with the Land rather than the State.

**4 ‘The presence of so many divisions within Judaism suggests that it is no longer a strong faith.’ How far would you agree with this statement? [45]**

This is a common type of question which permits candidates to demonstrate their knowledge of the different branches of Judaism.

They then need to consider whether a monotheistic faith can really justify the existence of different patterns of belief and practice. They need to be aware of the reasons for the divisions and also the views of the followers of these so that they can produce a critical analysis of the viability of this position within the faith.

## Oxford Cambridge and RSA Examinations

### Advanced GCE

### RELIGIOUS STUDIES

### PHILOSOPHY OF RELIGION 1 (A2)

**2779**

### Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 How far do modern versions of the ontological argument succeed in overcoming the weaknesses of Anselm's version? [45]
- 2 To what extent have the theories of modern scientists about the origins of the universe strengthened the case for the existence of God? [45]
- 3 'Claims to religious experience say more about the mental health of the believer than they do about the existence of God.' Discuss. [45]
- 4 'We should explain ourselves to God; he does not have to explain himself to us.' How adequate is this as a response to the problem of evil? [45]

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Philosophy of Religion 1 (A2)

**2779**

**Mark Scheme**

**1 How far do modern versions of the ontological argument succeed in overcoming the weaknesses of Anselm's version? [45]**

Candidates should be aware of the way in which Anselm presented his argument, and also of the criticisms made of it, by Gaunilo for example and especially by Kant with his assertion that the argument fails because existence is not a predicate. Modern versions for discussion could include those of Malcolm, Hartshorne and possibly Plantinga, using the concepts of necessary and contingent existence and the uniqueness of God, and the strength of these arguments should be assessed critically.

**2 To what extent have the theories of modern scientists about the origins of the universe strengthened the case for the existence of God? [45]**

An awareness should be shown of the theories of modern cosmologists, but the essay should not be largely devoted to a description of such theories. Those who believe that cosmology has removed the need for God (such as Dawkins) might be compared with writers such as Davies or Polkinghorne who argue that the more we discover, the more God is revealed. Modern teleological arguments could be explored, and reference made to the Anthropic Principle in its various forms. Evaluation will be demonstrated where candidates assess whether scientific discoveries have strengthened or weakened the case for the existence of God.

**3 'Claims to religious experience say more about the mental health of the believer than they do about the existence of God.' Discuss. [45]**

Some understanding should be shown of the nature of religious experience, with examples of those who claim to have had some kind of encounter with the divine. Examples might include those who show evidence of mental unbalance, or whose experiences arose after long illness or fasting, against those whose experiences seem to have made them more socially concerned, sane and responsible. The arguments of those who believe that such claims are evidence of neurosis should be considered (such as the views of Freud) alongside Jungian suggestions that religious experience is evidence of good mental health.

**4 'We should explain ourselves to God; he does not have to explain himself to us.' How adequate is this as a response to the problem of evil? [45]**

The view that it is irreligious to question why God allows evil and suffering should be explored. It could be argued that this is the answer given in the book of Job; the opinions of scholars such as Nygren might be cited in support of the view that God's ways are mysterious and beyond our limited powers of understanding. This response might be considered to be inadequate, as people are expected to judge God in other ways, for example in praise and thanksgiving, and are expected to have faith in God's loving nature, and yet this may contrast sharply with their own experiences of life. It could be claimed that even if people cannot understand the ways of God, it should at least be apparent that there could be an explanation for evil even if we do not know what that is.

## Oxford Cambridge and RSA Examinations

### Advanced GCE

### RELIGIOUS STUDIES

RELIGIOUS ETHICS 1 (A2)

**2780**

### Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

The quality of your written communication will be taken into account.

Answer **two** questions

- 1 How useful is a Utilitarian approach to issues of genetic engineering? [45]
- 2 'Until we can agree on a definition of "mercy", it will be impossible to legislate for mercy-killing.' Discuss. [45]
- 3 'Every pregnant woman has an absolute right to choose to have an abortion.' Discuss. [45]
- 4 Compare and contrast the concepts of Natural Law with Kant's Categorical Imperative as methods of ethical decision-making. [45]



**Oxford Cambridge and RSA Examinations**



**Advanced GCE**

**Religious Studies**

Religious Ethics 1 (A2)

**2780**

**Mark Scheme**

**1 How useful is a Utilitarian approach to issues of genetic engineering? [45]**

The basic principles of Utilitarian ethics should be understood, with the concept of the greatest good, or happiness, for the greatest number, the Hedonic Calculus, and so on. In application to issues of genetic engineering, it could be argued that where experimentation on a small group of embryos, for example, could eradicate a condition which will improve the lives of thousands, that is grounds for the engineering to take place. However, candidates should discuss whether this system works for issues of life and death; some might argue that the principles of Natural Law, and the concept of the sanctity of life, should take precedence.

**2 ‘Until we can agree on a definition of “mercy”, it will be impossible to legislate for mercy-killing.’ Discuss. [45]**

Candidates could take a meta-ethical approach to this question, and consider the ways in which moral language is used, and the extent to which ethical terms relate to an objective standard of good and bad or whether they are expressions of preference and so on. Alternatively, they could discuss the difficulties of deciding how the concept of mercy might be applied to euthanasia issues, considering whether the relief of suffering has to involve some kind of physical pain, or whether mercy is required for a person who is unconscious, or whether mercy might be extended to apply to the relatives, and so on. The difficulties of making general legislation for personal and individual circumstances require discussion.

**3 ‘Every pregnant woman has an absolute right to choose to have an abortion.’ Discuss. [45]**

Answers to this question should not just discuss the arguments for and against abortion, but should consider the issue of rights, and whether the right to choose an abortion is a right which all pregnant women should have. Candidates might explore the concept of rights having corresponding duties, in relation to abortion. The extent to which the rights of the mother outweigh the rights of the foetus, if at all, should be discussed.

**4 Compare and contrast the concepts of Natural Law with Kant’s Categorical Imperative as methods of ethical decision-making. [45]**

Candidates should demonstrate a sound understanding of both of these methods of decision making. The influence of Natural Law on the Catholic Church should be recognised, with an understanding of the concept of discerning God’s purposes in creation in order to discover the right course of action; Kant’s Categorical Imperative, with the concept of universalisability, should be explained. The two systems should be compared, with a discussion of the place of God in each system, the extent to which exceptions might be made, the basis in motive or consequence, and so on.

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**RELIGIOUS STUDIES**

**PHILOSOPHY OF RELIGION 2 (A2) (EXTENDED ESSAY) 2781**

**Specimen Titles**

- 1** 'Disembodied existence can never be explained coherently because it is a contradiction in terms.' Discuss. **[90]**
- 2** In what sense, if at all, can the Bible be considered to be the inspired word of God? **[90]**
- 3** Discuss critically the strengths and weaknesses of myth in expressing human understandings of God. **[90]**

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

**Philosophy of Religion 2 (A2) (Extended Essay)**

**2781**

**Mark Scheme**



**1 ‘Disembodied existence can never be explained coherently because it is a contradiction in terms.’ Discuss.**

Candidates can display knowledge and understanding by explaining different understandings of life after death. The broader aspects of the discussion encompass the mind-body problem and the issue of what constitutes a person, and what criteria would thereby be necessary in order to substantiate survival in resurrected or in reincarnated form. Candidates may argue, as the question suggests, that only re-birth into the physical world through reincarnation is a coherent possibility, if ‘existence’ as a concept indicates physical being. However, this interpretation has serious implications for an understanding of the existence of God, or the existence of emotions, prime numbers and so on. If other forms of life after death are to be considered possibilities, candidates must argue the case for resurrection, unity with Brahman and so on, considering how the unity between the physical person and the eternal soul might be maintained. Evaluative skill will be demonstrated by an assessment of whether these concepts are at all coherent. [90]

**2 In what sense, if at all, can the Bible be considered to be the inspired word of God?**

Candidates should consider various different understandings of the nature of the Bible, including extreme fundamentalist views that every word comes directly from the mouth of God with no human intervention, alongside views that the Biblical writers were guided by God but used their own interests and personalities, and views that the material is a collection of history, myth and folklore with no higher status than other examples of these types of literature. The contributions of biblical criticism to an understanding of the nature of Biblical material would be a useful area for consideration, as well as suggestions that some parts of the Bible are ‘more true’ than others, such as the views of Marcion or Irenaeus. [90]

**3 Discuss critically the strengths and weaknesses of myth in expressing human understandings of God.**

Candidates will show knowledge and understanding through their explanations of the ways in which myth is defined and used in religious contexts. Should define myth satisfactorily as story designed to resolve philosophical or religious problem or dilemma, with notes on aetiological myths as providing foundation ideas for religious approaches. Then determine variety of ways in which truth can be expressed as in symbolic forms in myth, in poetic language, in insights into universal conditions, and degree of truth (if this itself not contradictory) in illuminating problems, helping see solutions though not supplying full resolution, giving spiritual or religious truth rather than psychological or scientific. Can be illustrated by reference to biblical myths as Gen. 1, 2 and 3, or 6-9 or to non-Biblical. Care must be taken that it is a myth not a legend which is used, especially in handling Greek and Latin literature. Candidates might consider the difficulties posed in expressing religious concepts literally, perhaps referring to Aquinas’ discussions of analogy; the disadvantages of myth might include problems of translation from one culture to another, and the difficulties of knowing when to interpret something as myth and when it is meant to be literally true. The work of Bultmann, and the debates of ‘The Myth of God Incarnate’ might be interesting lines to explore. Evaluation will be shown as the candidates assess the value of myth as a means of conveying religious concepts. [90]

**Note:**

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

**Oxford Cambridge and RSA Examinations**

**ADVANCED GCE**

**RELIGIOUS STUDIES**



**RELIGIOUS ETHICS 2 (A2) (EXTENDED ESSAY)**

**2782**

**Specimen Titles**

- 1 'Our freedom to make ethical choices is only an apparent freedom.' Discuss. [90]
- 2 How convincing are claims that people have an innate sense of right and wrong? [90]
- 3 'No-one has the right to make moral judgements about another person's sexuality.' Discuss. [90]



**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Religious Ethics 2 (A2) (Extended Essay)

**Mark Scheme**



**2782**

**1 ‘Our freedom to make ethical choices is only an apparent freedom.’ Discuss.**

Candidates should focus their discussion on a consideration of different determinist and libertarian views. They might discuss the extent to which other factors, such as genetics, environment or the will of God have an influence on ethical decision-making, and the implications of this for human responsibility. Many scholars have argued that even if moral freedom is only apparent, we still have to act as though it were real, and candidates might consider these views. [90]

**2 How convincing are claims that people have an innate sense of right and wrong?**

Essays might discuss the ways in which claims that people have an innate sense of right and wrong have been used in religious debate, most notably by Kant in his moral arguments for the existence of God, and also by Newman and others in suggesting that the existence of the conscience indicates a divine law-giver. Other explanations of moral awareness could also be addressed, for example a Freudian analysis, or those who have attempted to demonstrate the processes of socialisation in young children. The concept of an innate sense of right and wrong suggests that there is an absolute moral standard, and this could usefully be discussed, with the views of those who claim that ethical statements are statements of preference, for example. [90]

**3 ‘No-one has the right to make moral judgements about another person’s sexuality.’ Discuss.**

Answers will probably relate to the religious background discussed by the candidates, although the better responses are likely to relate their answers to broader issues of ethical behaviour, such as whether or not there are absolute standards of moral behaviour, and if there are, whether or not sexual issues are included in their description. Candidates are likely to look at this by using specific examples and taking a situational response, and by relating it to some other theory of morals, such as utilitarianism. The issue of whether people have the ‘right’ to make moral judgments about anyone’s behaviour apart from their own might be considered. [90]

**Note:**

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

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**



**JEWISH SCRIPTURES 2 (EXTENDED ESSAY)**

**2783**

**Specimen Titles**

- 1** Explain the developing understandings which the Jews had about life after death. **[90]**
- 2** Explain how the Book of Job seeks to answer the question of the relationship between God and suffering. **[90]**
- 3** ‘... let justice roll down like waters, and righteousness like an ever-flowing stream’ (Amos 5:24). Consider how far this verse contains the central message of the book of Amos. **[90]**

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Jewish Scriptures 2 (Extended Essay)

**2783**

**Mark Scheme**

**1 Explain the developing understandings which the Jews had about life after death.**

Needs clear idea of the setting of the emergence of the idea of resurrection in the Maccabean period, the Persian influences discernible as the model, the original restriction of the idea to the martyrs. the concept of reward for life untimely shortened because of fidelity to the Law, the idea of reward/compensation as a result, the extension of the idea to the righteous by the proto-Pharisee party, the few texts in the Canon which refer (really only Daniel 12, but Job 19 will be cited), then from these discussion of the prospects at various stages of the Maccabean period, the forces of life expectancy, of the idea of divine justice rewarding the unfortunate, of the attractiveness of eternal life in comparison to Sheol, though should be noted that Sheol idea had evolved from primitive roots, and possibly of the links with Messianic expectation. [90]

**2 Explain how the Book of Job seeks to answer the question of the relationship between G-d and suffering.**

Candidates should examine the text critically, with an awareness of the concept of Sheol as a shadowland; the idea of ‘vindicator’ as part of the legal terminology of the trial between Job and God; the difficulty of interpreting Go’el. The relationship between God and Satan in the text could be explored, as well as the concept of suffering as a test for Job. Detailed reference should be made to the closing chapter of the book, raising issues of whether the question is answered at all and whether this is acceptable; some candidates might wish to make comparison with other texts which perhaps give a different response. [90]

**3 ‘... let justice roll down like waters, and righteousness like an ever-flowing stream’ (Amos 5:24). Consider how far this verse contains the central message of the book of Amos.**

The central message of Amos is primarily one of doom and punishment. This is maintained throughout the book until the possible additional verses at the end (9:8-15). The concepts being dealt with in this verse are the central tenets of the Jewish belief in G-d, that he is just and righteous and it is these characteristics which Amos is looking to see displayed in the treatment of the Jews and of others. Candidates might also refer to other texts such as Hosea 2:16 – 17; 9:10 and Jeremiah 2:2 – 3 which stress the perfect union with G-d which Amos sees as the time spent in the desert. [90]

**Note:**

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

**Oxford Cambridge and RSA Examinations**

**ADVANCED GCE**

**RELIGIOUS STUDIES**

**NEW TESTAMENT 2 (EXTENDED ESSAY)**

**2784**

**Specimen Titles**



**Alternative A: The Early Church**

- 1 To what extent does Paul use the term 'justification' in a purely legal sense? [90]
- 2 'The resurrection of Jesus lies at the heart of the gospel preached by Paul.' Discuss. [90]
- 3 Consider the arguments for and against the Pauline authorship of Ephesians, by comparison with 1 Corinthians and Galatians. [90]

**Alternative B: Gospels**

- 4 To what extent is it true to say that the Kingdom of God was at the centre of Jesus' teaching?[90]
- 5 Examine the relative importance of the parables and the sayings in Jesus' teaching. [90]
- 6 How significant was Jesus' Jewish background for his ministry as a teacher and healer? [90]



**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

New Testament 2 (Extended Essay)

**2784**

Mark Scheme

## **Alternative A: The Early Church**

### **1 To what extent does Paul use the term ‘justification’ in a purely legal sense?**

The starting point will be a discussion of recent views on the extent to which Paul’s use of justification was forensic. The ideas and images Paul uses should also be explained. (Some credit may be given to candidates who also discuss briefly the place of ‘works’ in Paul’s theology as part of their exposition of the meaning of ‘justification by faith’.) Opposition to ‘justification by works’: for Paul justification by works or by the observance of the law was not only retrogressive, it completely undermined the Gospel, ‘nullified the grace of God’ and placed an unnecessary burden on Gentiles. Better candidates may well refer to EP Sanders’ views on justification. Furthermore he knew from his own experience how futile it was to seek justification through the observance of the law. As above, candidates should refer to the relevant material in Romans, but may also be given credit for material drawn from Galatians, e.g. 2:15ff, 3:10ff. [90]

### **2 ‘The resurrection of Jesus lies at the heart of the gospel preached by Paul.’ Discuss.**

Based on 1 Cor. 15 as primary on the resurrection, though might look at Rom. 6 as practical implications of new life in baptism. Consider then alternative possibilities as justification by faith, grace or the Spirit. Resurrection central as confirming the status of Jesus and therefore giving meaning to his death, as holding out hope of new life both in the present and after death, as eschatological hope of glory. But this only achieved as a result of justifying faith, by the grace of God working in the believer, and by the indwelling of the Spirit which goes with being in Christ. [90]

### **3 Consider the arguments for and against the Pauline authorship of Ephesians, by comparison with 1 Corinthians and Galatians.**

Originally thought to have been composed by Paul in prison but more likely the work of one of Paul’s disciples, who probably wrote the text sometime before 90 CE while consulting Paul’s letter to the Colossians. The words “in Ephesus” do not appear in the earliest manuscripts and citations. The ideas and expressions that seem to be rather a development of Pauline ideas about the cosmic realm than genuinely Pauline argumentation. In this aspect, both Colossians and Ephesians share the Pauline teaching, but a later ‘Paulinist’ changed details to meet different situations. By comparison, 1 Corinthians and Galatians have a less ‘developed’ theology and imply a much livelier connection with and derivation from real-life people and situations. Some candidates may go into linguistic considerations. [90]

## **Alternative B: Gospels**

### **4 To what extent is it true to say that the Kingdom of God was at the centre of Jesus' teaching?**

Basic debate about the kingdom and its timing, but needs to be focused on the gospels in looking at unlikelihood of the kingdom arriving in Jesus, though the miracles need to be incorporated as battles of the kingdom against evil and sickness, at the ultimate failure in earthly terms of Jesus' ministry despite the spiritual victory of the resurrection, at the limited impact of his ministry with its restriction to Palestine and almost to Jews, at the failure of eschatological crisis either at his death or shortly after. then brief consideration of the failure of the church either to preach universally and successfully or to sustain in its life and practice the teaching, standards and example of Jesus. So recognition in later Dodd and in Jeremias that can at best have inaugurated eschatology.[90]

### **5 Examine the relative importance of the parables and the sayings in Jesus' teaching.**

Based on the parables and on the sayings as occurring in the set texts. Note parables as stories easily understood, with simple and singular message, easily remembered and transmitted, compared with the logia as carefully framed to be remembered by play on words, alliteration, assonance, parallelism [it would be good to see Jeremias here], but isolated, subject to editorial placing and combinations, harder to transmit accurately in tunnel period, then consider message of the parables as comparatively easy and the logia as more demanding and multifaceted.[90]

### **6 How significant was Jesus' Jewish background for his ministry as a teacher and healer?**

Likely to be based on Vermes, so answers might consider his evidence for the existence of the class of Hesid, and draw parallels between Jesus and such characters as Honi and Hanina ben Dosa; examine the healing ministry of Jesus and his other miracles; his teaching; the importance and significance of his disciples; his critical attitude to the Sabbath and certain aspects of the law and ritual purity and apparent opposition to the Pharisees; his trial and execution by the Jewish leaders and the Romans. His claim to fulfil Old Testament scriptures and types – Son of Man; his distinctive interpretation and application of Old Testament. [90]

#### **Note:**

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

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**ADVANCED GCE**

**RELIGIOUS STUDIES**

**DEVELOPMENTS IN CHRISTIAN THOUGHT 2 (EXTENDED ESSAY)**

**2785**

**Specimen Titles**

- 1** 'No one comes to the Father except through me.' (John 14:6) Discuss critically the implications of this statement for Christians living in a multi-faith community. **[90]**
- 2** Consider the view that Black theology is really more concerned with politics than religion. **[90]**
- 3** 'Feminist theology gains nothing from being identified as a "Black" issue.' Discuss. **[90]**

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Developments in Christian Thought 2 (Extended Essay)

**2785**

**Mark Scheme**

**1 ‘No one comes to the Father except through me.’ (John 14:6) Discuss critically the implications of this statement for Christians living in a multi-faith community.**

Candidates should be able to describe and explain various different Christian interpretations of this message, from those who believe that salvation is exclusively for those who explicitly accept Christianity, to those who argue that the forgiveness and love of God ensures forgiveness for all. They might wish to make reference to the work of John Hick, Karl Rahner and Gavin D’Costa. In evaluation, candidates should explore the implications of an exclusivist Christian position, considering perhaps the role of Christian mission, the place of religion in school, the extent to which communities should tolerate or encourage the building of mosques, gurdwaras etc., and the role of the individual Christian at work and in the community. [90]

**2 Consider the view that Black theology is really more concerned with politics than religion.**

Should look at leading American and African theologians, and consider the challenge of seeing Jesus as a European, of the question of his skin colour, of the Greek philosophical inheritance carried by traditional European theology, by the possibility of new insights into the relationships inside the Trinity, into new forms of phrasing Christian doctrine, into new ideas about morals and the roles of men and women. Reference may be made to Cone, Mbiti, Gerloff, Pobee, Mazibuko, Kalilombe *et al.* Some candidates may, of course, point out that Tertullian, Augustine of Hippo and Origen were Africans. The other part of the argument lies in a discussion of the perceived highly political nature of some Black Theologians such as Martin Luther King Jr. Some candidates might argue that religion necessarily involves political activism, and that the Christian gospel was never meant to advocate passivity, using the arguments of the liberation theologians. [90]

**3 ‘Feminist theology gains nothing from being identified as a “Black” issue.’ Discuss.**

Candidates need to look carefully at the principles and teachings of feminist theology and compare these with those of Black theology. Both arguments can be seen as reactions to, or attempts to redefine, Biblical interpretation and both might contend that it is not the text which oppresses them but interpretations of it and the position of the mainstream churches in relation to it. To defend the statement in the question it would probably be necessary to argue that the position and oppression of women and of Black Christians is very different. Candidates may also wish to look at the stance taken by Black women however and refer to texts such as Grant’s *White Women’s Christ, Black Women’s Jesus*. [90]

**Note:**

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



**Oxford Cambridge and RSA Examinations**



**ADVANCED GCE**

**RELIGIOUS STUDIES**

**EASTERN RELIGIONS 2 (EXTENDED ESSAY)**

**2786**

**Specimen Titles**

**Alternative A: Buddhism**

- 1 Compare and contrast the arhat and the bodhisattva as Buddhist ideals. [90]
- 2 Discuss the aims and methods of meditation in both Theravada and Mahayana Buddhism. [90]
- 3 How significant are sacred texts for Buddhists of different schools of thought? [90]

**Alternative B: Hinduism**

- 4 To what extent is it true to say that following one's dharma is the most important principle in Hindu ethics? [90]
- 5 How far have the reforming movements of nineteenth- and twentieth-century Hinduism been successful in achieving their aims? [90]
- 6 'Gandhi's most important contribution to Hindu religion was his introduction of the concept of sanatana dharma.' Discuss. [90]

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Eastern Religions 2 (Extended Essay)

**2786**

**Mark Scheme**

## **Alternative A: Buddhism**

### **1 Compare and contrast the arhat and the bodhisattva as Buddhist ideals.**

An understanding of the concept of an arhat is required, together with the Mahayana criticisms and alternative ideal and path of the bodhisattva. Good analysis is important in assessing the validity of the criticisms; a good answer will show an awareness of different approaches to this issue, rather than promoting one ideal at the expense of the other without considering alternative opinions. Candidates should be aware of the differences between Theravada and Mahayana understandings of the nature of nibbana, in order to consider the extent to which there is value in a person postponing his or her own release for the sake of others. [90]

### **2 Discuss the aims and methods of meditation in both Theravada and Mahayana Buddhism.**

A comprehensive answer should consider the different forms of meditation in Theravada (especially samatha, vipassana, possibly also mindfulness and chanting). The relationship of meditation to the other parts of the Noble Eightfold Path and to enlightenment could also be discussed. In this context the importance of monasticism might be analysed. Advanced analysis might consider whether meditation is elitist and whether a religious path should be difficult. Candidates might refer to the texts describing Theravadan and Zen methods of meditation as well as perhaps discussing Pure Land Buddhism which underplays meditation. Different methods and their purposes should be analysed, and answers might also relate meditation to the development of wisdom and ethics (referring to the Noble Eightfold Path). [90]

### **3 How significant are sacred texts for Buddhists of different schools of thought?**

The question requires some explanation of the composition of the Pali Canon, including its three parts, and maybe some discussion of its authenticity – i.e. how accurately it represents the actual words of the Buddha, and how accurately it has been preserved. The Candidates should consider the extent to which sacred texts play an important role in Buddhism; they should consider their use and status in different schools of thought. Some texts and parts of texts are undeniably more important to some groups than to others; candidates should be able to give examples of these (for example, the Parable of the Burning House or the Questions of King Milinda) and show how the texts complement the teachings of particular school. A study of Zen might suggest that sacred texts are of only a very limited use. [90]

## **Alternative B:       Hinduism**

### **4    To what extent is it true to say that following one’s dharma is the most important principle in Hindu ethics?**

Need for a discussion of the nature of dharma — an eternal law to which everything is subject, including the deities. Different dharmas apply to different groups, according to caste status, gender, stage of life, relationship (e.g. daughter). Hindus might argue that dharma is not the same as the rules of a God, not created by humanity either, but part of the way the universe is. Candidates should demonstrate their awareness of the multi-layered nature of the term investigating the various aspects of dharma as indicating individual and group responsibility in differing contexts. In evaluation, candidates should consider whether other ethical principles, ahimsa for example, can ever override dharma; they will probably conclude that nothing can, as is taught in the example of the Bhagavad Gita. [90]

### **5    How far have the reforming movements of nineteenth- and twentieth-century Hinduism been successful in achieving their aims?**

Contact between Hinduism and religions from the West brought about a variety of responses—some trying to conserve Hinduism by taking it back to its supposed roots and others trying to answer the critics of Hinduism by changing from within, especially social reforms. Candidates should demonstrate knowledge and understanding of different reforming movements, especially the Brahma Samaj, the Arya Samaj and the Ramakrishna Mission. The differing aims and achievements of these groups should be evaluated, with a consideration of their long-term effects on Hindu religion and on social reform. [90]

### **6    ‘Gandhi’s most important contribution to Hindu religion was his introduction of the concept of sanatandharma.’ Discuss.**

Candidates should describe and explain Gandhi’s use of the term ‘sanatandharma’. In evaluation, they should concentrate on discussing Gandhi’s contribution to religion, rather than spending too long on biographical detail or description of political achievements. The assessment of Gandhi’s contribution to religion could include his emphasis on ahimsa, his work with so-called untouchables, the influences of Christianity on his teaching, and his rejection of consumerism. Candidates should assess the elements of Gandhi’s religious teaching alongside sanatandharma in order to suggest the most important contribution. [90]

#### **Note:**

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

**BLANK PAGE**

**Oxford Cambridge and RSA Examinations**

**ADVANCED GCE**

**RELIGIOUS STUDIES**

**ISLAM 2 (EXTENDED ESSAY)**

**2787**

**Specimen Titles**

- 1 'The Muslim attitude towards women is liberating, not restricting.' Discuss. [90]
- 2 'The Shari'ah is both the strength and weakness of Islam.' Discuss. [90]
- 3 How far would you agree that all Muslim life and teaching is a preparation for akhirah? [90]



**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Islam 2 (Extended Essay)

**2787**

**Mark Scheme**

**1 ‘The Muslim attitude towards women is liberating, not restricting.’ Discuss.**

The Qur’an gives clear teachings about the equality of women with men in many aspects of life – examples of teachings and discussion of these. In Islamic societies women have traditionally been shielded off, and this has led to their secluded lives cutting them off from education and participation in communal life. To what extent have extensions of the Qur’anic teachings distorted the original message? Some people claim that the special position of women is a privilege and a recognition of their importance, not a restriction. In some Muslim societies (e.g. Pakistan) it is freely accepted that women should be educated, but not really that they should use their education by working, even as teachers (though many do). [90]

**2 ‘The Shari‘ah is both the strength and weakness of Islam.’ Discuss.**

Candidates need to give careful consideration to the concept of Shari‘ah and its role in Muslim society. While legal thinking in Islam embodies the methodologies and judgements of many named and unnamed scholars, and so is the product of human developments, it has always been closely bound with revelation and the example of the Prophet. Of the four classical bases of legal thinking, qiyas has always been regarded as inferior, and not used by many expressly because it has a more tenuous connection with the Qur’an and relies on individual judgement. Answers will probably stress the importance of a unified and unifying body of law whilst mention could also be made of the problems of running a modern Muslim society solely according to religious law in the face of enormous cultural pressures from westernised media etc. [90]

**3 How far would you agree that all Muslim life and teaching is a preparation for akhirah?**

Muslims believe that after death there will be a Day of Judgement. People who have not followed Allah’s wishes will go to Hell where they will be punished and good people will go to a perfect world of rest and pleasure be with Allah for akhirah (life after death). They do not believe that people have an immortal soul but that this life is a test. When you die you stay in the grave until the Day of Judgement and then true followers of Allah will be ‘reborn’ in Paradise. Without a belief in life after death, life on earth would be meaningless. Muslim life is ‘submission to the will of Allah’ therefore by following that will throughout one’s life it can be argued that all life is lived in preparation for the end time. [90]

**Note:**

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

**Oxford Cambridge and RSA Examinations**



**ADVANCED GCE**

**RELIGIOUS STUDIES**

**JUDAISM 2 (EXTENDED ESSAY)**

**2788**

**Specimen Titles**

- 1 'The strength of Judaism lies in the fact that the Messiah has still not arrived.' Discuss. [90]
- 2 How far is it true to say that nothing has been learnt from the experience of the twentieth-century Holocaust? [90]
- 3 Consider the claim that only the Orthodox are real Jews. [90]

**Oxford Cambridge and RSA Examinations**



**Advanced GCE**

**Religious Studies**

Judaism 2 (Extended Essay)

**2788**

**Mark Scheme**

**1 ‘The strength of Judaism lies in the fact that the Messiah has still not arrived.’ Discuss.**

Clearly this is contentious. Judaism has been fuelled by the Messianic hope since Biblical times and it is clearly reflected in texts such as Isaiah and Malachi. This hope has sustained Judaism throughout its history. Candidates may wish to look also at more modern views of the nature of this Messiah or Messianic Age as demonstrated by Progressive Jewish theology. The response to the statement itself may be ‘yes’ or ‘no’ the importance clearly lies in the discussion. [90]

**2 How far is it true to say that nothing has been learnt from the experience of the twentieth-century Holocaust?**

The Holocaust could be said to have brought the remnants of the Diaspora closer together, it led to the establishment of the modern State of Israel etc. Of course, there are also many negative points which can be made in relation to the Holocaust and both sides need to be explored. Some people might argue that Jewish suffering in the Holocaust has not helped understanding of others in, for example, Israel. The question could also be answered from a theological perspective in the changes and developments found in the variety of post-Holocaust theology. [90]

**3 Consider the claim that only the Orthodox are real Jews.**

The growth of new non-Orthodox movements may be brought about by any number of reasons. One may be the effect of the ‘twentieth century lifestyle’ which can also perhaps be seen in Christianity and the reaction to it found in fundamentalist Islam. Another may be the aftermath of the Holocaust and the need either to find a new way of living and a new relationship with G-d or else the desire to live ever more closely by the mitzvot in order to avoid another ‘punishment’ if that is how it is seen. It is important that the term ‘Orthodox’ is defined in the essay so that there is no confusion made between Orthodoxy and neo-Orthodoxy. Candidates will need to consider whether there is some sort of ‘test’ to determine whether people are, in fact, ‘true Jews’. [90]

**Note:**

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

**Oxford Cambridge and RSA Examinations**



**ADVANCED GCE**

**RELIGIOUS STUDIES**

**PHILOSOPHY OF RELIGION 1 (A2) (EXTENDED ESSAY)**

**2789**

**Specimen Titles**

- 1** 'Psychologists have dealt a fatal blow to those who claim to know from experience that God exists.' Discuss. **[90]**
- 2** To what extent can it be argued that the discoveries of modern scientists have produced evidence against the existence of God? **[90]**
- 3** 'Some are born to sweet delight, some are born to endless night' (William Blake). How adequately have Christian thinkers dealt with this problem? **[90]**



**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Philosophy of Religion 1 (A2) (Extended Essay)

**Mark Scheme**



**2789**

**1 ‘Psychologists have dealt a fatal blow to those who claim to know from experience that God exists.’ Discuss.**

Candidates should demonstrate knowledge and understanding of the different ways in which psychologists have approached the question of religion; they will probably refer in particular to Freud, Jung and Adler. In evaluation, candidates should discuss the different interpretations placed on claims to religious experience by psychologists, from the ‘infantile neurosis’ claims of Freud to Jung’s view that religion is beneficial for the process of ‘individuation’. Answers might include the recognition that psychologists have not usually aimed to assess the validity of religion in terms of the extent to which religious experience is veridical. [90]

**2 To what extent can it be argued that the discoveries of modern scientists have produced evidence against the existence of God?**

Knowledge and understanding can be demonstrated in the ways in which candidates consider which particular elements of modern science might be considered to have cast the most doubt on the existence of God. They might usefully refer to scientists such as Dawkins and Atkins, who claim that they are removing the need for God. The particular scientific challenges which are chosen to form the discussion are the choice of the candidate; they might consider cosmology or developments in the study of human genes, for example, with the suggestion that the universe might be infinite and not demand a ‘first cause’, or that the distinction between living and non-living might not be so great as to necessitate the ‘breath of God’. In evaluation, candidates should consider the relative strengths of these challenges. [90]

**3 ‘Some are born to sweet delight, some are born to endless night’ (William Blake). How adequately have Christian thinkers dealt with this problem?**

This question requires candidates to tackle the problem presented to Christian thinkers of the fact that life is unfair. The problem of evil and suffering should be clearly explained, and traditional theodicies should be considered. Evaluative skill can be displayed as candidates assess the adequacy of the various explanations for the existence of suffering, considering the free will defence, for example, or the view that people cannot expect to be able to understand the mind of God. [90]

**Note:**

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

**Oxford Cambridge and RSA Examinations**



**ADVANCED GCE**

**RELIGIOUS STUDIES**

**RELIGIOUS ETHICS 1 (A2) (EXTENDED ESSAY)**

**2790**

**Specimen Titles**

- 1 'Utilitarianism would only work if people could reliably tell the future.' Discuss. [90]
- 2 'Medical staff who care for the terminally ill must be given rules about euthanasia, not just guidelines.' Discuss. [90]
- 3 Discuss critically the ethical issues raised by embryo research. [90]

**Oxford Cambridge and RSA Examinations**

**Advanced GCE**

**Religious Studies**

Religious Ethics 1 (A2) (Extended Essay)

**2790**

**Mark Scheme**

**1 ‘Utilitarianism would only work if people could reliably tell the future.’ Discuss.**

Knowledge and understanding of the main principles of different forms of utilitarianism should be demonstrated. Candidates should consider the ways in which utilitarians reach moral decisions, using the Hedonic Calculus etc., and will probably give practical examples of the ways in which this might work. In evaluation, answers should include a consideration of the weaknesses of utilitarianism, including especially the problems raised when people have to try and imagine the amount of happiness that will be engendered by a particular course of action. This could be considered to be a serious weakness, or could be felt to be a minor problem outweighed by the advantages. [90]

**2 ‘Medical staff who care for the terminally ill must be given rules about euthanasia, not just guidelines.’ Discuss.**

Candidates should show knowledge and understanding of the main issues of euthanasia, but should not spend most of their essay outlining different kinds. They should evaluate the extent to which euthanasia should be the subject of moral rules, perhaps using the Categorical Imperative or the system of Natural Law, and consider the advantages and disadvantages for medical staff of having absolute rules rather than guidelines. It could be argued that rules are necessary as a protection against litigation, for example, or it could be argued that this is an area in which there must always be room for exceptions and ‘special cases’. [90]

**3 Discuss critically the ethical issues raised by embryo research.**

Candidates would be expected to be aware of the contemporary debate, in terms of what the legal situation is, and where contemporary research is going, although there is no expectation that knowledge will include vast amounts of medical detail. It is not particularly important whether candidates focus on one avenue of foetal research as opposed to the whole gamut of possibilities, so long as the discussion is coherent and justified. In evaluation, candidates should assess the ways in which these issues might be tackled, by applying ethical theory and religious ethics to the problems raised. [90]

**Note:**

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

Oxford Cambridge and RSA Examinations

ADVANCED GCE

RELIGIOUS STUDIES

CONNECTIONS IN RELIGIOUS STUDIES (ROUTES A, AX, AY) **2791**

**Specimen Paper**



Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions.

### INFORMATION FOR CANDIDATES

Each question carries 60 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

You are reminded that credit will be given for answers which make connections between the two areas you have studied.

The quality of your written communication will be taken into account.

Answer **two** questions.

**Routes A, AX, AY – Philosophy of Religion with Religious Ethics**

- 1** 'Sociologists have demonstrated that morality is formed by society and not by God.' Discuss. **[90]**
- 2** To what extent can God be held responsible for humanity's inclination to sin? **[90]**
- 3** 'If there is no life after death, there is no point in behaving morally.' Discuss. **[90]**



Oxford Cambridge and RSA Examinations

ADVANCED GCE



RELIGIOUS STUDIES

CONNECTIONS IN RELIGIOUS STUDIES (ROUTES C, D, J, K, P, S)  
**2792**

## Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from the Route you have studied.

### INFORMATION FOR CANDIDATES

Each question carries 60 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

You are reminded that credit will be given for answers which make connections between the two areas you have studied.

The quality of your written communication will be taken into account.

Answer **two** questions from the route you have studied.

### **Route C – Philosophy of Religion with New Testament**

- 7 'The concept of rebirth is far more coherent than the New Testament understanding of life after death.' Discuss. [60]
- 8 'The miracle stories of the New Testament suggest a God who can do the logically impossible.' Discuss. [60]
- 9 How far do the specified texts present a consistent picture of the nature of religious experience? [60]

### **Route D – Philosophy of Religion with Developments in Christian Thought**

- 10 Discuss critically the implications for life after death of the belief that salvation is only through Christ. [60]
- 11 To what extent is it possible to maintain a feminist theology alongside a belief that the Bible is divinely inspired? [60]
- 12 'God will set right all wrongs after death; there is no need for Liberation Theology.' Discuss. [60]

### **Route J – Religious Ethics with New Testament**

- 25 To what extent do the specified New Testament texts give ethical categorical imperatives? [60]
- 26 What are the strengths and limitations of applying New Testament ethics to the moral problems raised by modern medicine? [60]
- 27 According to the specified texts, for what reasons should people behave morally? [60]

### **Route K – Religious Ethics with Developments in Christian Thought**

- 28 Assess critically the contribution of Liberation Theology to debates about pacifism. [60]
- 29 If the views of feminist theology became widely accepted in the Church, what impact might this have on Christian attitudes to abortion, sex and relationships? [60]
- 30 'The view that all religions are equally valid paths to salvation implies that all ethical systems are also equally valid.' Discuss. [60]

### **Route P – Jewish Scriptures with New Testament**

- 40** ‘The New Testament introduced for the first time the concept of agape as a guiding ethical principle.’ Discuss. [60]
- 41** Compare and contrast the understandings in the Jewish Scriptures and in the New Testament specified texts of the ways in which G-d reveals himself to humanity. [60]
- 42** ‘The Jewish Scriptures expect a Messiah very different from the crucified Jesus.’ Discuss. [60]

### **Route S – New Testament with Developments in Christian Thought**

- 49** In the light of modern theological debate, in what sense if at all can the New Testament be held to be the revealed word of God? [60]
- 50** How far can the New Testament be used to support a case for the inclusion of women in positions of authority in the Christian Church? [60]
- 51** ‘Liberation Theology is inconsistent with the teaching of the New Testament.’ Discuss. [60]

**BLANK PAGE**

Oxford Cambridge and RSA Examinations

ADVANCED GCE

RELIGIOUS STUDIES

CONNECTIONS IN RELIGIOUS STUDIES (ROUTES E, L)

**2793**

**Specimen Paper**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from the Route you have studied.

### INFORMATION FOR CANDIDATES

Each question carries 60 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

You are reminded that credit will be given for answers which make connections between the two areas you have studied.

The quality of your written communication will be taken into account.

Answer **two** questions from the route you have studied.

### **Route E – Philosophy of Religion with Eastern Religions**

- 13** ‘Belief in karma and rebirth means that evil and suffering present no philosophical problems.’ Discuss.
- 14** ‘The fact of our existence demonstrates the existence of a creator God.’ How might **either** a follower of the Hindu Samkhya system **or** a Theravada Buddhist respond to this statement?
- 15** Comment critically on **either** the Hindu **or** the Buddhist understanding of the nature of religious experience.

### **Route L – Religious Ethics with Eastern Religions**

- 31** For what reasons should **either** a Hindu **or** a Buddhist behave morally? **[60]**
- 32** ‘The concept of the karma of past lives implies that our present lives are already determined.’ Discuss. **[60]**
- 33** To what extent do the ethics of **either** Hinduism **or** Buddhism depend upon categorical imperatives? **[60]**

**ADVANCED GCE**

**RELIGIOUS STUDIES**

**CONNECTIONS IN RELIGIOUS STUDIES (ROUTES F, M, Q, T) 2794**

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

**INSTRUCTIONS TO CANDIDATES**

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from the Route you have studied.

**INFORMATION FOR CANDIDATES**

Each question carries 60 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

You are reminded that credit will be given for answers which make connections between the two areas you have studied.

The quality of your written communication will be taken into account.

Answer **two** questions from the route you have studied.

### **Route F – Philosophy of Religion with Islam**

- 16 Compare and contrast Muslim teaching on life after death with the concept of rebirth. [60]
- 17 To what extent can the Kalam argument for the existence of God stand up against the challenges of modern science? [60]
- 18 Assess critically Muslim contributions to an understanding of the nature of religious experience. [60]

### **Route M – Religious Ethics with Islam**

- 34 Compare and contrast the Muslim understanding of jihad with the Christian concept of the Just War. [60]
- 35 ‘The concept of Ummah implies that Muslim ethics only apply within the Muslim community.’ Discuss. [60]
- 36 To what extent is submission to the will of Allah an adequate method of moral decision-making? [60]

### **Route Q – Developments in Christian Thought with Islam**

- 43 Compare the views on feminism and the role of women within Christianity and Islam. [60]
- 44 Consider the ways in which Christianity and Islam respond to the challenge of other faiths. [60]
- 45 Consider the differences between the aims of Liberation Theology and the role of the Ummah in Islam. [60]

### **Route T – New Testament with Islam**

- 52 Compare and contrast the status of Jesus in the New Testament with the status of Muhammad ﷺ for Muslims. [60]
- 53 ‘The New Testament concept of agape is completely alien to Islam.’ Discuss. [60]
- 54 Compare and contrast understandings of eternal life in Islam and in the New testament specified texts. [60]



# Oxford Cambridge and RSA Examinations

## ADVANCED GCE

### RELIGIOUS STUDIES

#### CONNECTIONS IN RELIGIOUS STUDIES (ROUTES B, G, H, N, R, V)

**2795**

### Specimen Paper

Additional materials:

Answer paper

**TIME** 1 hour 30 minutes

#### INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/answer booklet.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Answer **two** questions from the Route you have studied.

#### INFORMATION FOR CANDIDATES

Each question carries 60 marks.

You are reminded that you will be assessed on

- your knowledge and understanding of the topic in the question (for 65% of the marks) **and**
- your skill in evaluating different opinions (for 35% of the marks).

You are reminded that credit will be given for answers which make connections between the two areas you have studied.

The quality of your written communication will be taken into account.

Answer **two** questions from the route you have studied.

### **Route B – Philosophy of Religion with Jewish Scriptures**

- 4** Compare and contrast the ways in which Irenaeus and the author of the book of Job deal with the problem of suffering. **[60]**
- 5** ‘Genesis 1 must be treated as myth; there is no other way in which it can stand up to the challenges of modern physics.’ Discuss. **[60]**
- 6** How far do the specified texts present a consistent picture of the nature of religious experience? **[60]**

### **Route G – Philosophy of Religion with Judaism**

- 19** To what extent have Jewish theologians since the Holocaust provided an adequate answer to the problem of evil and suffering? **[60]**
- 20** How far can belief in the Torah as the literal word of G-d be reconciled with the discoveries of modern science? **[60]**
- 21** Assess critically Jewish contributions to an understanding of the nature of religious experience. **[60]**

### **Route H – Religious Ethics with Jewish Scriptures**

- 22 'The existence of the Jewish Law removes the need for Jews to consider the consequences of their actions.' Discuss. **[60]**
- 23 To what extent do the specified texts suggest that G-d is in control of human destiny and that people have no real freedom to act? **[60]**
- 24 'Euthanasia is a modern issue; the Jewish Scriptures are too old to have anything useful to say about it.' Discuss. **[60]**

### **Route N – Religious Ethics with Judaism**

- 37 'Orthodox Jews follow Categorical Imperatives, whilst Progressive Jews are moral relativists.' Discuss. **[60]**
- 38 By what methods might Jews make decisions about whether to fight for their country in a time of war? **[60]**
- 39 'Euthanasia is a modern issue; the Jewish Scriptures are too old to have anything useful to say about it.' Discuss. **[60]**

### **Route R – Jewish Scriptures with Judaism**

- 46** To what extent does the covenant relationship of the Jewish Scriptures entitle Jews to make Israel their home? **[60]**
- 47** ‘The theology of the book of Job has been shown by the Holocaust to be unacceptable.’ Discuss. **[60]**
- 48** ‘It is impractical for modern Jews to attempt to believe in the literal truth of the scriptures.’ Discuss. **[60]**

### **Route V – Islam with Judaism**

- 55** Compare and contrast the ways in which Muslims and Jews understand the nature of revelation. **[60]**
- 56** ‘Methods of worship in the synagogue and in the mosque have more similarities than differences.’ Discuss. **[60]**
- 57** Compare and contrast Muslim and Jewish attitudes to the ethics of warfare. **[60]**

**Oxford Cambridge and RSA Examinations**



**Advanced GCE**

**Religious Studies**

Connections in Religious Studies      **2791, 2792, 2793, 2794, 2795**

**Mark Schemes**

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

### Levels of Response descriptors for Synoptic A2 Units 2791-2795

<b>Band/ marks</b>	mark /39	<b>AO1</b>	mark /21	<b>AO2</b>
<b>0</b> / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-13	1-8	does not respond to the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / no attempt at understanding the connections / very poor quality of communication	1-4	no argument or justification of point of view except implicitly / no analysis attempted / no attempt to address broader context and wider significance / very poor quality of language
<b>2</b> 14-24	9-15	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / no understanding of the connections evident / communication often unclear or disorganised or lacking in coherence	5-8	very little argument or justification of point of view / no successful analysis / rudimentary attempt to address broader context and wider significance / poor quality of language
<b>3</b> 25-32	16-21	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / very limited understanding of the connections / communication: some signs of organisation and coherence in the answer	9-11	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / very limited understanding of broader context and wider significance / unsophisticated expression and weak construction

<b>Band marks</b>	<b>mark /39</b>	<b>AO1</b>	<b>mark /21</b>	<b>AO2</b>
<b>4</b> 33-39	21-25	addresses the main topic of the question but does not focus on the question itself / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / some understanding of the connections / communication: answer is fairly coherent	12-14	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / some understanding of broader context and wider significance / fair attempt at construction / moderate quality of expression
<b>5</b> 40-47	26-30	addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / some evidence of understanding of the connections / communication: answer is coherent and mostly well-organised	14-16	appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / some evidence of understanding of the broader context and wider significance / communicates clearly with good expression and construction
<b>6</b> 48-53	31-34	addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / clear understanding of the connections / communication: answer is coherently constructed and very well-organised	17-18	clearly understands the issues / shows evidence of having read and understood books, not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / clear understanding of the broader context and wider significance / maturity of approach, sophisticated and elegant expression, construction, and quality of language
<b>7</b> 54-60	35-39	excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / sophisticated understanding of the connections / communication: exceptionally well-constructed and coherent answer	19-21	knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / sophisticated understanding of the broader context and wider significance / excellent quality of language

## Routes A, AX, AY – Philosophy of Religion with Religious Ethics

### 1 ‘Sociologists have demonstrated that morality is formed by society and not by God.’ Discuss.

Candidates should be able to demonstrate a knowledge of different sociological perspectives on religion in general, and morality in particular. They might use the views of Marx, Weber, or Durkheim, in a discussion of the ways in which morality enables a society to cohere, or is used as a means of oppression, and so on; differences and similarities in moral codes between societies might be considered. Discussion should concentrate on whether these views demonstrate that God has nothing to do with morality; it might be argued that, even if moral codes are formed by societies for different purposes, this does not rule out the possibility of God as an absolute standard, judge etc. It might be pointed out that for the most part sociologists are concerned with the function of religion and morality for a society, rather than with the existence or otherwise of God. [60]

### 2 To what extent can God be held responsible for humanity’s inclination to sin?

Candidates should be able to provide a wide-ranging discussion of the nature of free will. They might include the views of Augustine and Irenaeus, with modern versions. It could be argued that God can be held responsible because we were created with the capacity for wrong-doing, and God’s attributed omniscience should entail a knowledge of the inevitability of sin. Alternatively, the views of Swinburne and others might be discussed, the concept that our free will is meaningless unless we have not only the capability but the inclination towards sin, and the possible purposes of evil could be considered. Candidates might include a consideration of those who have expressed more faith in human nature and the powers of reason, such as Plato and Kant. [60]

### 3 ‘If there is no life after death, there is no point in behaving morally.’ Discuss.

This question could be tackled from a number of angles. Candidates might wish to discuss the purposes of moral behaviour, with life after death considered as one of the possible reasons; it might be considered to be an essentially self-interested motivation. The existence of life after death as essential for an understanding of ethics could be considered, particularly the views of Kant in relation to the summum bonum, and those of Hick with his ‘eschatological verification’ for various claims made by religion. Humanist or other secular ethics could be considered, the reasons why those who believe life to be ‘brute fact’ still consider it important to treat other people with consideration. A universalist concept of life after death, in which all are forgiven and reconciled with God, might be considered to be a reason for not bothering to behave morally, as a person could enjoy a life of sin in the confidence of eventual forgiveness. Knowledge and understanding will be demonstrated in the ways in which candidates describe and explain various different concepts of life after death. Evaluation is involved in assessing the implications of these views for ethics. [60]



## Route B – Philosophy of Religion with Jewish Scriptures

### **4 Compare and contrast the ways in which Irenaeus and the author of the book of Job deal with the problem of suffering.**

Candidates should demonstrate a sound knowledge and understanding of the ways in which each of these deals with the problem. One fundamental difference which might be considered is that Irenaeus seeks and provides a theodicy, whereas the author of Job seems to suggest that it is not the place of humanity to question or to try to explain G-d. Both present the idea that suffering might be a kind of test, and that G-d is in control of it; the picture given of the nature of G-d is very different. Irenaeus has a purposeful and loving G-d, whereas that of Job might appear to be arbitrary and uncaring. It could be argued that Irenaeus is wrong to try to provide reasons for the work of G-d, whereas Job recognises the smallness of humanity in comparison with G-d. Evaluation will be demonstrated in the candidates' selection of material and in assessment of the relative merits of each approach.[60]

### **5 'Genesis 1 must be treated as myth; there is no other way in which it can stand up to the challenges of modern physics.' Discuss.**

Candidates should show a clear understanding of the nature and teaching of Genesis 1, and should limit their discussion to this creation hymn rather than the stories in the following chapters. The ways in which modern physics present a challenge should be specified, with the suggestion that this planet is not the supreme creation of G-d but the result of random chance, and the possibilities of the Big Bang and other theories. Candidates might wish to defend a literal interpretation of Genesis, perhaps presenting creationist counter-arguments. They could consider ways of reconciling this text with an acceptance of scientific theories, or might wish to present the view that for some, scientific discoveries support rather than undermine belief. The nature of myth could be discussed, with the difficulties of knowing how to decide which parts of the scriptures should be interpreted in which way.[60]

### **6 How far do the specified texts present a consistent picture of the nature of religious experience?**

The concept of religious experience could be considered, and the ways in which it is distinguished from other kinds of experience. Some of the characteristics ascribed to religious experience by writers such as William James or Rudolf Otto might usefully be applied to the set texts. Candidates should use several examples from the texts they have studied, and compare them for differences and similarities, considering whether they are consistent in terms of the type of experience, the ways in which revelation was given, the reaction of the person having the experience, the effect on future behaviour, and so on. They might draw conclusions about the ways in which religious experience in the Jewish scriptures is seen very much as initiated by G-d, rather than as the result of ascetic practice, meditation etc.; responses to religious experience often involve a sense of unworthiness and of 'call'. Candidates might also wish to include examples of people who seemed to be in daily contact with G-d rather than overwhelmed by occasional dramatic encounters. [60]

## Route C – Philosophy of Religion with New Testament

### **7 ‘The concept of rebirth is far more coherent than the New Testament understanding of life after death.’ Discuss.**

Candidates should be able to show a thorough understanding of concepts of rebirth in various traditions, and of New Testament teaching about life after death. They should evaluate the extent to which each idea holds up to philosophical scrutiny; doctrines of rebirth have to contend with problems of how the second life identifies with the first, and the New Testament ideas raise issues of the nature of disembodied existence, the possibilities and problems connected with theories of the resurrection of the body and so on. Candidates may wish to conclude that neither idea is coherent, and could make alternative suggestions, or they might find validity in either or both of the theories. [60]

### **8 ‘The miracle stories of the New Testament suggest a God who can do the logically impossible.’ Discuss.**

Candidates should be able to apply their understanding of the nature of miracle to the New Testament, and should have plenty of examples to use. Knowledge and understanding will be displayed in the ways in which candidates demonstrate the nature of miracle and its importance as a concept for New Testament writers. Evaluation will be demonstrated in the candidates’ assessment of the validity of the statement in the question. They might recognise that the implication of the question is that the New Testament suggests that God can do anything at all, and is not bound by the rules of nature or logic; however, candidates might wish to consider the consequences of this idea, such as that if God can do the logically impossible, this undermines the traditional theodicies. Difficulties such as the apparent arbitrariness of miracles of healing might be discussed. Candidates perhaps might consider the various arguments put forward in opposition to Descartes. [60]

### **9 How far do the specified texts present a consistent picture of the nature of religious experience?**

The concept of religious experience could be considered, and the ways in which it is distinguished from other kinds of experience. Some of the characteristics ascribed to religious experience by writers such as William James or Rudolf Otto might usefully be applied to the set texts. Candidates should use several examples from whichever texts they have studied, and compare them for differences and similarities, considering whether they are consistent in terms of the type of experience, the ways in which revelation was given, the reaction of the person having the experience, the effect on future behaviour, and so on. They might consider the extent to which ‘public’ religious experiences, such as miracles which were observed by a crowd, or Pentecost, are in some way more persuasive, or whether private experiences which cannot be attributed to a shared tide of emotion are more valuable. In evaluation, candidates should consider whether these different experiences are of a consistent nature, and the extent to which any differences are significant. [60]

## **Route D – Philosophy of Religion with Developments in Christian Thought**

### **10 Discuss critically the implications for life after death of the belief that salvation is only through Christ.**

Candidates should be able to describe and explain exclusivist views, showing knowledge and understanding of some of the scholars who have supported them. In evaluation, they should apply this knowledge to beliefs about life after death, contrasting views that only Christians will be saved with other views if applicable. Exclusivist views imply eternal punishment for some, or even for many, and the ideas associated with eternal punishment should be explored. [60]

### **11 To what extent is it possible to maintain a feminist theology alongside a belief that the Bible is divinely inspired?**

Good candidates will recognise that claiming divine inspiration for the Bible is not necessarily the same as claiming that it is literally true. However, literal interpretations should be considered in comparison with feminist views, and feminist interpretations of stories such as the Fall, and of the teaching of Paul, for example, could be explored. If the Bible is considered to be literally true, the implications of this for women could be considered; alternative views of the nature of the Bible could be discussed, and there could be some consideration of the validity of feminist versions of the Bible. Knowledge and understanding will be demonstrated in the ways in which candidates explain different understandings of 'divine inspiration', and of feminist interpretations of Biblical material. They will be able to show evaluative skill in assessing the extent to which fundamentalist views can be compatible with a feminist approach. [60]

### **12 'God will set right all wrongs after death; there is no need for Liberation Theology.' Discuss.**

Knowledge and understanding could be displayed in a discussion of the nature of Liberation Theology, alongside the views of people who believe that the after-life is a time for redressing life's apparent unfairness. The extent to which religious believers should be involved with worldly politics might be explored and evaluated, and arguments both for and against Liberation Theology could also be considered. Perhaps the importance of social concern in the Bible might be usefully included in a discussion. Candidates might wish to focus their discussion on a consideration of the nature of the after-life, possibly looking at beliefs which suggest that a person's experiences after death will depend on the extent to which care was shown for other people. [60]

## Route E – Philosophy of Religion with Eastern Religion

### **13 ‘Belief in karma and rebirth means that evil and suffering present no philosophical problems.’ Discuss.**

The problems raised for Christian or Jewish believers by the existence of evil and suffering in the world might be compared with the thinking of Hindus or Buddhists, depending on the area studied by the candidates. Candidates should demonstrate knowledge and understanding of the nature of the problem of evil, and the ways in which karma and rebirth are understood. The problem of undeserved suffering could be argued not to arise in these Eastern religions, but although for Hindus and Buddhists evil does not have to be reconciled with the concept of an all-loving omnipotent God, there are still other issues to be considered, such as the means of escaping from endless rebirth, the origins of evil, and the ways in which suffering should be approached. [60]

### **14 ‘The fact of our existence demonstrates the existence of a creator God.’ How might either a follower of the Hindu Samkhya system or a Theravada Buddhist respond to this statement?**

The traditional Christian arguments for the existence of God, especially the cosmological argument in this case, should be explored alongside the chosen Eastern view. From a Samkhya or Theravada perspective, candidates might discuss the extent to which our existence can be regarded as ‘fact’ completely; they might wish to explore the nature of illusion in comparison with wisdom for followers of these traditions. It might be argued that our existence shows only that we are still in the cycle of death and rebirth, for example; the cyclical understanding of time might be discussed in comparison with concepts of First Cause. [60]

### **15 Comment critically on either the Hindu or the Buddhist understanding of the nature of religious experience.**

Religious experience might be distinguished from other kinds of experience, perhaps using definitions from William James, Otto or other sources. Candidates should be able to use a variety of examples from their chosen religion, such as the religious experiences of Ramakrishna in Hinduism, for comment. Discussion might involve a consideration of the variety and extent of these experiences, and whether they have common features. Contrasts might be drawn, for example between the experiences described within Pure Land Buddhist with the levels of consciousness reached by the arhat, and the possible means of assessing the validity of these experiences might be explored. [60]

## **Route F – Philosophy of Religion with Islam**

### **16 Compare and contrast Muslim teaching on life after death with the concept of rebirth.**

Candidates should display knowledge and understanding of Muslim beliefs in the Last Day, judgement, heaven and hell, akhirah, and also should be able to explain the concept of rebirth. Comparison between the two will test evaluative skill, where candidates might comment on the differences, such as that judgement comes from God rather than in the natural workings of karma, and belief in one life or many lives. Similarities might include the belief that the ‘person’ has some kind of after-life beyond the death of the body, and that the quality of this after-life depends on moral behaviour. [60]

### **17 To what extent can the kalam argument for the existence of God stand up against the challenges of modern science?**

Candidates should show knowledge and understanding of the kalam argument, in its assertion that although infinity is a theoretical reality, it cannot be an actual reality, and that therefore the universe must have had an initial ‘first cause’ rather than be part of an infinite chain of cause and effect. Similarities with the Christian cosmological argument might be noted, but the two should not be regarded as identical. It might be argued, in evaluation, that the kalam argument is better suited to meeting the challenges of science, in its approach to the possibilities of ‘singularities’ and the willingness of Islam to accept scientific discovery and accommodate it. [60]

### **18 Assess critically Muslim contributions to an understanding of the nature of religious experience.**

Candidates should be able to display knowledge and understanding in their explanation of discussions about the nature of religious experience, perhaps using the contributions of William James or of Otto in defining how these experiences differ from ordinary sense experience. In application to Islam, discussion might include the concepts of propositional and non-propositional revelation; the ways in which the prophet is believed to have been directed by Allah; the relative insignificance of miracles in Islam; and the role of angels in Muslim understandings of the relation between humanity and Allah. [60]

## Route G – Philosophy of Religion with Judaism

### **19 To what extent have Jewish theologians since the Holocaust provided an adequate answer to the problem of evil and suffering?**

Needs consideration of various figures of post-Holocaust theology such as Wasserman, Maza, Rubinstein, Wiesel and Friedlander. These views do not necessarily answer the problem – supposing that it is answerable. The answers vary between ‘G-d was in Auschwitz’, ‘G-d was not in Auschwitz’, ‘G-d died in Auschwitz’. Orthodox writers have tended to attempt a defence of traditional views of G-d and, therefore, suffering, whilst progressive writers have moved towards a new definition of G-d and the relationship between G-d and the Jews which does not explain the problem of evil and suffering but attempts to make sense of the Holocaust through a reappraisal of the concept of the divine which, in some cases, comes nearer to Process Theology. [60]

### **20 How far can belief in the Torah as the literal word of G-d be reconciled with the discoveries of modern science?**

Candidates should consider the ways in which modern science has challenged a literal interpretation of the scriptures; modern cosmology, with the implication that the world is much older than described in Genesis and only a minute part of a whole series of universes rather than the special creation of G-d; the challenge of evolutionary theory with its emphasis on chance and its direct contradiction to the story of the Fall, and so on, might be discussed. Some might argue that there is no need to try to reconcile the Torah with anything and that it speaks for itself; others might suggest that it could be interpreted in other ways than literally. Comparisons between Orthodox and Progressive positions might be made. [60]

### **21 Assess critically Jewish contributions to an understanding of the nature of religious experience.**

Candidates should be able to display knowledge and understanding in their explanation of discussions about the nature of religious experience, perhaps using the contributions of William James or of Otto in defining how these experiences differ from ordinary sense experience. In relation to Judaism, candidates should evaluate the ways in which religious experience is described in the Jewish scriptures, for example the symbolic language which is used, the experience of G-d which can be gained through knowledge of and obedience to the Torah, experience of G-d in the beauty of the world, descriptions of people who are said to have encountered G-d in some way, such as the calls of the prophets and experiences of visions. Candidates will have a wide variety of material to use. [60]

## Route H – Religious Ethics with Jewish Scriptures

### **22 ‘The existence of the Jewish Law removes the need for Jews to consider the consequences of their actions.’ Discuss.**

Candidates should demonstrate knowledge and understanding of the nature of Jewish Law in a categorisation of systems of ethics. In evaluation, it might be considered to be absolute and prescriptive, but candidates might argue that there is still the need to consider consequences of actions, as some rules are guiding principles which need to be applied to individual circumstances. Discussion could also include hypothetical circumstances under which different mitzvot might contradict. Candidates might consider the concept of pikuah nefesh – setting aside all laws in order to save life. The consequence of pikuah nefesh is perhaps then that all laws except those concerning G-d are not, in fact, absolute. [60]

### **23 To what extent do the specified texts suggest that G-d is in control of human destiny and that people have no real freedom to act?**

Candidates should use plenty of examples from the texts to explore the sometimes ambiguous relationship between the concept of a G-d who takes control of history and who directs individuals and nations according to his plan, with the view that people have free will to act as they choose and can therefore be held to be morally responsible. Different views of determinism could be applied and discussed. Some texts, such as those in Amos, certainly give the impression that people can be held morally responsible and that they have free will to choose to change their ways, but this is in contrast with the concept that G-d will send their enemies to destroy them without the enemies having much choice in the matter. Knowledge and understanding will be demonstrated in the ways in which candidates explain and make use of their selection of relevant texts. Evaluative skill can be shown in assessing the extent to which the texts are considered to be determinist. [60]

### **24 ‘Euthanasia is a modern issue; the Jewish Scriptures are too old to have anything useful to say about it.’ Discuss.**

Discussion here should concentrate on whether the ethics of the Jewish scriptures can be interpreted and applied to problems of the modern world in any meaningful way. Knowledge and understanding will be demonstrated as candidates explain which Jewish texts might be considered relevant to issues of euthanasia; evaluation will take the form of assessing how far the messages of these texts can be applied in modern medical ethics. It could be argued that there are some principles, such as the command against murder, which apply to every situation at all times; some might argue that all of the Law is universal in application. However, the problem remains of whether euthanasia can be classified as murder, and other ethical teaching in the Jewish scriptures such as concern for the weak could be applied in other ways to draw different conclusions. It might be argued that euthanasia is not a modern problem at all, even though advances in medicine have created more grey areas. [60]

## Route J – Religious Ethics with New Testament

### **25 To what extent do the specified New Testament texts give ethical categorical imperatives?**

Answers will depend upon the chosen area of New Testament studies. Knowledge and understanding will be displayed in the use of different ethical teachings from the texts studied. In evaluation, candidates should discuss the extent to which the texts they have studied give absolute rules allowing for no exceptions, or whether they are intended specifically for particular audiences or to be used only in some circumstances. The extent to which Jesus allowed compassion to override rules might be explored, or the use of agape and 'life in the Spirit' in Paul could be discussed, in comparison with the categorical imperatives of Kant, for example. A good answer will introduce and discuss a variety of examples from the texts. [60]

### **26 What are the strengths and limitations of applying New Testament ethics to the moral problems raised by modern medicine?**

The historical context of the New Testament should be recognised, and examples given of the kinds of issues which raise moral issues in modern medicine, such as genetic engineering, the possibilities for prolongation of life or for sustaining the lives of very premature babies, and so on. This will demonstrate knowledge and understanding. In evaluation, consideration should be given to the possibilities of applying the principles of New Testament ethics to modern issues, and some discussion should be given of whether New Testament ethics were addressed mainly to the people of the time, or whether they have a universal message. The appropriateness of concepts such as agape could be considered, as well as doctrines such as Natural Law which could be argued to have been developed from Biblical teaching. [60]

### **27 According to the specified texts, for what reasons should people behave morally?**

Responses will vary according to the texts studied. A number of different reasons for moral behaviour should be discussed. The possibility of judgement after death could be considered a reason, or the imminence of the Parousia; moral behaviour could be considered to be the natural response to 'life in the Spirit'. The example of Jesus as a pattern might be another area of discussion, or continued adherence to the Law with an extra emphasis on motivation. The theme of the Kingdom of God might be included, where entry depends on following Christ including his ethical teaching. Candidates will be able to display their knowledge and understanding of the texts they have studied, and evaluative skill will be demonstrated as they draw inferences from these in application to ethical motivation. [60]



## Route K – Religious Ethics with Developments in Christian Thought

### **28 Assess critically the contribution of Liberation Theology to debates about pacifism.**

Candidates should be able to discuss the ethics of war from a variety of perspectives, including the views of pacifist thinkers. Knowledge and understanding of the principles of Liberation Theology and the priority given to the struggle for freedom from oppression should be clearly demonstrated, and the ethics of using violence to achieve this should be discussed. Some consideration should be given to how a person might judge when or whether violence is an acceptable means of expressing the love of God for the weak; contrasting approaches to oppression, perhaps using the example of Martin Luther King, could be assessed in terms of their ethics and effectiveness. Questions of whether the ends justify the means might be included in this evaluation. [60]

### **29 If the views of feminist theology became widely accepted in the Church, what impact might this have on Christian attitudes to abortion, sex and relationships?**

Candidates should demonstrate knowledge and understanding of traditional Christian teaching on subjects such as abortion and sexuality, and consider the contribution made by feminist theology to these teachings. It could be considered that traditional teaching has been unsympathetic to women and has pushed women too heavily in the direction of child-bearing; or perhaps there are some other fundamental principles involved in these moral issues which should not be overturned in the name of equality. In the course of this evaluation, candidates should show an awareness of the spectrum of feminist opinion, rather than assuming that there are only two possible approaches to be taken. [60]

### **30 'The view that all religions are equally valid paths to salvation implies that all ethical systems are also equally valid.' Discuss.**

Candidates should demonstrate knowledge and understanding of 'inclusivist' views of the validity of religious truth claims. In evaluation, it could be argued that the belief that all will eventually be saved could be taken to imply that there is no absolute morality and that ethics are, like religions, culture-dependent. Inclusivist views tend to stress the similarities between different religions, and it could be argued that religious ethics too have many similarities. However, if all are to be saved regardless of acceptance of Christ and regardless of moral behaviour, this might be seen to remove any incentive to be good and to suggest that there are no ultimate standards of right and wrong, which contradicts most religious ethics. [60]

## Route L – Religious Ethics with Eastern Religion

### 31 For what reasons should either a Hindu or a Buddhist behave morally?

From the perspective of whichever religion has been studied, candidates should consider different reasons for moral behaviour. Discussion might include a consideration of the nature of karma and rebirth, where moral behaviour is important for acquiring good karma; whether this is fundamentally self-interested could be explored. Monist beliefs should be included, where morality is a way of expressing unity with the rest of the natural order; also the place of morality in the individual spiritual quest, for example as part of the Buddhist Eightfold Path or as part of the Yoga system. The nature of dharma should be considered, and its claim on individual behaviour, and also the importance of the social structure and the need for orderly living. Answers should concentrate heavily on the reasons for morality rather than on the practical details of the application of ethics. [60]

### 32 ‘The concept of the karma of past lives implies that our present lives are already determined.’ Discuss.

Candidates should form links between the philosophical discussion of determinist positions and understandings of karma in either Hindu or Buddhist traditions. If it is accepted that we are the result of our previous lives, then to some extent at least the past determines the present; however, whether this also determines the future could be explored, in conjunction with hard, soft and libertarian understandings of moral freedom. It might be concluded that there is still the freedom to make moral choices even if our present situation is determined, or perhaps that our choice is severely restricted; it could be argued that we do the determining ourselves, and that therefore we cannot be considered to be helpless victims of karma. [60]

### 33 To what extent do the ethics of either Hinduism or Buddhism depend upon categorical imperatives?

Candidates will choose whichever religion they have studied and consider the extent to which its ethics provide universal rules or whether they can be interpreted and applied to different situations. General principles, such as ahimsa and following one’s dharma, might be discussed, alongside more specific ethical guidelines and rules; the relation between dharma in the Hindu or Buddhist understanding and the concept of duty could usefully be explored. Candidates might discuss whether other systems of normative ethics are more closely linked with Hindu or Buddhist ideas. [60]

## Route M – Religious Ethics with Islam

### **34 Compare and contrast the Muslim understanding of jihad with the Christian concept of the Just War.**

Candidates should demonstrate knowledge and understanding of the criteria for the Just War, and of the Islamic concept of jihad, which they should recognise as being far wider-reaching than simply 'Holy War'. In evaluation, candidates might look at the conditions for the Just War in comparison with the guidelines for fighting 'in the way of Allah', for example the restraint which is expected in the use of violence, and the imperative to work towards the restoration of peace. Candidates might wish to consider the extent to which these concepts are applicable to modern warfare. [60]

### **35 'The concept of Ummah implies that Muslim ethics only apply within the Muslim community.' Discuss.**

Candidates should show a sound knowledge and understanding of the implications of the Muslim concept of *ummah*, and the ethical principles which are a part of this concept. In evaluation, they should consider the extent to which Muslims ethics goes beyond the Muslim community. They might consider the intrinsic value of all of humanity, whether Muslim or not, as part of the creation of Allah, alongside ethical principles which apply specifically to fellow Muslims. Candidates will probably conclude that Muslims have a special responsibility towards one another, but this does not mean that non-Muslims can be treated with disregard. [60]

### **36 To what extent is submission to the will of Allah an adequate method of moral decision-making?**

Candidates should demonstrate knowledge and understanding of the ways in which Muslims interpret the fundamental duty to submit to the will of Allah. In evaluation, they might argue that for Muslims, submission to the will of Allah must of course be adequate, because the will of Allah is perfect. There might be difficulties, for example in saving the life of someone who has been condemned to death by Shari'ah, because this moral code is strictly deontological and therefore does not allow for individual circumstances. Some might argue that there could be problems in discerning the will of Allah in personal situations; Shari'ah could be seen to be the way in which submission is put into practice in society. [60]

## Route N – Religious Ethics with Judaism

### **37 ‘Orthodox Jews follow Categorical Imperatives, whilst Progressive Jews are moral relativists.’ Discuss.**

Knowledge and understanding should be shown of what is meant by Categorical Imperatives and moral relativism, as well as a thorough understanding of these different traditions within Judaism. The categorical imperatives of the mitzvot are quite clear, although there are still possible difficulties when duties conflict, where the Talmud is seen as a source of authority. Progressive Jews might be considered moral relativists, although the essential principles of the mitzvot still bind, if what is essential can be distinguished from the rest. The role of conscience and personal interpretation is stressed much more in Progressive Judaism, but there is still the sense of moral absolutes. Evaluative skills will be demonstrated in assessing the nature of this balance.

[60]

### **38 By what methods might Jews make decisions about whether to fight for their country in a time of war?**

Candidates should show knowledge and understanding of the circumstances under which war is considered obligatory in Judaism (milchemet mitzvah), and of situations where war is a choice which must be considered in accordance with principles similar to the ‘Just War’. The methods by which Jews make these decisions are to be discussed, and this will vary according to different traditions, Orthodox or Progressive. Sometimes the command to go to war is a Categorical Imperative, for example when Joshua and the Israelites fought for the Promised Land; sometimes circumstances and consequences need to be considered using more utilitarian methods, which candidates will consider in their evaluation.

[60]

### **39 ‘Euthanasia is a modern issue; the Jewish Scriptures are too old to have anything useful to say about it.’ Discuss.**

Discussion here should concentrate on whether the ethics of the Jewish scriptures can be interpreted and applied to problems of the modern world in any meaningful way. It could be argued that there are some principles, such as the command against murder, which apply to every situation at all times; some might argue that all of the Law is universal in application. However, the problem remains of whether euthanasia can be classified as murder, and other ethical teaching in the Jewish scriptures such as concern for the weak could be applied in other ways to draw different conclusions. It might be argued that euthanasia is not a modern problem at all, even though advances in medicine have created more grey areas.

[60]

## Route P – Jewish Scriptures with New Testament

### **40 ‘The New Testament introduced for the first time the concept of agape as a guiding ethical principle.’ Discuss.**

Candidates should show knowledge and understanding of the concept of agape in the texts they have studied. Evaluation might include a consideration of whether the same unconditional loving-kindness is advocated in the Jewish scriptures; certainly there is concern for others, for example in the book of Amos, and the command to love one’s neighbour was not invented by Jesus. However, the question implies that agape was not a guiding ethical principle until the advent of Christianity; the mitzvot took priority, and although these stressed the importance of care for other people there is perhaps no ‘guiding ethical principle’, simply an obligation to obey the Torah. [60]

### **41 Compare and contrast the understandings in the Jewish Scriptures and in the New Testament specified texts of the ways in which G-d reveals himself to humanity.**

Candidates should demonstrate knowledge and understanding of different concepts of the nature of revelation, and should be able to produce a wide variety of relevant examples from the texts they have studied. They should, in evaluation, consider whether there are significant differences and similarities between the processes of revelation in the Jewish Scriptures and in the New Testament, looking at propositional and non-propositional revelation, the concept of God revealing himself through the works of creation, in personal religious experience and in the essence of the Torah, alongside the New Testament concept of God revealed in Christ. [60]

### **42 ‘The Jewish Scriptures expect a Messiah very different from the crucified Jesus.’ Discuss.**

Candidates might display knowledge and understanding by referring to Jewish concepts of the Messiah such as: Messiah of Peace, the royal deliverer, the righteous king, prophet, ministering to the Gentiles and Israel, judge, ruler, agent of salvation. They could display evaluative skills by comparing these concepts with the New Testament picture of Jesus as Messiah, using for example references to the term Messiah in Matthew and a consideration of the way in which Jesus used this title, or to the Messianic secret of Mark, or if they have studied the epistles and Acts they might consider the transition of the title from Messiah to Christ (Hebrew to Greek) and the connotations which this has for an understanding of Jesus’ role. [60]

## Route Q – Islam with Developments in Christian Thought

### 43 Compare the views on feminism and the role of women within Christianity and Islam.

Candidates should be able to consider the traditional role of women within both religions, possibly commenting that the Qur'anic presentation is clearer than that of the Bible. They should also note that many western perceptions of women's role within Islam are partially cultural rather than based on Muslim teaching. They then need to consider movements within Islam and Christianity to change or redefine the role of women and the ways in which they have been met by the more traditional exponents of the faith. [60]

### 44 Consider the ways in which Christianity and Islam respond to the challenge of other faiths.

Christianity and Islam are both missionary religions who seek to proselytise for the sake of bringing others close to God/Allah. Both have teachings about spreading the faith whilst both also have passages in their sacred texts which suggest that members of other faiths are welcome and to a large extent equal with themselves. Candidates might, of course, refer to the Crusades as a period when tolerance and acceptance was not observed. Answers should deal with the specific teachings in both faiths about members of other communities. [60]

### 45 Consider the differences between the aims of Liberation Theology and the role of the Ummah in Islam.

Candidates need to begin by defining the broad aims of Liberation Theology (probably in South America). They also need to look at the concept of Ummah and how this world-wide community of Muslims, the nation of Islam, looks after the weak, the poor and the oppressed within the Muslim community. Candidates need to compare the aims and methods of Liberation Theology and Ummah; consider whether either of these look to help people outside of the faith communities; look at their effectiveness and whether there is any way in which Ummah is likely to extend further along the lines of Liberation Theology. [60]

## Route R – Jewish Scriptures with Judaism

### **46 To what extent does the covenant relationship of the Jewish Scriptures entitle Jews to make Israel their home?**

Candidates should display knowledge and understand of the Jewish texts related to the Promised Land as part of the covenant relationship, and also of different attitudes within modern Judaism to Zionism. The very different opinions from within Orthodox and Progressive traditions should be evaluated, with consideration of the extent to which these beliefs have a basis in the texts. Some might argue that the texts show that Israel will only belong to the Jews when the Messiah comes; others might argue that Jews have a duty to fight for a right to live in Israel, using other texts and other interpretations. [60]

### **47 ‘The theology of the book of Job has been shown by the Holocaust to be unacceptable.’ Discuss.**

Candidates need to be able to describe and explain concisely the theology of the book of Job, considering the question of whether it is acceptable for people to question G-d at all, and whether the implication that suffering is a test can be applied in the extreme of the Holocaust. In evaluation, it could be argued that more substantial answers are required; it is not morally acceptable for millions of children to be killed as a test for their parents, for example, and the need to question G-d must be met if Judaism is to continue at all. Others might argue that the book of Job demonstrates the gap between human and divine understanding, and that this is as much of an answer as people can expect. [60]

### **48 ‘It is impractical for modern Jews to attempt to believe in the literal truth of the scriptures.’ Discuss.**

Knowledge and understanding should be displayed of what it means to believe the literal truth of scriptures, and the ways in which different groups within Judaism have different approaches to sacred texts, from the strictly literal interpretations given by Orthodox Jews to the more critical approaches of Progressive groups. Candidates should evaluate the extent to which literal interpretations cause practical problems (such as for an understanding of modern science, or in application to modern ethical problems), and should discuss the implications of this. For Progressive Jews, the practical problems can be overcome by re-interpretation of Scripture, whereas for Orthodox Jews adherence to the letter of the Torah comes first and practical problems have to be solved in other ways. [60]

## **Route S – New Testament with Developments in Christian Thought**

### **49 In the light of modern theological debate, in what sense if at all can the New Testament be held to be the revealed word of God?**

Answers to this question will depend largely on how candidates interpret the concept of ‘modern theological debate’. Discussion might include the nature of revelation, or the extent to which Biblical criticism has shown the New Testament to be the work of people – rather than, or as well as, the work of God. Differences in the understanding of what belief in God might mean could be explored. The nature of the New Testament as sacred text should be considered; discussion might include a consideration of whether the New Testament is still as valid and can meet the challenges of black theology and feminist theology. [60]

### **50 How far can the New Testament be used to support a case for the inclusion of women in positions of authority in the Christian Church?**

The role of women in the New Testament should be closely considered, either from a knowledge of the Gospels or from the teaching of Acts and the Epistles. Candidates will probably wish to give more than one side of the debate, possibly using examples to show New Testament views of the role of women. The nature of authority within the church might be considered, as well as the use in general of the New Testament to address issues of modern culture and society. Discussion might include the feminist concerns with equality, inclusive language in liturgy, and some awareness should be shown of recent controversies over the ordination of women and the arguments which have been presented by supporters of both sides of the debate. [60]

### **51 ‘Liberation Theology is inconsistent with the teaching of the New Testament.’ Discuss.**

Candidates should discuss the principles of Liberation Theology in comparison with the teachings of whichever part of the New Testament they have studied, showing knowledge and understanding of both. They should consider the ways in which the New Testament expresses concern for the oppressed, and the attitudes of Jesus towards people who were suffering, alongside principles of meekness and love for one’s enemies. Some might argue, in evaluation, that it is indifference to human suffering which is inconsistent with the message of the New Testament. It might be concluded that the New Testament does not present a consistent picture in itself, and that therefore Liberation Theology is consistent with some teachings but not with others. [60]



## Route T – New Testament with Islam

### **52 Compare and contrast the status of Jesus in the New Testament with the status of Muhammad ﷺ for Muslims.**

Candidates need to discuss the essential nature of Jesus and of Muhammad ﷺ. They need to show the very different roles attributed to them in each religion. Jesus, of course, figures in Islam as the Prophet 'Isa but there is certainly no suggestion of divinity. Nor is divinity attributed to Muhammad ﷺ and candidates may refer here to Abu Bakhr's statement after Muhammad's ﷺ death. They need to contrast the nature of Muhammad ﷺ as the last messenger of Allah receiving the divine revelation of the Qur'an, whilst being fully human; with that of Jesus as Messiah, the Son of God and part of the Trinity. [60]

### **53 'The New Testament concept of agape is completely alien to Islam.' Discuss.**

Candidates should display knowledge and understanding of the nature of agape according to the New Testament texts they have studied. Evaluative skills will be demonstrated in a comparison between this principle and the guiding principles of Muslim ethics. Some similarities might be discovered, in the Muslim concern for the poor, duty of zakah, and consideration of all people as valuable because of their status as creations of Allah. There might be considered to be major differences also, in the concept of ummah as referring largely to fellow-Muslims, and the application of Shari'ah as being quite inflexible. Candidates might argue that in the New Testament, agape depends on the work of the Holy Spirit, which is a very alien concept for Islam. [60]

### **54 Compare and contrast understandings of eternal life in Islam and in the New testament specified texts.**

Candidates should demonstrate knowledge and understanding of Muslim and Christian teachings about life after death. They should display evaluative skill by drawing out points of similarity and difference, looking for example at the doctrine of salvation by faith from the New Testament in comparison with Muslim views about judgement, concepts of the Parousia in comparison with beliefs about the Last Days, the New Testament concept of heaven in comparison with Muslim teaching, and the differences and similarities between the understandings of the ways in which the person 'lives on' after death. [60]

## Route V – Islam with Judaism

### **55 Compare and contrast the ways in which Muslims and Jews understand the nature of revelation.**

Candidates should be able to use their knowledge and understanding of both religions to make a variety of points of comparison for evaluation. They might consider the ways in which Muslims and Jews believe that G-d/Allah is revealed in the works of creation; the nature of sacred text, and different understanding from within Judaism about interpretation of this; different understandings of personal religious experience, and of the significance of miracle (probably much more significant in Judaism than in Islam); they might also consider ways in which G-d/Allah is said to be revealed in the lives of those who are devoted to him. [60]

### **56 ‘Methods of worship in the synagogue and in the mosque have more similarities than differences.’ Discuss.**

Knowledge and understanding should be displayed in descriptions of the various elements of worship in both religions. Evaluative skills will be demonstrated in the ways in which candidates assess differences and similarities. Candidates could consider a comparison between the roles of the imam and the rabbi; the nature of regular and formal prayer; ritual preparation for prayer, whether wudu or ritual dress; the separation of men and women in some forms of worship; the design and simplicity of the place of worship; the focal point as the Eastern wall. [60]

### **57 Compare and contrast Muslim and Jewish attitudes to the ethics of warfare.**

Candidates should display a thorough knowledge and understanding of the approaches of Judaism and Islam to the ethical questions raised by warfare. They should be able to use evaluative skill in comparing the Muslim concept of jihad, with its implications for warfare with Jewish concepts such as the milchemet mitzvot. Candidates should consider the circumstances under which warfare is considered justifiable in each religion, and assess the principles behind these views in relation to other religious beliefs. Candidates may wish to assess the relative strengths and weaknesses of each approach. [60]

# APPENDIX A

## General Instructions and Levels of Response descriptors for AS Units 2760-2770

### Preamble and Instructions to Examiners

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

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

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

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

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

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

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

In order to ensure that mark schemes can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, mark schemes define 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 GCE, 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.

The specifications are designed to allow teachers to approach the teaching content 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 specifications; each answer must be assessed on its own merits according to the Levels of Response.

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

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

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

## Levels of Response descriptors for AS Units 2760-2770

<b>Band/ marks</b>	<b>mark /33</b>	<b>AO1</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant material
<b>1</b> 1-9	1-6	a very poor attempt which almost completely ignores the question / very short / no knowledge of technical terms / very poor quality of language
<b>2</b> 10-19	7-12	a weak attempt with little relevant material / very little knowledge of technical terms / incomplete / notes / communication often unclear or disorganised
<b>3</b> 20-26	13-17	a basic attempt to address the question / limited knowledge and understanding / uncritical use of evidence / use of technical terms only just adequate / communication: some signs of organisation and coherence
<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer
<b>Band/ marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
<b>2</b> 10-19	3-6	a weak attempt to address the question / very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
<b>4</b> 27-33	9-11	an appropriate attempt to maintain the argument by some limited statements of fact / very little ability to see more than one point of view / moderate quality of expression
<b>5</b> 34-39	12-13	a good attempt at using evidence to sustain an argument, sometimes putting more than one point of view / a little evidence of some personal understanding of the issues / some fairly successful attempts at construction / communicates with fairly clear expression
<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language

## APPENDIX B

### General Instructions and Level of Response descriptors for A2 Units 2771-2780

#### Preamble and Instructions to Examiners

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

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

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

At Advanced GCE, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than for AS.

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

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.  
*Weighting: 65% [A2]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

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

In order to ensure that mark schemes can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, mark schemes define Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary GCE to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication

**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.

The specifications are designed to allow teachers to approach the teaching content 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 specification; each answer must be assessed on its own merits according to the Levels of Response.

**Key Skill of Communication:** this is assessed in both Advanced Subsidiary GCE and A2 units 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.

## Advanced GCE Grade descriptions

The following grade descriptions indicate the level of attainment characteristic of the given grade at Advanced GCE. They give a general indication of the required learning outcomes at each specified grade. The descriptions should be interpreted in relation to the content outlined in the specification; they are not designed to define that content. The grade awarded will depend in practice upon the extent to which the candidate has met the assessment objectives overall. Shortcomings in some aspects of the examination may be balanced by better performances in others.

### GRADE A

Candidates demonstrate a comprehensive and almost totally accurate knowledge of the topics studied. They use technical language and terminology accurately in a variety of contexts throughout their work. They demonstrate a full understanding and analysis of the issues studied. They can compare, contrast and evaluate the views of scholars and schools of thought, as well as offering personal insights and independent thought. They make full and effective use of evidence to sustain an argument, anticipating and counteracting views to the contrary. They demonstrate a clear understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is a maturity of approach, with sophisticated and elegant expression, construction, and quality of language, which enables them to communicate with clarity.

### GRADE C

Candidates recall, demonstrate and deploy a good and mainly accurate knowledge of the topics studied. They use technical language and terminology accurately in a variety of contexts in much of their work. They demonstrate some understanding with some analysis of the issues studied. They show some ability to compare, contrast and evaluate the views of scholars and schools of thought, as well as offering some personal insights and independent thought, but not consistently. They make good use of evidence to sustain an argument, sometimes anticipating and counteracting views to the contrary. They demonstrate some understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is evidence of some maturity of approach, with fair expression, construction and quality of language, which enables them to communicate with some clarity.

## **GRADE E**

Candidates recall, demonstrate and deploy a limited and partially accurate knowledge of the topics studied. They use some technical language and terminology correctly in a variety of contexts in some of their work. They demonstrate a limited understanding with minimal analysis of the issues studied. They attempt to compare, contrast and evaluate the views of scholars and schools of thought, as well as offering personal insights, but often do not do so convincingly. They make some use of evidence to sustain an argument, rarely anticipating or counteracting views to the contrary, if at all. They demonstrate a very limited understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is little maturity of approach, with unsophisticated expression, weak construction and poor quality of language. They communicate with little clarity most of the time.

Synoptic skills and the ability to make connections: these are not explicitly required in Units 2771-2780 as their assessment is focused in Units 2791-2795, but any evidence should be taken into account when matching the work to a level.

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



## Levels of Response descriptors for A2 Units 2771 – 2780

<b>Band/ marks</b>	<b>mark /29</b>	<b>AO1</b>	<b>mark /16</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-10	1-6	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-3	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
<b>2</b> 11-18	7-11	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	4-6	very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 19-23	12-15	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	7-8	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
<b>4</b> 25-30	16-19	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	9-10	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression
<b>5</b> 31-36	20-23	addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised	11-12	appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction
<b>6</b> 37-40	24-26	addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised	13-14	clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language
<b>7</b> 41-45	27-29	excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer	15-16	knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language

## APPENDIX C

### General Instructions and Levels of Response descriptors for A2 Extended Essay Units 2781-2790

#### Preamble and Instructions to Examiners

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

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

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

At Advanced GCE, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than for AS.

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

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

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

In order to ensure that mark schemes can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, mark schemes define Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary GCE to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication

**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.

The specifications are designed to allow teachers to approach the teaching content 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 specification; each answer must be assessed on its own merits according to the Levels of Response.

**Key Skill of Communication:** this is assessed in both Advanced Subsidiary GCE and A2 Units 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 extended essay:

- 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.

For an extended essay, the ‘form and style...appropriate to [the] purpose’ includes the correct use of the conventions of quotation and citation of the work of others.

## Advanced GCE Grade descriptions

The following grade descriptions indicate the level of attainment characteristic of the given grade at Advanced GCE. They give a general indication of the required learning outcomes at each specified grade. The descriptions should be interpreted in relation to the content outlined in the specification; they are not designed to define that content. The grade awarded will depend in practice upon the extent to which the candidate has met the assessment objectives overall. Shortcomings in some aspects of the examination may be balanced by better performances in others.

### GRADE A

Candidates demonstrate a comprehensive and almost totally accurate knowledge of the topics studied. They use technical language and terminology accurately in a variety of contexts throughout their work. They demonstrate a full understanding and analysis of the issues studied. They can compare, contrast and evaluate the views of scholars and schools of thought, as well as offering personal insights and independent thought. They make full and effective use of evidence to sustain an argument, anticipating and counteracting views to the contrary. They demonstrate a clear understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is a maturity of approach, with sophisticated and elegant expression, construction, and quality of language, which enables them to communicate with clarity.

### GRADE C

Candidates recall, demonstrate and deploy a good and mainly accurate knowledge of the topics studied. They use technical language and terminology accurately in a variety of contexts in much of their work. They demonstrate some understanding with some analysis of the issues studied. They show some ability to compare, contrast and evaluate the views of scholars and schools of thought, as well as offering some personal insights and independent thought, but not consistently. They make good use of evidence to sustain an argument, sometimes anticipating and counteracting views to the contrary. They demonstrate some understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is evidence of some maturity of approach, with fair expression, construction and quality of language, which enables them to communicate with some clarity.

## **GRADE E**

Candidates recall, demonstrate and deploy a limited and partially accurate knowledge of the topics studied. They use some technical language and terminology correctly in a variety of contexts in some of their work. They demonstrate a limited understanding with minimal analysis of the issues studied. They attempt to compare, contrast and evaluate the views of scholars and schools of thought, as well as offering personal insights, but often do not do so convincingly. They make some use of evidence to sustain an argument, rarely anticipating or counteracting views to the contrary, if at all. They demonstrate a very limited understanding of the connections between the areas they have studied and their contribution to the nature of religion and aspects of human experience. There is little maturity of approach, with unsophisticated expression, weak construction and poor quality of language. They communicate with little clarity most of the time.

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

## Levels of Response descriptors for A2 Extended Essay

### Units 2781-2790

Band/ marks	mark /58	AO1	mark /32	AO2
<b>0</b> / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-21	1-13	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-7	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
<b>2</b> 22-37	14-23	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	8-13	very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 38-49	24-31	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	14-17	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
<b>4</b> 50-61	32-39	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	18-21	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression
<b>5</b> 62-73	40-47	addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised	22-25	appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction
<b>6</b> 74-81	48-53	addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised	26-29	clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language
<b>7</b> 82-90	54-58	excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer	30-32	knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language

**BLANK PAGE**