

Religious Studies

Advanced GCE **A2 7877**

Advanced Subsidiary GCE **AS 3877**

Mark Schemes for the Units

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

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AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

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

All candidates must be required to meet the following assessment objectives.

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 66% [AS]*

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

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

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

Levels of Response descriptors for AS Units 2760 – 2770

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

Band	Mark /33	AO1	Mark /17	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-6	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view (pov) <ul style="list-style-type: none"> • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-12	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	3-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> • some analysis, but not always successful Communication: often unclear or disorganised
3	13-17	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	18-21	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-11	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> • some successful analysis which may be implicit Communication: some clarity and organisation

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

2760 Foundation for the Study of Religion (AS)

Part 1 – Philosophy of Religion

- 1 (a) Explain what is meant by the idea of *creatio ex nihilo*. [33]

Candidates are likely to offer a literal translation of the phrase as ‘creation from nothing’.

They may be able to argue that this is a largely Christian interpretation.

Better answers are likely to have a more detailed knowledge and understanding of the texts.

- (b) ‘If God did create the world then God is responsible for it.’ Discuss. [17]

This is a question which would obviously produce a more in-depth answer later in the course, but at this stage it is enough that students can engage with the idea of God’s responsibility.

Some may argue that one of the instructions placed on humanity was stewardship and ‘dominion’ and so therefore it could be seen as God abnegating responsibility.

- 2 (a) Explain Plato’s concept of ‘Forms’ and the particular importance of the Form of the Good. [33]

Answers will probably outline the idea of the Forms quite possibly with reference to the Cave.

The question requires candidates to mention the Form of the Good in particular and they should be able to refer to this in relation to the other Forms.

- (b) ‘Plato’s concept of Forms is simply a theory with no basis in fact.’ Discuss. [17]

Candidates are clearly likely to agree with the statement as it is difficult to see how any argument could be presented which would present a basis of fact for the Theory.

Some may use Aristotle’s criticisms of Plato’s Theory to support the statement.

More able candidates may be able to contend that the argument is more than such a simplistic statement and suggest that even though there is no real basis in actual fact, nevertheless there are supporting arguments which can be offered.

Part 2 – Religious Ethics**3 (a) What is the difference between meta-ethics and normative ethics? [33]**

In response to this, candidates should be able to offer a definition, even if implicit, of both meta-ethics and normative ethics.

They may offer a relatively simple explanation that meta-ethics is essentially dealing with the language of ethics whilst normative ethics could be seen as offering concrete solutions to ethical dilemmas.

However, the answer needs to focus on the main differences and candidates are likely to offer examples of both meta-ethical and normative theories with which they can explain the essential differences between them.

(b) 'Understanding ethical language can help in making moral decisions.' Discuss. [17]

This can be argued either way and good responses may attempt to do so.

Whilst it can be argued that meta-ethics is purely theoretical, much the same criticism could be made of normative ethical theories on the basis that there is never sufficient information or evidence to make a real decision.

4 (a) Explain the difference between moral relativism and cultural relativism. [33]

Candidates should be familiar with both cultural and moral relativism. They should have studied moral relativism in relation to at least one relativist theory (probably Situation Ethics). At this stage in the course they have not necessarily studied Utilitarianism.

In relation to cultural relativism, although no detailed study is required, they should be able to explain its general thinking and background probably with some of the usual examples such as Inuits.

(b) 'Relativist theories are always unfair because they do not apply to everyone.' Discuss. [17]

This allows candidates to enter the discussion between relative and absolutist theories. They have studied Natural Law at this point and should be able to make a comparison.

Others may concentrate on the statement itself and discuss whether relativism does imply some degree of unfairness.

Part 3 – Jewish Scriptures

- 5 (a) **Explain, with examples, the different types of evidence which might be used in dating the main events of the Jewish scriptures.** [33]

Candidates may use all three suggested methods of dating: historical, archaeological and literary; though they are not required to use all of these and may choose some other form of dating as well.

Answers should include some examples of the deployment of the types of evidence considered.

- (b) **‘None of the evidence used in dating the events in the Jewish scriptures is convincing.’ Discuss.** [17]

Answers are likely to depend, in part, on the faith position of the candidate or, indeed, on their having no faith.

The argument as to whether the evidence is convincing may depend on the outcome in the sense that, for example, some archaeological evidence has been used to suggest that some of the events recorded in the Torah did not happen at all or, at least, did not happen at the time or in the manner suggested by the text.

- 6 (a) **Explain the use of the term ‘liturgy’ when describing some of the writings in the Jewish scriptures.** [33]

The word ‘liturgy’ implies texts that were originally designed to be used in worship and not those which have subsequently been so used.

Answers may consider the Psalms in particular and perhaps other particular pieces of literature such as the Song of Moses Exodus 15:1–19 and Deuteronomy 32:1–43. Some candidates may select other passages as examples.

- (b) **‘Liturgy should be regarded as the most important part of the Jewish scriptures because it is about worshipping G-d.’ Discuss.** [17]

Answers are likely to disagree with this statement and argue that the Law is the most important aspect of the scriptures.

However, it is possible to argue that the examples of Liturgy are the earliest examples of the words of Jewish worship which are still extant and are therefore very important.

Part 4A – New Testament (The Early Church)

- 7 (a) **Explain how the travels and activities of Paul recorded in Acts relate to the Epistles.** [33]

Candidates might consider, though not in detail at this stage, the travels of Paul. Some may consider the fact that there is no mention of his letters or execution in Acts.

Some may have also looked at the Council of Jerusalem and considered the parallel passages.

- (b) **‘The epistles were written by Paul himself so must be more reliable than the Acts of the Apostles.’ Discuss.** [17]

Some may argue with the assumption in the statement that the epistles were written by Paul and argue as to which, if any, were actually by him.

Some may consider the authorship of Acts and the probable connection with Luke’s gospel.

It is possible that candidates will consider alternative authorship theories about Luke. In answering the question, they need to focus on the question of reliability and perhaps on how this might be assessed.

- 8 (a) **Explain the origins of the Pharisees and Sadducees.** [33]

Candidates may explain that:

The Pharisees first appeared as a distinct body in the 2nd century BCE. They rejected all Greek and other influences that they believed challenged the Divine Law.

They were originally the Hasidim, being called the Pharisees when John Hyrcanus was high priest of Judaea.

The Sadducees appeared in the 1st century BCE. They were an aristocratic party which rejected the Talmud. They took their name from Zadok who was a priest during the reigns of kings David and Solomon, or possibly from the Zadokites who were a family of priests.

- (b) **‘For most first-century Jews, neither the Pharisees nor the Sadducees had any impact on their lives.’ Discuss.** [17]

The discussion is about the influence of the Pharisees and Sadducees on the ordinary Jew in the first-century.

Some may argue their relative importance in relation to the Law and the Temple. Others may conclude that the Romans, who ruled the country, actually had far more influence on day-to-day life.

Part 4B – New Testament (Gospels)

- 9 (a) **Explain Source Criticism in relation to the gospels.** [33]

Some answers may deal with the origins of Source Criticism as a preamble. It is important that answers consider, to some degree, the Synoptic Problem: the relationship of the three gospels: Matthew, Mark and Luke; and the possible existence of earlier documents such as M, Q and proto-Luke.

- (b) **'Source criticism helps people to understand the message of the gospels.'** Discuss. [17]

The answer can be made in either direction. It is possible to support the statement: saying that understanding the writers and their intent helps to interpret the gospels. It can also be argued that any scholarly or academic work only serves to hide the gospel message which is revealed by God to the believer.

- 10 (a) **Explain the origins of the Pharisees and Sadducees.** [33]

Candidates may explain that:

The Pharisees first appeared as a distinct body in the 2nd century BCE. They rejected all Greek and other influences that they believed challenged the Divine Law.

They were originally the Hasidim, being called the Pharisees when John Hyrcanus was high priest of Judaea.

The Sadducees appeared in the 1st century BCE. They were an aristocratic party which rejected the Talmud. They took their name from Zadok who was a priest during the reigns of kings David and Solomon, or possibly from the Zadokites who were a family of priests.

- (b) **'For most first-century Jews, neither the Pharisees nor the Sadducees had any impact on their lives.'** Discuss. [17]

The discussion is about the influence of the Pharisees and Sadducees on the ordinary Jew in the first-century.

Some may argue their relative importance in relation to the Law and the Temple. Others may conclude that the Romans, who ruled the country, actually had far more influence on day-to-day life.

Part 5 – Developments in Christian Thought

- 11 (a) **Explain Fundamentalist and Liberal approaches to an understanding of the inspiration of the Bible.** [33]

Candidates should be able to give an explanation of both approaches, though not necessarily equally balanced.

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

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

In a Liberal approach to Biblical interpretation it is argued that it is impossible for people today to accept many parts of the Bible as being either literally or infallibly true, but yet they can be held to have truth in other kinds of ways, as myth for example. Rudolf Bultmann or David Jenkins could be considered as examples of this viewpoint.

- (b) **'Neither a Fundamentalist nor a Liberal approach is of any real help in understanding the Biblical texts.' Discuss.** [17]

Candidates may argue that much depends on the reader as to whether any particular approach is helpful.

They may argue that as the Bible is the word of God, no academic approach is necessary or helpful.

They may argue that one is inevitably preferable to the other.

- 12 (a) **Explain Biblical teaching about members of other faiths.** [33]

The suggested texts in the specification are John 14:6, Acts 4:12. However, candidates may use other texts such as those about the treatment of aliens from the Jewish Scriptures.

The focus should be about Biblical teachings and not modern-day views, although these may be offered as reinterpretations of the text.

- (b) **'Biblical teaching about other faiths is unacceptable.' Discuss.** [17]

Here candidates could write about modern views as well as Biblical texts. Some may argue that Christianity is welcoming to other 'seekers after truth', although this position is difficult to support from the Bible.

Others may suggest that salvation through Christ is the only way to God and that this rules out other faiths.

Part 6A – Eastern Religions (Buddhism)

- 13 (a) **Explain the importance for Buddhism of the traditional stories of the Buddha's early life.** [33]

In response, candidates may refer to the birth stories of the Buddha and any other information, the Four Sights, etc. leading up to his enlightenment.

Their importance, if any, lies in how these may have affected the Buddha, particularly in respect of his teachings, and how they may, of themselves, have influenced, or continue to influence Buddhists.

- (b) **'The example of the Buddha's life is more important than his teachings.'** Discuss. [17]

The Buddha is not seen as a God, therefore it is the example of his life which might be considered as an exemplar to how Buddhists should live.

It could be argued that his personal search for enlightenment is an example to all followers that they should make a personal endeavour to achieve this.

On the other hand, the Buddha's teachings represent a distillation of the process he passed through to reach enlightenment and should be seen as a guide to Buddhists today.

- 14 (a) **Explain Hindu teachings about atman and karma.** [33]

Candidates need to explain Hindu teachings about atman and karma rather than Buddhist versions of these.

Atman: self. Can refer to body, mind or soul, depending on context. Ultimately, it refers to the real self, the soul.

Karma: action. Used of work to refer to the law of cause and effect.

- (b) **'Buddhism was a complete rejection of Hindu teachings.'** Discuss. [17]

Some may focus on material from (a) and argue that Buddhist understandings of these concepts are different from those of Hindus.

In more detail, candidates should be able to give a balanced response showing that although much of Hindu teaching was rejected, many core elements about rebirth, and the need for the individual to work towards release, are very similar.

Part 6B – Eastern Religions (Hinduism)

- 15 (a) **Explain what the Purusha Sukta teaches about the central role of sacrifice in creation.** [33]

Candidates should be familiar with the text of the Purusha Sukta chapter 10 'The Sacrifice of Primal Man'.

From the text they should be able to give an account of the manner of the creation of the world and also of the creation of humanity.

Some are likely to continue the creation of humanity to include the possible origins of the Hindu caste system.

- (b) **'The stories in the Purusha Sukta are myths and tell us nothing about the world or the gods.' Discuss.** [17]

The answer is likely to depend on understanding of the word 'myth'. A myth is not necessarily untrue and may simply contain a meaning in a different, and more accessible, form.

Candidates might argue that all the stories of the Hindu gods are myths but that this does not change their essential meaning.

- 16 (a) **Explain, with examples, the difference between sruti and smriti.** [33]

Candidates should be able to explain the two terms and their division of sacred literature and give examples such as those below.

Sruti: that which is remembered. Applicable to Hindu scriptures other than the Vedas.

Smriti: that which is heard. A term specifically applied to the four Vedas, including the Upanishads.

Some Hindus believe that Smriti is subservient to Shrutu, but other Hindus consider them to have equal importance.

- (b) **To what extent do the Vedas have authority for Hindu life today?** [17]

Some candidates may argue that, as reading the sacred texts is not a regular part of worship for many Hindus, texts as old as the Vedas have little influence.

Others may argue that, as the Vedas are so old, they underpin all later Hindu teachings and writings.

Part 7 – Islam

- 17 (a) Explain why, for Muslims, Muhammad Δ is the last prophet. [33]**

To produce a good response candidates will probably need to consider the earlier attempts at delivering the Qur'an to humanity e.g. to Moses and the Gospels.

They may then explain that the revelation to Muhammad Δ as the final prophet meant that no further prophets or prophecies were required.

- (b) To what extent is Islam a rejection of the religious beliefs of pre-Islamic Arabia? [17]**

For some candidates the obvious response may be that Islam was a total rejection of everything that went before as the Qur'an delivered a whole way of life and belief system in itself.

Others may argue that much of the teaching of the Qur'an and the practice of Islam was a development and, perhaps, purification, of what had gone before.

- 18 (a) Explain the social and religious conditions in al-Madinah at the time of the arrival of Muhammad Δ. [33]**

The question focuses on al-Madinah at the time before the emigration of Muhammad Δ. Therefore, it does not require an explanation of what Muhammad Δ did at al-Madinah but of the conditions he found there.

In respect of social conditions, answers are likely to focus on the poor treatment of orphans and widows in al-Madinah.

With regard to the religious conditions, answers are likely to consider the position of the Jews in al-Madinah but candidates should not argue that, after the arrival of Muhammad Δ, suddenly everything changed in relation to this.

- (b) 'Without the emigration to al-Madinah, Islam would probably not have been established.' Discuss. [17]**

Clearly there can be no definitive answer to this question but candidates are likely to offer conjecture about what might have happened.

It could be argued that, because everything is under the control of Allah, the scenario presented is simply an impossibility.

On the other hand, some candidates might suggest that the persecution of Muslims in Makkah had reached such a critical point that, had they not left for al-Madinah they might have been wiped out or totally suppressed.

Part 8 – Judaism**19 (a) Explain why the phrase a ‘chosen people’ is often misunderstood. [33]**

The phrase given is more often misunderstood than otherwise.

Candidates should be able to explain that it refers to the obligation placed on the Jews by G-d to be a people chosen to set an example to others of how G-d wants humanity to live.

However, the phrase is often misunderstood as ‘special’ in an elitist way and so is one of the reasons often given for the development of anti-semitism.

(b) ‘Being Jewish is a blessing not a burden.’ Discuss. [17]

This statement can be supported or contested in a fairly equal way.

Some may argue that to be born Jewish is to be ‘chosen’ and that the observation of the 613 mitzvot is an honour as a way of serving G-d.

It is also possible to see this is a burden, a yoke, over which people born into Judaism do not have a choice.

20 (a) Explain the use of the Tenakh in daily life and in worship. [33]

The question refers to the Tenakh rather than the Torah and answers should reflect this. Inevitably some candidates may confuse the two.

It is acceptable, of course, to argue that the Tenakh as a whole does not play a significant part but that the Torah does. In this case answers should refer to the Written Torah and not confuse this with the Talmud.

Candidates should be able to show that the text is the guide to all aspects of Jewish life and worship and that the text is read in synagogue worship as well as being used in both public and private prayer.

(b) ‘People cannot live their daily lives by following a book which is thousands of years old.’ Discuss. [17]

This is a straightforward question.

Some may argue that the statement is true and that the world and, indeed, humanity have changed so much over time that anything this old can serve little purpose.

Other views might include the idea that because the Torah is the revealed word of G-d it is timeless and therefore the argument in the statement is irrelevant.

2761 Philosophy of Religion 1 (AS)

Part 1

- 1 (a) **Explain Kant's moral argument including his concept of the 'summum bonum'.** [33]

Candidates may begin by outlining Kant's views on ethics; particularly his ideas about reason, good will and duty.

They may then go on to explain how, for Kant, duty is discovered through the categorical imperative.

They may then explore the imperative which underlies all morality and explain why Kant argues that this may lead to belief in a Deity.

During this account candidates should demonstrate an understanding of the 'summum bonum'.

- (b) **'Human immorality proves that there is no God'. Discuss.** [17]

This question gives candidates the opportunity to evaluate the extent to which Kant's views on morality fail because of the depth of immorality some would say can be found throughout humanity.

They should be able to assess whether this is a real challenge to Kant or something his philosophy has already taken into consideration.

Credit may also be given to candidates who argue that Kant himself was against the idea of proving that God exists.

- 2 (a) **Explain Gaunilo's argument in 'On Behalf of the Fool'.** [33]

Candidates may begin by explaining what Anselm meant when he talks about the 'fool who in his heart says there is no God'.

They may then go on to explain the ontological argument so as to be able to give a clear demonstration of the defence of the fool by Gaunilo.

Candidates may then explain why it is argued that there is intrinsic difference between the island and God.

They may then go on to explain Anselm's second version of the ontological argument, while recognising that it was not a response to Gaunilo, since it was written before his reply.

- (b) **'All existence is contingent.'** Discuss. [17]

Candidates may approach this question by building on the arguments they have outlined in part (a); discussing the extent to which Anselm was right to argue that there is such a thing as necessary existence.

They may be aware of philosophers who have argued that all existence is contingent which may lead them to a discussion of a priori and a posteriori knowledge. Some candidates may indeed refer to the views of philosophers such as Aquinas and Copleston.

Some may use examples such as 'a number greater than a million exists' as an example of a 'logically necessary existential proposition'.

- 3 (a) **Explain how Augustine and Irenaeus account for the existence of natural evil.** [33]

In responding to this question it is important that candidates focus their explanations towards 'natural' evil and do not write everything they know about these theodicies.

Some may begin by describing how for Augustine all creation is good and that evil only comes about because of a privation of that good.

Others may use Hick's interpretation of Irenaeus and discuss this life as a vale of 'soul making' which needs suffering in order to make souls perfect.

Whichever route they take, it is important that they focus on natural evil and the account given by both philosophers if they are to achieve the highest grades.

- (b) **'The universe is filled with too much random evil for there to be a God.'** Discuss. [17]

Candidates responding to this question may analyse the extent to which these theodicies can cope with the sheer quantity of evil that some see in the world.

Some candidates may use examples such as the holocaust or some of the more recent terrorist atrocities; if they take this route it is important that they answer the question and not just list the atrocities.

Some alternatively may focus their evaluation on the apparent randomness of suffering in a universe which Augustine and Irenaeus saw as ordered by a benevolent God.

Part 2

4 (a) Explain how Marx challenged belief in religious experience. [33]

Candidates may begin by pointing to Marxist belief that religion is 'the opiate of the masses'. It is important that they explain what he meant by this and not just quote him.

They may argue that Marx saw society as being split into two groups, the proletariat and the bourgeoisie and that the bourgeoisie used religion as part of their oppression of the proletariat.

This led Marx to conclude that people could never be happy until they had overcome the 'illusion' of religious experience.

(b) 'Marx added nothing to our understanding of religious experience.' Discuss. [17]

Candidates should evaluate the extent to which the Marxist view genuinely challenges religion, or whether he is blaming religion for humanities natural tendency towards self-interest.

Some candidates may evaluate Marx as part of a tradition which saw all religious experience as illusional.

It is important, for the higher levels, that candidates judge whether or not Marx did indeed add to our understanding of religious experience.

5 (a) Explain the strengths and weaknesses of Aquinas' cosmological arguments. [33]

Candidates may be tempted to list the first three of Aquinas' five ways; however it is important that they go beyond this and demonstrate an understanding of the cosmological arguments.

Some may take a more general view and explain the strength of these arguments in helping humanity understand the universe, finding an explanation for what is there.

Others may explore the work of other philosophers, such as Hume or Russell, in pointing out the weaknesses inherent in Aquinas' position.

(b) 'Aquinas was wrong because the universe is just a brute fact.' Discuss. [17]

Some candidates may immediately see the reference to Russell's view in the question and assess to what extent he was right in his analysis of these arguments.

Others may argue against the statement in the question by using the work of philosophers such as Copleston to support Aquinas' view.

Whichever route they take it is important that their conclusion is argued and supported not just stated.

- 6 (a) **Describe how psychologists such as Jung explained and assessed religious belief.** [33]

Candidates may begin by explaining that for some psychologists such as Jung a lack of religious belief or feeling was psychologically damaging due to his belief that humans have an unconscious and conscious mind which needs to be integrated.

This process of integration Jung called 'individuation' and he saw religion as one way of completing this process.

Candidates may explain Jung's use of archetypes and images, contained in the collective subconscious, to develop this understanding of religion.

Those candidates who do not refer to psychological approaches such as Jung, eg only Freudian approaches, will not be able to achieve the higher levels of response.

- (b) **'Psychologists have failed to help people understand religious belief.' Discuss.** [17]

Some candidates may begin their evaluation of this position by pointing to the lack of scientific evidence for this view. Things which Jung claimed to be psychic facts cannot be proved through scientific experiments.

There is also a danger in Jung's position that God seems to be simply a creation of the human mind which is a significantly different view from Judaeo-Christian philosophers.

Candidates could assess whether Jung has given philosophers a genuine insight or merely some unsubstantiated speculation.

2762 Religious Ethics 1 (AS)

Part 1

- 1 (a) **Explain the differences between Bentham's and Mill's versions of Utilitarianism.** [33]

Candidates may explain the principle of Utility and how it is applied.

A good response may explain that Bentham uses the hedonic Calculus and applies it to each situation as a way of measuring the pain and pleasure, whereas Mill was concerned with ensuring that one person's happiness would not be destroyed by that of another person.

They may consider Bentham's version to be quantitative whereas Mill's version to be qualitative – Bentham considering the amount of pleasure to be the most important and Mill considering that some pleasures were of more value than others. They may give examples to illustrate this.

Good responses may also say that both theories are consequentialist, democratic, and designed to be practically applicable to situations. Good responses might also consider that Bentham's version applies the principle of Utility to each situation, whereas Mill can be seen as applying a general rule in a situation, even if it may still allow a morally unacceptable practice such as slavery.

- (b) **'Utilitarianism is the best approach to euthanasia.' Discuss.** [17]

Candidates may consider that in general euthanasia is acceptable to a Utilitarian as it minimises pain, though they may consider long term consequences. Good candidates may consider the question of what counts as good consequences, and for whom are they considered good?

They may argue that euthanasia allows for the preservation of dignity and human autonomy, however, good responses may also consider that there is no protection for the individual against the majority and no safe-guarding of the individual's right to continue to live in spite of their suffering and pain.

A Utilitarian view may be contrasted with the Sanctity of Life and the views of any deontological theory such as Natural Law.

- 2 (a) **Explain how the ethics of the religion you have studied might be applied to genetic engineering.** [33]

Candidates should understand genetic engineering and may explain how not all genetic engineering requires the use of embryos.

Candidates may explain the concept of the Sanctity of Life and how any technology that creates spare embryos to be discarded is considered wrong, but that there would be no objection to using adult stem cells or modifying plants or animals.

Good responses might also consider Natural Law and how genetic engineering would be considered acceptable if it respects human life and rights, but not at the expense of human life, but that on the whole Natural Law is positive about the use of science to improve human life.

Good responses may also consider the question of who benefits from genetic engineering and the use of it to 'feed the world' versus the role of the multinationals and the question of justice for the poorer nations.

Good responses may take a Situation Ethics view based on agape, but again they may discuss whether creating human embryos for stem cell research can be justified.

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

(b) 'Religious ethics are not consequentialist.' Discuss. [17]

Candidates may contrast the deontological approach of some Biblical ethics and Natural Law with the consequentialist approach of Situation Ethics or Utilitarianism.

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

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

3 (a) Explain how a follower of Virtue Ethics might respond to the issues raised by abortion. [33]

Candidates would probably outline the main ideas of Virtue Ethics and stress that it is person centred not act centred. They may consider the Golden Mean and how it is difficult to apply Virtue Ethics directly to the question of abortion – would a virtuous person ever have an abortion?

Good responses may consider that in some situations the outcome of having an abortion may indeed be virtuous and may help human flourishing.

Better responses may argue that Virtue Ethics would need to consider the virtues of all the parties involved and whether the outcomes would lead to a virtuous life or whether some outcomes should be avoided.

(b) 'Virtue Ethics is not the best approach to ethical decision-making.' Discuss. [17]

Some candidates may contrast the theory with other theories or point to the need for a theory that includes virtues.

They may consider how it is not clear what we should do when virtues conflict.

The issue of the irrelevancy of the theory to practical problems could be discussed.

Part 2

4 (a) **Explain the main principles of Kant's theory of duty.** [33]

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

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

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

Good responses might contrast the hypothetical and the Categorical Imperative.

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

(b) **'Duty does not help when making decisions about abortion.' Discuss.** [17]

Candidates may argue that abortion would be hard to universalise as there are so many different situations and motivations for obtaining an abortion and Kant would not allow consideration of emotions.

They may also discuss the emphasis on treating people as ends in themselves and not as a means to an end.

Good candidates may argue that Kant's stress is on acting out of duty alone, with no account taken of compassion, love, or consequences.

5 (a) **Explain how a follower of Kant would approach issues surrounding the right to a child.** [33]

Candidates may explain the ethics of Kant and apply this to the right to a child.

They may consider that Kantian ethics, following the Categorical Imperative, would require that people are treated as ends in themselves. If the embryo is considered a person a follower of Kantian ethics would need to ask whether the destruction of so many embryos to create one life is justified.

Good candidates may also consider the question of universalisation and whether IVF is to be offered to every infertile couple.

(b) **'The right to a child is an absolute right.' Discuss.** [17]

Candidates may consider whether reproduction is a right, or whether a child is a gift. They may contrast rights and duties.

Candidates may also consider whether everyone should have the right to a child and reference may be made to IVF and surrogacy.

- 6 (a) **Explain how a follower of Natural Law might approach the issues surrounding embryo research.** [33]

Candidates may explain the theory of Natural Law: everything is created for a purpose and when this is examined by human reason a person should be able to judge how to act in order to find ultimate happiness. They may then apply this to embryo research and consider the intrinsic worth of the embryo.

Good candidates may explain that Natural Law has the Primary precept of self-preservation and from this can be deduced the secondary precept 'no embryo research' as it destroys life.

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

- (b) **'Natural Law is the best approach to embryo research.' Discuss.** [17]

Candidates may argue either way.

Some may consider that Natural Law respects life and gives clear guidelines; others may argue that Natural Law is too rigid and unable to take different situations into account.

Better responses may contrast the approach of Natural Law with that of another ethical theory such as Situation Ethics or Utilitarianism, which allow for embryo research as a loving and useful way of using the spare embryos created by in vitro fertilisation.

2763 Jewish Scriptures 1 (AS)

Part 1

1 (a) Describe how the covenant with Moses was different from previous covenants.

[33]

Candidates might begin by identifying Moses. The first of the Ten Commandments refers to the Exodus so reference might be made to that incident. Some candidates are likely to mention the additional laws which follow the ten in 'the book of the covenant' (Exodus 20–24) or refer to the Torah as a whole.

Responses might then identify the previous set covenants in the specification which are those with Adam, Noah and Abraham. Comparisons with other ancient codes may be made to highlight significant features of the Sinai Covenant but they are in no way essential for an excellent response.

Good candidates are likely to focus on explaining the differences from the previous covenants, probably starting with those made with the whole human race.

They might explain that, like the covenants with Abraham, the Mosaic covenant is specific to the Jewish people, but it is with the whole nation through Moses, the mediator, and was delivered in a spectacular fashion.

Though God takes the initiative in freeing the nation from Egypt, this is a conditional covenant in that the people are expected to keep the Ten Commandments and the other rules and to be a people set apart.

(b) To what extent did the covenant with Moses replace all previous covenants?

[17]

Good discussions are likely to use material from the first part of the response to discuss the extent to which the Mosaic covenant superseded or built upon and incorporated previous ones. Arguments need to be based on correct facts to be fully effective.

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

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

Good candidates are likely to argue that Abraham may have begun the Hebrew race but Moses started the political history of the nation.

- 2 (a) **Describe the main differences between the covenants with Abraham and with Moses.** [33]

Some storytelling about Abraham and Moses might be included but good responses are likely to be those which focus on explaining potential differences between the covenants.

Good responses are likely to demonstrate knowledge and understanding of the set texts, the most relevant being Genesis 12 & 17 and Exodus 19–24. The cutting of the covenant detailed in Genesis 15 is not a set passage though candidates may wish to use it but this is not essential for good marks.

Candidates may wish to make reference to types of covenant in Ancient Near East Texts (ANET) in connection with ritual, sacrifice, circumcision, sealing, signs and conditions but this is not essential for full marks.

Good candidates might explain that the differences between the covenants show a development in covenantal ideas progressing from a largely single-sided promise on the part of G-d in blessing an individual to a two-way contract between G-d and Israel.

Good responses are likely to demonstrate understanding of the significance of both the covenant of circumcision and of the role of the Torah in Judaism to the present day.

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

Discussions probably will develop from the material used in the first part of the question.

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

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

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

3 (a) Explain what G-d required of the Jews in the covenants you have studied. [33]

Some candidates might go straight to the set texts and give a brief account of the covenants in turn, identifying the apparent requirements.

Other candidates might choose to approach the topic with a general introduction about covenants. They might consider the extent to which covenants by their very definition might be assumed to include stipulations. Good candidates might make reference to other covenants in ANET but this is not essential for full marks.

Whichever the approach, good responses are likely to be those which show familiarity with the set texts and might demonstrate understanding of the distinctive features of the covenants in the Jewish Scriptures, such as G-d taking the initiative etc.

The specification includes the covenants with Adam (Genesis 1:26–30), Noah (Genesis 8:20–9:29), Abraham (Genesis 12, 17), Moses (Exodus 19–24), David (2 Samuel 7) and Jeremiah (chapter 31).

Good candidates might, for example, make reference to the command to Adam and then to Noah to be stewards of the earth, Abraham obediently leaving one land for another and instituting circumcision etc. They might focus on the significance of the Mosaic Law for the Jews and attempt to explain the spiritual dimension of Jeremiah's covenant.

(b) 'The covenants show a developing relationship between G-d and the Jews.' Discuss. [17]

Obviously, candidates need to have some knowledge and understanding of the specification texts in order to support their arguments successfully.

The specification encourages study of the way in which the idea develops through the texts from a largely single-sided agreement on the part of G-d to a two-way agreement between G-d and humanity, but candidates are free to agree or disagree with the stimulus quotation.

Some candidates might outline the apparent development and discuss how far it reflects the views of writers and editors looking back with hindsight at Jewish sacred history.

Some might argue that situations change and perceptions might develop but the covenant between God and the Jews remains basically the same. Besides making the more obvious points about circumcision or about the Mosaic law, candidates might argue that even in the Exile Jeremiah foresees a restoration of land and a reunited Israel and Judah which presupposes the continuation of promises in the covenants that G-d made with Abraham and with David.

Other candidates might incorporate discussion of the role of the Jews into the wider context of the covenant with the whole of humanity.

Part 2

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

There will be different approaches to this topic. Much depends on the type of literature which candidates consider this book to be.

Some candidates might identify Jonah as the prophet who prophesied (2 Kings 14:25) in the reign of Jeroboam II in the eighth century BCE. One puzzling tradition is that Jonah was the prophet sent by Elisha to anoint Jehu.

Candidates might find some excuse for telling the story and may gain some credit but the best responses are likely to be those which use the story to consider the type of literature and the clues as to when and why it might have been written.

Good candidates might explain that a main purpose of the story is to show that Jonah was in the wrong in refusing to preach to the Ninevites and in being angry when they repented and were forgiven by G-d.

Good explanations might include suggestions about times in the history of the Jews when a writer would find universalism to be a theme worth exploring and when Jewish experience had revealed new aspects of the nature of G-d, the covenant and the role of the Jewish people in world history.

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

Candidates are free to argue in favour of the quotation though they are expected to consider other viewpoints in the discussion. Good responses are likely to move beyond the issue of importance to address the actual wording of the question.

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

Discussions might use examples of potentially valuable teaching in Jonah as already explained in part (a) about universalism. Other examples might be lessons about justice and mercy or, as the specification says, the inability to hide from G-d or resist G-d's wishes.

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

- 5 (a) **With reference to Job 1–14, explain the points of view expressed by Job’s friends.** [33]

Candidates are likely to begin with a brief introductory account of the scene in the heavenly court, Job’s tribulations and the arrival of his ‘comforters’. Weaker responses might then provide a very general account of the arguments.

Material selected from elsewhere in the book or from commentaries may gain credit but good responses are likely to be those which show familiarity with the text and understanding of the first round of arguments. Candidates might explain that traditional Jewish points of view about reward and punishment are offered by Eliphaz, Bildad and Zophar.

The best candidates might go into more detail e.g. they might echo the poetic imagery as Eliphaz in chapters 4–5 contends that suffering is not haphazard, rebukes Job for crying out against G-d and advises Job not to despise the Almighty’s discipline.

Bildad’s arguments in chapter 8 suggest that the children of Job might have sinned and brought their fate on themselves. He goes on to question the purity of Job whilst Zophar in chapter 11 urges Job to set his heart aright and not be so arrogant and self-righteous for he might even have sinned unwittingly.

- (b) **‘The book of Job raises more questions than it answers.’ Discuss.** [17]

Most responses are likely to point out that Job’s innocent suffering calls into question the whole system of rewards and punishments of traditional Jewish theodicy as expressed by the ‘comforters’.

Though the book suggests the traditional reasons for suffering are wrong in the case of Job, the speeches of the friends could be argued to contain some wise advice and, in fact, Job could be said to have taken some notice in the end because he repented.

In their discussions, candidates might use the fact that the book lets the readers see behind the scenes into the heavenly court and this itself raises further questions.

Good candidates might reflect in their discussion on the nature of the book and the extent to which the writer was exploring rather than explaining the problem of suffering. The acceptance of the will of G-d in submission and trust seems to be the final recommendation.

Some candidates might make reference to form or source criticism. A case could be made that the prologue and epilogue are a traditional story (or travelling play) and the poetic discourse was inserted into the middle later as a challenge to and exploration of the usual theodicy at a time in history when a faith response to suffering was needed.

6 (a) Explain what Jonah and Job each learned about G-d. [33]

Candidates may take each book in turn or approach the question via particular themes. Either approach is equally valid and might gain full marks.

Accounts of the experiences of Jonah and/or Job may gain some credit but good responses will focus on the teaching about G-d.

Candidates might be inspired by the wording of the specification to focus on explaining with examples how both Jonah and Job experienced the power of G-d and the futility of resisting.

Good responses are likely to be those which reflect knowledge and understanding of the set texts but candidates cannot be expected to be familiar with the whole of the book of Job. The specification cites only chapters 1–14 and 42 for module 2763. Obviously, relevant wider knowledge is creditworthy but not essential for full marks.

Candidates have not been asked in this question to compare or contrast the teaching in the two books but good candidates might take the opportunity to do so and this is acceptable.

Candidates might explain that Jonah learns about G-d's universal care for humanity whereas the issue of Jews and gentiles never appears in Job though his dilemma is universal and Satan tells the court he has been roaming worldwide.

(b) 'The books of Jonah and Job are similar types of literature.' Discuss. [17]

Candidates are likely to build on points they raised in the first part of the question.

Any sensible interpretation of the stimulus quotation is acceptable. Some may respond about types of literature as listed in the foundation studies but others might take the question more generally.

Candidates' perception of the extent to which the books are similar will depend on their analysis of the content, for example the teaching in both books about G-d. Some might make a case that primarily both books are about people who suffered and are valuable to believers.

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

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

2764 New Testament 1 (AS)

Alternative A - Early Church

Part 1

- 1 (a) **Explain how Paul's Jewish background caused problems when he began preaching Christianity.** [33]

Candidates might explain Paul's pharisaic background and his persecution of Christians before his conversion. Although the actual text of the Damascus conversion is not part of the specification, Paul refers to the experience several times in Acts 13–19 and Galatians 2 so candidates should be aware that Paul claims he saw Christ.

Answers might develop in a variety of ways i.e. with reference to the Jerusalem Council, the speeches/conversations with Peter and James, the topic of circumcision etc.

Good attempts to answer the question might compare Paul's zealotry as a Pharisee with his equal zeal as a Christian missionary, which caused jealousy and anger amongst religious Jews. Also he attracted criticism from the leaders of the Early Church and the Judaizers who felt that he was allowing Christianity to separate from Judaism by challenging the law and rejecting Jewish ideas and practices in his developing Christian theology.

Discrimination between good and the best answers will probably be in the way in which information about Paul's background and material from the specification is deployed and explained.

- (b) **'Paul's only interest was in converting non-Jews to Christianity.' Discuss.** [17]

An evaluation of the importance to Paul of converting gentiles/pagans (rather than Jews?).

Candidates might assess Paul's success with gentile/pagan audiences from the various texts they have studied.

Some answers might develop the argument from evidence in Acts and/or Galatians 2 that Paul described his mission as being specifically to the gentiles.

In answers there might be a balanced view that on some occasions Paul approached the Jews and taught in synagogues before he turned to gentile audiences. However, the Jews were hostile, giving him little option but to welcome Jewish converts, gentiles and pagans to Christianity. Also, that with Jewish converts and Hellenistic culture the Jew/gentile distinction may not have been as obvious in the NT world as it appears today.

- 2 (a) **Explain why it might be said that the early followers of Jesus were practising Jews as well as Christians.** [33]

There is a lot of knowledge that can be selected and deployed to answer this question and the best answers will be those that show discrimination and coherence in their explanation. The question might be answered in a variety of ways, all equally valid.

Candidates might explain the Jewish background to Acts and the essentially Jewish nature of the first followers of Jesus. They met in the synagogues and the leaders in Jerusalem were the Apostles James and Peter and others who still followed orthodox Jewish practice. Explanation might be made of the activities of the Judaizers. Some candidates might show awareness that Acts 15:5 describes 'some believers who belonged to the sect of the Pharisees'.

Some good answers will probably use the evidence from Acts 15, the Jerusalem Council and the debate about circumcision and the Law of Moses to support their explanations of the importance of Jewish practice to the early Christians. The compromise reached by James was said to be guided by the Holy Spirit so that both Jews and gentiles could be Christians but aspects of Jewish Law were still essential.

Other, good responses might use Galatians 2 and the necessity Paul felt to answer the challenges of the Judaizers and re-establish his credibility. Galatians 2 demonstrated a definite break with Judaism, Titus uncircumcised, Peter criticised by Paul etc.

Some may be aware that in Acts 15 and Galatians 2 there are contradictory accounts of the stance of Peter on the issue of Christian gentiles and Judaism.

- (b) **'The Early Church was just a group within Judaism.' Discuss.** [17]

This evaluation can be developed from a variety of arguments, all equally valid.

Good answers might argue that the beginnings of Christianity are rooted in Judaism. Jesus was a Jew, he fulfilled O.T. theology of Messiah/suffering servant. The importance of shared scripture etc.

The disciples were Jewish. The actions central to Christian belief, the crucifixion and resurrection occurred in Jerusalem etc. The Early church leaders were religious Jews and Paul was a Pharisee before his conversion. The Early church organisation was based upon Jewish synagogues etc.

However, some might also argue that the Early church in its belief of Jesus as the Messiah and the resurrection reinterpreted Jewish scripture as it was understood in 1st Century Palestine. For Paul and others, Christianity was not just another sect of Judaism; they actively rejected Judaism/Jewish practice for a new religion based upon the salvation promised by the resurrection of Christ. The baptism of John was replaced with baptism in the Holy Spirit etc.

There is a lot of material for evidence and argument, discrimination in answers will most likely be achieved by selection and coherence of argument.

- 3 (a) **Describe and explain the significant features of one encounter between Paul and a Roman official.** [33]

Selection might be made from a number of the specified texts. Acts 13:4–14 Sergius Paulus. Acts 16: 25–34 The Roman jailer at Philippi. Acts 18:9–17 Gallio Proconsul of Achaia.

Explanation and description of the significant features of the encounter chosen might include by quotation and /or paraphrase all the main details of the account.

Answers might contain some background explanation of first Century views on Roman rule. The contrast between the sympathetic treatment Paul receives from the Roman and the conversion(s) to Christianity compared to the hostility of the Jews.

- (b) **‘The purpose of Acts was to make Christianity acceptable to Romans.’ Discuss.** [17]

An evaluation of the extent to which the portrayal of the Roman authorities as sympathetic might further the purposes of the author of Acts by showing a bias towards the intended readership in Rome.

Accounts of Paul being protected by Roman officials and allowed to continue his mission might dispel widely held beliefs in the Roman world that Christianity was a violent and lawless movement. Acts could be seen as an apologia to vindicate Christianity.

Other evidence might be that in Acts all accounts of riots and disorder are blamed on Jewish hostility to Paul. The Jews who pursue Paul are portrayed as the troublemakers etc.

Good answers might assess that overwhelming evidence of the apologetic emphasis in Acts does mean that the author’s purpose was to vindicate Christianity in the eyes of the Romans.

Answers might offer a balanced view. The author’s primary purpose, as addressed to Theophilus, was to give an accurate account of the origins and growth of Christianity. Some candidates might suggest other purposes of Acts e.g. the promotion and defence of Paul’s apostleship, the good news of the resurrection and salvation etc.

Part 2

- 4 (a) **'You Israelites and others who fear God, listen.'** (Acts 13:16).
Explain how Paul, in his speech at Antioch, developed ideas from the Old Testament to explain the good news about Jesus. [33]

Description and explanation of the speech at Pisidian Antioch. Acts 13:16–41.

Candidates might explain that Paul begins the address with 'You Israelites' referring to the Jews and gentile converts and outlines the deliverance of the Israelites from the Exodus to the establishment of David and then from David to Christ.

Good attempts to answer the question might explain that in effect, Paul summarises Old Testament kerygma as an introduction to New Testament kerygma to show a coherence and inevitability of events leading to Paul and the apostles preaching the good news that 'what God has promised for our ancestors, he has fulfilled for us...by raising Jesus.' (16:32–33).

However, when David had served his purpose in his own generation, he died and experienced corruption but he whom God raised up suffered no corruption.

Answers might make reference to Paul's intention to make his speech relate directly to his audience referring to them not only as "Israelites", but as "My brothers, you descendants of Abraham" and "us their children" throughout the speech. Also the speech was crafted in Old Testament tradition, style and language, in keeping with a speech being made on the Sabbath, in the synagogue.

- (b) **'At Antioch, Jewish anger against Paul was justified.'** Discuss. [17]

Candidates might evaluate how the Jews received the speech and why they were hostile.

Good attempts to assess the situation might argue against the statement. Jewish anger was surprising because the speech was well received, it had pleased many devout Jews and converts to Judaism who followed Paul and begged him to speak again the following Sabbath. The next Sabbath almost the whole city gathered at the synagogue to hear Paul.

However, this made the Jews jealous. They contradicted Paul and attacked his message.

Acts 13:45 says they were blaspheming by doing this. Paul and Barnabas defended themselves and spoke out boldly and justified their actions. They affirmed that the Jews should hear the good news first and if they accepted it they could play a role in evangelising the gentiles. However, as the Jews rejected the message Paul and Barnabas were turning to the gentiles. Some candidates may know the quote from verse 47.

Answers might offer a balanced view and show some understanding that the Jews might have accepted Paul's message of salvation but found it hard to accept a salvation which was open to the gentiles. They might have been annoyed that the synagogue was over-run by gentiles on the Sabbath. They did not like Paul's populist appeal. In Jewish religious terms their anger might have been justified.

- 5 (a) **'We sat down and spoke to the women who had gathered there.'** (Acts 16:13).
Explain why the conversion of Lydia at Philippi is an important event in Acts. [33]

Candidates might explain the importance of the conversion of Lydia at Philippi by considering some of the significant features of Act 16:11–15.

Good attempts might describe and explain that it was the Sabbath and the apostles looked for a place where people might be gathering for prayer. Noting the location, outside the gate of the city, by the river. The apostles began preaching to the women gathered there. Lydia was a trader and already a worshipper of God. She and her household were baptised. Lydia became Paul's first convert in Europe. She gave practical proof of her conversion by inviting the missionaries to stay with her.

Answers will also show awareness that the account is one of the first 'we' passages in Acts and the relevance of this for theories about the authorship of Acts, the author being present on the voyage from Troas to Philippi, a leading city in Macedonia and was also present throughout the event of Lydia's conversion and reported it first hand.

- (b) **'The identity of the author of Acts is not important.'** Discuss. [17]

Candidates might answer this evaluation based on information from the 'we' passages or ideas about Luke as the author of Acts.

Some responses may link the purpose of the gospel with the identity of the author and the possible audience.

Answers might balance views about the content and the chronicle of Paul's conversion and journeys being important with views on the historical accuracy and the intention of the author etc.

- 6 (a) **Explain the importance for Paul's mission of his stay in Ephesus.** [33]

Candidates might select and organise their answer from a summary of the events in Acts:19.

The most successful responses will probably be from those who give a synopsis and explanation of the main events i.e. The Baptism of the 12 disciples, The Sons of Sceva or The Riot of the Silversmiths.

It will be possible for candidates to achieve the higher levels with explanation of more than one event, but not necessarily all of them.

Discrimination between good attempts and the best answers will probably be in the amount of significant detail and explanation as to the importance of the actions and reactions of the main protagonists in the stories and the part played by Paul. In each event there is important recognition of Paul's mission and the powers given to him by the Holy Spirit / in the name of Jesus.

- (b) Which of the events at Ephesus was the most important one for the success of Paul's mission? [17]**

In this evaluation candidates might choose the event from part (a) or another one to develop their response.

The baptism of the 12 disciples and the receiving of the gift of Pentecost would further the spread of Christianity through their preaching etc.

The incident with the sons of Sceva and the burning of the magic books was a victory over false magicians and a conflict with evil etc.

Paul's vindication and the dispelling of the riot of the silversmiths was a triumph over idol worship etc.

Some candidates may argue the case for one incident compared with others, some may argue for the importance of the whole visit, for equal credit.

Alternative B - The Gospels**Part 1**

- 7 (a) **Compare the accounts of the arrest of Jesus in the gospels of Mark and John.** [33]

Description and explanation of Mark 14 43–51 and John 18:12.

In Mark; Judas with a crowd with swords and clubs, from the chief priests and elders. The kiss – the betrayer's sign. The form of address, 'Rabbi', 'One of those who stood near', drew a sword and cut off the ear of the slave of the high priest. Jesus' words verses 48 & 49. The importance of the phrase in verse 50 'All of them fled'. The significance of verse 51 'A certain young man...' reference to Mark etc.?

In John, Judas knew the place (Kidron). Judas led a detachment of soldiers and police from the chief priests and the Pharisees with lanterns, torches and weapons. Jesus knew all that was to happen 'Whom are you looking for?' Jesus of Nazareth... 'I am he'. Judas was standing with them (no kiss). The reaction – they fell to the ground. Question and answer repeated, Jesus' plea to 'let these men (the disciples?) go'. Fulfilment of prophecy. Simon Peter struck off the right ear of the high priest's slave named Malchus. Jesus' instruction to Peter verse 11 and words of acceptance 'Am I not to drink...'. The significance of Jesus bound and arrested by a combined force of Romans and Jews.

In the most coherent answers, candidates will probably describe each account separately and make the comparisons in the explanations of the text. A good attempt to answer may not cover every detail of the accounts.

Answers will be aware of the significance of the differences and similarities in the two accounts.

- (b) **'According to the gospel accounts, Jesus expected his arrest but not his death.' Discuss.** [17]

Evaluation of views and opinions formed by studying the passion narratives.

Candidates might offer evidence that in the accounts in (a) Jesus appeared to expect his arrest, in John he specifically says so. His demeanour was passive, he prevented violence, he pleaded for the release of the disciples etc. He also predicted that he would be abandoned and betrayed. He predicted his death.

Other arguments might offer evidence based upon the unstable trials or the crucifixion accounts i.e. Mark (despair) John (triumph) or the views and opinions of Jesus' own understanding of his destiny/identity which have evolved from studying the gospels etc.

There is plenty of material on which to base good arguments. The best answers might consider several views of equal merit or offer developed arguments of opposing views.

8 (a) Explain why Jesus had more than one trial. [33]

Candidates might offer an overview of the motivation behind both the Jewish and Roman trials and the religious and political motivation of the Jews against a background of oppressive Roman rule that imposed restrictions on Jewish legal power.

Good attempts to respond might explain the legal background to the Jewish trial before the Sanhedrin/High Priest(s) and the motivation of the Jewish authorities. The significance of the charge of blasphemy and the change to treason.

The role of the imperial Roman authorities and the organisation of the justice system. The atmosphere in Jerusalem at the Passover. The role of Pilate. The relationship between the Jewish authorities and Pilate.

Answers might explain the common cause of both Jews and Romans to maintain religious and political stability and the difficulties of distinguishing between religious and political motives on both sides.

(b) 'Jesus was killed for purely religious reasons.' Discuss. [17]

Candidates might oppose the statement and evaluate evidence from arguments that Jesus' death was a political event that served the purposes of the Jews and the Romans.

Good responses might argue that the charge of blasphemy was a religious crime to the Jews and the verdict of the Chief Priest. The Jewish plot to arrest Jesus had been instigated because of Jesus' challenges to the religious leaders and the laws.

As a matter of expediency the accusation was changed to a political charge of treason for the Roman trial, to ensure the death penalty. Some candidates might assess whether the Roman authorities had their own reasons to kill Jesus.

Answers might offer a balanced argument which might include the religious purposes of the gospel writers and their theological interpretations of God's plan of sacrifice and redemption etc.

9 (a) Explain the problems raised by the different endings of Mark's gospel. [33]

Explanation of the issues raised by Mark 16: 1–8(b) and 9–20.

Good attempts might include problems about the identity/sources of the author(s). The abrupt ending at verse 8. The apparent additions and contradictions. Possible lost ending, persecution periods etc.

Responses might also comment on literary and dramatic style, the continuation of the eyewitness motif (Peter?) etc. Issues raised by speculations about the date of the additional verses etc.

(b) 'It would have been better to leave the gospel with the shorter ending (Mark 16:1–8).' Discuss. [17]

Good attempts at this evaluation might begin with the supposition that the longer ending is a later addition and assess the merits of the original ending.

Some candidates might offer evidence to support the additional ending as bringing Mark in line with the other synoptic gospels. A necessary addition because the gospel was unfinished.

Balanced arguments considering more than one view might conclude that the shorter ending is still full of theology of the resurrection and is a more dramatic believable ending etc.

Part 2

- 10 (a) Explain why the Passover was an important event in the Passion narratives.** [33]

Candidates might answer from either or both gospels studied.

Background knowledge of the importance of the Passover Festival to the Jewish religion and to First Century Jews is necessary to place the Passover within context of the Last Supper, arrest, crucifixion and burial of Jesus.

Candidates might develop one or two events from the above list such as the Last Supper, The Jews at the roman trial or the crucifixion. Not every event is expected but the best answers might be expected to place the Passover in context in more than just the crucifixion. However, there is a possibility of exceptional answers developing from one event and these should be rewarded accordingly.

Answers might consider some of the following points. Last Supper – Passover meal or not? The Arrest – at night. In John, the Jews at the Roman trial the many allusions to the Paschal lamb in the crucifixion. The piercing of the side. The time of the slaughter of the lambs. The confusion about Passover and Sabbath. The taking down from the cross and the burial of Jesus etc.

- (b) 'It is important for Christian teaching that Jesus was killed during Passover.'** Discuss. [17]

Evaluation of Jesus as fulfilment of O.T. prophecy, the new covenant, the imagery of sacrifice, the Paschal lamb etc and whether this had more importance than his death at another time.

Evidence might be taken from arguments about the importance of Passover in the O.T. context and to Jewish religion. Jesus as the new covenant. The theology of Jesus' sacrifice for redemption of sins. The focus in all the gospels is on the timing of the event.

The Christian Easter acknowledges the timing of Passover. The Exodus is an important part of Christian as well as Jewish Scripture.

However, the resurrection was proof of Messiah / Son of God and was fulfilment of God's promises at the exodus etc. making Passover unimportant. The gospels were written by Jewish Christians for whom the Passover was important but it could have been an historical co-incidence not of religious significance.

Answers might show understanding and assessment of different points of view.

- 11 (a) Explain the issues connected with the ending of John's gospel. (John 21).** [33]

Explanation of the problems of the authorship of John: 21.

Good answers should refer to the content of the chapter and explain some of the evidence on sources and the identity of the author and the style as different from the rest of John. Chapter 21 appears to be a later addition, possibly written by a disciple of John.

Answers might also explain that the chapter contains some specifically Johannine features i.e. Simon Peter, both names mentioned, Peter and the Beloved Disciple, appearances numbered, theme of 'true witness'. Also the Non-Johannine i.e. sons of Zebedee, Greek vocabulary.

(b) 'The last chapter of John's gospel is the least important one.' Discuss. [17]

Evaluation of the effectiveness/credibility of John 21 and the possible ending of the gospel at John: 20.

Whether the significant issues dealt with in 21 i.e. the appearance at Lake Tiberius, Peter, the Beloved Disciple, eternal life were an important conclusion etc. or, had John sufficiently proved the resurrection with the appearances in 20?

Candidates might assess the impact on the truthfulness of the gospel if it can be proved that a different author wrote chapter 21 and whether this adds to its importance or not.

Answers might consider whether the arguments about 21 are conclusive or not and whether the truth of the resurrection and the other contents of the gospel are more important.

12 (a) From John's gospel, explain the significance of the presence of the Beloved Disciple at the empty tomb and by Lake Tiberias. [33]

This involves description and explanation of the reactions of the two disciples at the empty tomb John 20:4–10 and 21:7–41.

John 20:4–10. The two disciples are brought by Mary to witness the empty tomb. Peter goes into the tomb first but it is the Beloved Disciple who believes in the resurrection.

Good answers might explain why Mary summoned the disciples and the significance of being the first male witnesses.

John 21: 7–41. The two are fishing on lake Tiberias with others when Jesus appears. The Beloved Disciple recognises Jesus. Peter runs into the water etc. The pattern is the same, Peter is impetuous, the beloved disciple understands and believes. Also in this incident the two disciples are singled out for separate conversations with Jesus. The conversation with the Beloved Disciple raising further but ambiguous issues about eternal life.

Candidates who offer too much description may find themselves without time for explanation, so selection and deployment of information will discriminate between answers.

(b) 'The Beloved Disciple was the only disciple who understood the resurrection.' Discuss. [17]

This evaluation will most probably be based on information from (a). However, there might be some responses that base the arguments solely on views and ideas about the identity of the Beloved Disciple.

Good answers might use evidence from the resurrection stories in John and/or theories about the identity of the Beloved Disciple and the nature of the eyewitness accounts to form cogent arguments to support the statement.

Answers might assess the bias there might be in the gospel against Peter (and the other disciples?) towards the Beloved Disciple and the reasons for this. Evaluation might be given as to the validity of the statement as an interpretation of the actions of the other disciples with possibly (but not necessarily) mention of Mary and Peter.

2765 Developments in Christian Thought 1

Part 1

- 1 (a) Explain the teaching on women from Paul's letters. [33]

Answers will show an understanding of the content of some of Paul's letters. Most will probably explain that there is a discrepancy between his liberated view of men and women in Galatians 3:27–8 and the more hierarchical teaching in Colossians or Timothy. Some might discuss Paul's reference to women referred to as deacons or ministers (Priscilla and Aquila for example).

Candidates should refer to his teaching on 'headship', order in the domestic lists and his reference to Genesis 1–3 that women were created after men to be their companions. Most will refer to women's role in church.

Candidates might include some feminist interpretation. For example, that although Paul does have a hierarchical view in some of his letters, these are mild compared to contemporary Greek/Roman lists of a similar kind. Paul, therefore, in presenting a socially acceptable view of women has nevertheless not compromised the Christian teaching on love and respect.

- (b) 'St Paul is responsible for sexist attitudes in Christianity.' Discuss. [17]

Some might agree with this statement and point to the way in which subsequent Christian tradition has built on Paul. They might show the connection between Paul, Augustine and Aquinas.

Answers might question to what extent the sexism lies with Paul or his pupils. Ephesians, for example, might belong to a deuterio-Pauline tradition and that in Paul's letters his true attitude can be seen in the number of influential women mentioned.

On the other hand, candidates might feel that compared to the Gospels Paul does mark a retrograde step and that his modified view of women has not helped in their liberation.

2 (a) Explain how the Fall affected men and women according to Augustine. [33]

Candidates might begin with a description of men and women before the Fall. In the garden men and women were friends and sexually equal. The Fall affected men and women differently because of their bodies. Sexuality appears only to have become apparent therefore after the Fall.

For men their practical reason was less impaired than women, because women's bodies were designed for childbearing their intellectual self was more distorted.

Candidates will be able to explain how both men and women's spiritual selves are equal, but that the body has made them unequal. They might refer to the dual aspect of soul: man's deliberative self is able to continue to order the natural world, whereas women's obedient self is directed to her husband.

Candidates might refer to Augustine's reference to the veil (in Paul) as a symbol of the way in which man represents Christ to women who therefore have to be veiled. Some might look at Augustine's teaching on a woman's spiritual life as a 'dedicated virgin'.

(b) 'Augustine is responsible for sexist attitudes in Christianity.' Discuss. [17]

Some might agree that Augustine's interpretation of St Paul established more firmly (in philosophical terms) the rational inferiority of women to men. Answers might show how the view was reinforced in Aquinas.

On the other hand some might argue that compared to Church teaching at the time Augustine did a lot to dispel rampant sexism. For example men and women are friends before the Fall – their natural state to which they hope to return.

Answers might dwell further on the spiritual relationship of men and women and argue that it was not Augustine who was sexist but his interpreters.

3 (a) Explain the main aims of radical post-Christian Feminist Theology. [33]

Candidates should focus on the essential criticisms of those theologians whose ideas have sprung from Christian thought but subsequently found it too patriarchal and sexist.

Some may wish to outline Mary Daly's or Daphne Hampson's arguments.

Candidates should explain why Daly finds the institution of the Church oppressive, hypocritical and phallogocentric.

Answers will explain how she hopes that through a prophetic moment of 'transvaluation' all that it has represented can become transformed into a world where women are empowered spiritually but free from past dogmas. Candidates might refer to her use of Nietzsche and her reversal of Christian categories.

Candidates might explain how Hampson's theology is less atheistic than Daly's and extracts a Christian spirituality but without the patriarchy of God and the slave mentality of some aspects of Christian thought.

Candidates might explain Hampson's dislike of Christian dualism and its oppressive ontology. They might do this with reference to her treatment of the Trinity and her rejection of the idea that the liberation of women can be helped by revising any aspect of Christian history.

(b) 'Feminist Theology is not useful any more.' Discuss. [17]

The question can be tackled in a variety of ways.

Some might consider that as Christianity is essentially sexist then there is no constructive feminist theology which can develop today.

Others might argue that feminism as a whole is dead and so there is no need for theology to engage with it any more.

On the other hand, candidates might argue that there are still many well held patriarchal views in and outside Christianity which liberal/reconstructionist feminist theologians need to tackle. Furthermore, as feminist theology is contextually-based theology it still responds to the experience of women.

Answers might argue that feminist theology is useful just from an academic point of view as it makes people look at Christian texts and doctrines in a new way.

Part 2

4 (a) Explain Liberation Theology's teaching on alienation and exploitation. [33]

Candidates might begin by looking at Marxist definitions of alienation in terms of production and the poor who are unable to control their own destinies. They might develop this further in terms of the cycle of exploitation and possession by the rich.

Candidates will be able to see how these ideas have been incorporated into Christian liberation via the socio-economic mediation and developed through biblical texts such as the 8th BC prophets and Jesus' teaching on wealth and treatment of the marginalised. Very good answers might consider the problem of dependency.

Answers might go on to explain that without such analysis liberation in material and spiritual terms is not possible.

(b) 'Capitalism always leads to the exploitation of the poor.' Discuss. [17]

Candidates might look briefly at the situation in Europe (for example) and consider to what extent the poor are exploited.

Candidates might go further and reflect on the view of some liberation theologians (Gutierrez for example) that capitalist countries have exploited Latin America by unbalancing the structures of power to be always in their favour.

On the other hand, some might argue that capitalism gives people the ideal: autonomy, a sense of worth and purpose which comes from working in a free market.

5 (a) Explain what Liberation Theologians mean by first and second act praxis. [33]

Candidates should explain that first and second act or step praxis refer to the process by which the Church acts in solidarity with the poor in the material conditions of an exploited society.

First act praxis is motivated by a natural sense of justice to feed the poor, tackle injustice and protect the weak (for example).

Candidates will be able to explain that second act praxis is the reflective stage in which the social sciences and theology play their part primarily through the three mediations.

Candidates will be able to explain the mediations to a high level of accuracy and conclude that liberation theology begins with praxis and ends with praxis.

(b) 'Jesus was more interested in praxis than theology.' Discuss. [17]

Many candidates might agree with this statement simply because the Gospels present him working amongst the oppressed rather than delivering theological treatises. Good answers will probably give some examples to illustrate this.

Answers might argue that Jesus' own view of himself as Son of Man as a 'ransom for many' was ultimately expressed in his role as liberator through symbolic actions such as the Cleansing of the Temple, death and resurrection.

On the other hand, candidates might argue that Jesus frequently taught abstract ideas on the Kingdom of God, and through the Sermon on the Mount (for example) developed important ideas about Law, love, justice etc.

Answers might conclude that Jesus had a dialectical view: that praxis without theology is empty and theology without praxis is abstract and irrelevant.

6 (a) **Explain the relationship of orthodoxy and orthopraxis in Liberation Theology.** [33]

Candidates should begin by explaining the difference: orthodoxy means right teaching and orthopraxis means right action.

Many might refer back to the CELAM meeting of bishops at Puebla and Medellin where the distinctions were first made and elaborated. Some might explain that post Vatican 2 the notion of a 'pilgrim church' filled many with a sense that the Church was ready to change and embrace new social conditions with the appropriate socio-economic tools.

Candidates might therefore explain that this is why orthopraxis became the preferred term as it enabled the seeing-judging-acting method to become formally adopted by the Church via the mediations.

Answers might explain that it was never the intention of theologians to prefer orthopraxis over orthodoxy, but to see their relationship dialectically.

(b) **'The proper concern of theology is thought not action.' Discuss.** [17]

The question allows a wide range of discussion about what theology is. Some might argue that theology is about interpretation of texts, the study of Church history, the study of religion or the analysis of doctrine. They might conclude that this does not necessarily entail any political or moral action.

On the other hand, some might argue that *Christian* theology practised by a Christian must necessarily entail action. Answers might suggest that it is impossible to remain neutral. They might refer to the much quoted Marx adage that the aim of philosophy is not to interpret the world but to change it.

2766 Eastern Religions 1

Alternative A – Buddhism

Part 1

- 1 (a) **Explain why the concept of kamma is important to Buddhists.** [33]

Candidates should have a good understanding of the term kamma.

A good response might move beyond the 'bank account' view of kamma, considering whether it is all action which results in kamma or only intentional action.

Candidates might consider whether thought can lead to karmic results as well as action.

Candidates might explore the links between kamma and other relevant ideas, for example samsara, dependent origination and nibbana.

Good responses will consider reasons why kamma might be seen as important to Buddhists, for example the influence it has on social behaviour codes, its use as a path to nibbana or better rebirths, and the development of positive attitudes within individuals.

- (b) **'Kamma is the most important concept in Buddhist thought.' Discuss.** [17]

Candidates might argue that kamma is a key influence on Buddhist behaviour and attitudes, and thus very important.

Some candidates might refer to the process of dependent origination, and the key role that kamma plays in rebecoming as evidence in support of the statement.

Candidates might consider whether dukkha is the most important concept, as this provides the impetus for the search for nibbana. They might also consider whether the hope of nibbana is more crucial.

Good responses may consider a number of factors which may be considered important in Buddhism before reaching a conclusion; however a response which assesses the value of kamma on its own merits well may also achieve the highest levels.

- 2 (a) **Explain the relationship between kamma and rebecoming in Buddhist thought.** [33]

Candidates should be able to explain the terms kamma and rebecoming.

Good responses will go beyond the 'bank account' understanding of kamma considering whether it is intention or action which affects karmic results.

Candidates are likely to explore the effects of positive and negative kamma on future rebirths.

Good responses may refer to the cycle of dependent origination in order to explain the effect kamma has on rebecoming.

Candidates might refer to other relevant concepts such as anatta.

- (b) **'In Buddhist thought, rebecoming does not accurately describe what happens when someone dies.' Discuss.** [17]

Candidates might analyse the nature of death and rebecoming in Buddhist thought before reaching a conclusion.

Some candidates may explore the term rebecoming, trying to analyse its meaning and implication. They may conclude that no appropriate term can be found, since our language is based around the fundamental concept of a soul, which is lacking in Buddhism.

Candidates might argue that alternative terms, such as reincarnation and rebirth, are less acceptable, since they tend to imply the existence of a Self which attains a new body.

Some candidates might explore how the process of dependent origination implies 'rebecoming' in every moment and thus the rebecoming at death is similar so the name is appropriate.

- 3 (a) **Explain how the concept of dependent origination describes the process of rebecoming.** [33]

Candidates might outline the links of dependent origination, however a detailed list of each link is not required.

Simply listing the twelve links would be a low level response.

Candidates are likely to take key points in the cycle and explore their influence upon the rebecoming process. They might for example explore how tanha is important because it leads to the grasping at life, which means nibbana cannot be achieved.

Candidates might explore how the cycle operates on a momentary basis, over one lifetime and over three lifetimes. They could also explore whether rebecoming is a term which refers just to the process of rebirth, or to the continuing series of momentary dhammas.

- (b) **'Most Buddhists aim for a better future life, not nibbana.' Discuss.** [17]

Candidates might evaluate whether this differs for different groups of Buddhists, for example the monastic and lay communities.

Candidates might argue that most Buddhists are not far enough advanced along the path to seek nibbana, and that for most a better rebirth is a more realistic aim. Good reference could be made to those Buddhist communities which keep tally charts of their kamma in order to ensure enough good kamma is gathered for a better rebirth.

Good responses might consider whether the two aims are mutually exclusive, or whether nibbana can be sought on an ultimate level whilst a better rebirth is sought as an interim aim.

Part 2

- 4 (a) **Explain how a Buddhist might show they have turned to the Sangha for refuge.** [33]

Candidates might want to explore the nature of the fourfold sangha.

Some candidates may see this as referring to those who have chosen to become bhikkhus joining the monastic sangha, but better responses will be able to discuss this in relation to the laity as well.

Candidates might make reference to the regard which is given to members of the monastic sangha, the tradition of attending teaching sessions led by members of the monastic sangha, and the turning of the laity to the sangha for important ceremonies.

Good responses are also likely to consider how Buddhists might turn to the lay sangha, for example in attending community meditation sessions, listening to advice from more experienced member of the laity, or turning to them for social and emotional support.

- (b) **'By taking refuge, a Buddhist is running away from their responsibility to find their own answer to the problem of suffering.'** Discuss. [17]

Candidates might consider what the term refuge means in the Buddhist context. A discussion of whether seeking help is different to the seeking of sanctuary often implied by the term could be profitable.

Candidates might use the analogy of the raft in their analysis. If they treat the refuges as tools, which can be discarded when no longer helpful, then perhaps seeking refuge is not as harmful as might otherwise be assumed.

Candidates could analyse whether the Buddha's advice that one must seek the path for oneself means that Buddhists must not seek any help at all, or whether it is acceptable to use advice from others as long as one is prepared to test this advice and use it with caution.

- 5 (a) **Explain the relationship between the Buddha and the Sangha.** [33]

Candidates ought to be able to explain the importance of both the Buddha and the sangha in the context of the three refuges.

Candidates might consider the nature of both the fourfold sangha and the monastic sangha.

Candidates might explore whether the fourfold sangha would exist at all if the Buddha had not existed. They might also consider the way in which the sangha puts the Buddha's teachings into practice.

Candidates might explore the historical origins of the monastic sangha, and the role of the monastic sangha in preserving and following the Buddha's teachings, and passing those teachings onto to the laity in a suitable manner.

- (b) **'The only purpose of the Sangha is to pass on the teachings of the Buddha.'** Discuss. [17]

Some candidates might want to explore whether this statement applies to the monastic sangha or the fourfold sangha.

Candidates might argue that the main purpose of the sangha is to pass on the Buddha's teachings to future generations, or in the case of the monastic sangha to the laity.

Candidates are unlikely to support use of the term only, and might provide examples of other responsibilities of the sangha, for example following the teachings themselves or seeking nibbana.

Candidates might also consider the social and emotional benefits of the sangha.

- 6 (a) **Explain how believing in the Three Marks of Existence might affect the life of a Buddhist.** [33]

Candidates are likely to explore the nature of each mark before exploring how they might affect a Buddhist's life. Good responses are likely to have a detailed understanding of the marks; for example they might show awareness of the three aspects of dukkha.

Candidates might explore how, for example, believing the dukkha is pervasive might encourage people to follow the Buddhist path, or to meditate in order to help them accept the world as it is rather than grasp at things.

They might consider how an acceptance of anicca might encourage us to accept change, and perhaps to become less attached to impermanent things.

Candidates might consider whether an acceptance of anatta would make a Buddhist less selfish, and more likely to be compassionate to others.

- (b) **'Anatta is the most important of the Three Marks of Existence.'** Discuss. [17]

Candidates might analyse the effects of accepting anatta before drawing their conclusions. They might consider whether anatta forces Buddhists to accept that all are equally important and thus to be less selfish in their lives, or to grasp at others less and thus to avoid tanha.

Candidates might also consider whether anatta is simply an adjunct of anicca, thus implying that anicca is more important.

Many candidates are likely to argue that dukkha is the most important of the three marks, because it is the impetus for following the Buddhist path and thus acceptance of the other two marks.

Some candidates are likely to argue that all three marks are equally important, dukkha as the impetus for following the path, and anicca and anatta for leading towards nibbana.

Alternative B – Hinduism**Part 1**

- 7 (a) Explain why the concept of karma is important to Hindus. [33]**

Candidates should have a good understanding of the term karma.

A good response might move beyond the 'bank account' view of karma, considering whether it is all action which results in karma or only intentional action.

Candidates might consider whether thought can lead to karmic results as well as action.

Candidates might explore the links between karma and other relevant ideas, for example samsara, dharma and reincarnation.

Good responses will consider reasons why karma might be seen as important to Hindus, for example the influence it has on social behaviour codes, its use as a path to moksha, and the development of positive attitudes within individuals.

- (b) 'Karma is the most important concept in Hindu thought.' Discuss. [17]**

Candidates might argue that karma is a key influence on Hindu behaviour and attitudes, and thus very important.

Some candidates might refer to the teachings in the Bhagavad Gita which advocate the following of dharma with no regard for karmic results as evidence that dharma is of more importance than karma.

Good responses may consider a number of factors which may be considered important in Hinduism before reaching a conclusion. However, a response which assesses the value of karma on its own merits well may also achieve the highest levels.

Some candidates will be aware that karma may be more important for some Hindu traditions than for others, so may question whether any concept could be given universal importance within Hinduism.

- 8 (a) Explain the concept of maya in Hinduism. [33]**

Candidates are likely to consider this in relation to the teachings of Ramanuja and Sankara, though any valid approach should be credited.

Candidates might consider the nature of maya as illusion, the reality which it is concealing, and how this reality might be revealed. They might for example consider Sankara's understanding that the perceived distinction between atman and Brahman is illusory, that jnana is the path to pierce the illusion and reveal the connection, thus achieving moksha.

Good responses may consider the difference between illusion and delusion.

(b) 'If everything is an illusion there is no point doing anything.' Discuss. [17]

Candidates might argue that if all is illusion then any actions and consequences will also be illusory and thus pointless.

Candidates might analyse the various paths to moksha and present them as evidence that Hindus do continue to act despite belief in maya.

Candidates might give examples of action designed to pierce the veil of illusion, such as Sankara's use of the path of jnana.

Good responses may consider whether our understanding of the conventional and ultimate levels of truth might impact on our response to the concept of maya.

9 (a) Explain the different ways in which moksha can be understood in Hinduism. [30]

Candidates may answer from any relevant tradition, though many are likely to approach this question from the perspective of Advaita Vedanta and Vishishvedanta.

Candidates might discuss the relationship between atman and Brahman, and what occurs when moksha is attained.

They could discuss whether atman and Brahman are identical, moksha being the realisation of this as suggested by Advaita Vedanta, or whether there is some distinction between them, moksha being the rejoining of atman to Brahman as suggested by Vishishvedanta.

Some candidates might refer to the more devotional traditions and their view that moksha is the joining of the worshipper with the deity.

Candidates might also explore the paths to moksha, but not at the expense of the question.

(b) 'Most Hindus aim for a better future life, not moksha.' Discuss. [17]

Candidates might argue that for many Hindus, especially those at the lower stages of the caste system, a better rebirth is a more realistic aim than moksha.

Candidates might also consider that householders might not have the time to devote themselves fully to attaining moksha in the way that renunciates do.

Candidates might consider whether the two aims are mutually exclusive, or whether moksha might be an ultimate aim, with a better rebirth seen as an interim aim.

Good responses are likely to consider whether such a universal statement is appropriate given the wide variety of traditions within Hinduism.

Part 2

10 (a) Explain the similarities and differences between Rama and Krishna. [33]

Candidates are likely to focus on the nature of both Rama and Krishna as avatars of Vishnu.

Reference to their defeating of demons, and roles as preservers of life, as well as the triumph of good over evil seen in their stories could be useful.

Candidates could also explore differences for example Krishna's risqué relationship with the gopi girls and Rama's exemplary relationship with Sita.

Good responses might consider whether such differences are merely at a surface level, with both relationships reflecting the devotion between the deity and the worshipper.

Stories connected with the deities might be used to illustrate the points above, but merely retelling stories would be a low level response.

(b) 'Krishna is just a naughty boy.' Discuss. [17]

Candidates might refer to the stories of Krishna's mischievousness in childhood. These could be contrasted with stories of Krishna's triumph over demons.

Candidates are unlikely to agree that the term 'just' is appropriate.

Candidates might discuss whether Krishna's mischievousness is simply a sign of a naughty personality, or whether it serves a deeper purpose. They might point to the need for Brahman to be represented in such a way that those who feel unable to worship a 'perfect' deity can relate to the ultimate.

11 (a) Explain why Hindus might worship Siva. [33]

Candidates might refer to Vishnu's role in the Trimurti. They might point to his destruction of demons as a reason for worship.

Candidates might cite family history or a personal relationship with Siva.

Good responses might consider the role of the deity in providing a link to Brahman, perhaps referring to darshan.

Candidates might refer to the Saivite belief that Siva is God, as well as Saivite practices, though this is not expected.

(b) 'There is no point to worshipping Siva.' Discuss. [17]

Candidates are likely to refer to the number of Hindus who do worship Siva as evidence against this statement.

They might also refer to the perceived benefits of worshipping Siva, such as protection from evil.

Good responses are likely to consider whether this might vary according to the Hindu tradition. For example, followers of Advaita Vedanta are unlikely to see value in any worship, whereas Saivite followers of the bhakti path will see great benefit.

12 (a) Explain how Krishna is portrayed in the Bhagavad Gita. [33]

Candidates are likely to recount Krishna's conversations with Arjuna, and his theophany. In so far as these are related to the question, they should be credited. Merely retelling the stories will be a low level response.

Candidates might consider whether the portrayal of Krishna as a personal adviser to Arjuna makes him appear to be approachable, and encourages worshippers to develop a personal relationship with him.

Good responses might explore whether Krishna's theophany elevates his status from that of a deity to a God. They might consider whether this implies that Krishna should be worshipped exclusively.

Some candidates might consider whether his personal relationship with Krishna, and the transcendent nature of the theophany, might cause a dichotomy in the way Krishna is perceived.

(b) 'God is very approachable in the Bhagavad Gita.' Discuss. [17]

Candidates might argue that in presenting Krishna as an adviser a personal approach to God is encouraged, which might make God seem more approachable. They might consider whether a regular relationship with one deity allows a worshipper to feel familiar and comfortable with that deity.

Candidates might consider the theophany of Krishna and explore whether this makes him seem more or less approachable.

Some candidates might consider the views of God in other traditions they have studied for comparison, before reaching a conclusion.

2767 Islam 1

Part 1

- 1 (a) **Explain why salah is an essential part of Muslim life.** [33]

Candidates might begin with an introduction about salah outlining the part it plays in Muslim individual and community life as one of the Five Pillars and good candidates might take the opportunity to explain the specified times within which Fajr, Zuhr, Asr, Maghrib and Isha are performed.

Good responses might include the Qur'anic commands concerning salah rather than simply reciting the preparations and procedures and might refer to Salat-ul-Jumu'ah.

The best responses are likely to explain in theological terms why salah is not only compulsory but essential as a positive act of (Ibadah in a life of submission and worship.

Surah 4:101–104 about prayer is part of the set texts in the specification.
Surah 4:80 refers to obeying the Messenger and candidates might quote assorted ahadith about the practice and example of Muhammad Δ.

- (b) **'There are more important things in life than prayer.' Discuss with reference to Islam.** [17]

Candidates are free to come to any reasoned conclusion and might approach this stimulus in a variety of different but equally acceptable ways.

For example, some might discuss the relative importance of salah in the context of the Five Pillars whilst others might discuss Surah 4 where the Qur'an permits shortening of prayer in dangerous situations.

Good discussions might be those which, in trying to present a balanced argument, develop points made earlier about the important things in a Muslim life according to Islam.

- 2 (a) Explain why the text of the Qur'an is regarded as infallible by Muslims.

[33]

Most candidates are likely to start with some details of how Muhammad Δ received the revelations from 610 CE till 632 CE. They might explain the importance of the message the Qur'an contains about Allah, the last judgement and the straight path to paradise.

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

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

Good candidates might explain that the heavenly original is 'the mother of the book' and the inimitability of the Arabic text is considered to be proof of its divine authorship; the miracle which confirms the role of Muhammad Δ and the veracity of Islam.

- (b) 'The Qur'an can be properly understood in modern translations.' Discuss.

[17]

Some candidates might develop the points about infallibility made in the first part of the question to argue against the stimulus.

Any valid interpretation of the stimulus quotation is acceptable. Some candidates might concentrate on defining the word 'properly'.

Discussions might be about the various limitations of the vernacular or of contemporary language with some appreciation of the potential for spreading the message of Islam.

Good responses might distinguish between use in worship and use by Muslims and non-Muslims for study and for examinations. Good candidates might distinguish between 'translations' and 'interpretations'.

Some candidates might explain that Western scholars have questioned the traditional account of the process by which the Kufic Arabic script became the unalterable Qur'an but this is not essential for good marks and all candidates are expected to have a sensitive grasp of the significance of the authority and unique status of the Qur'an for Muslims.

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

Candidates might begin with an introduction defining a mosque as a masjid – a place of prostration – and some might add an historical dimension concerning Muhammad Δ and his camel in Madinah in 622 C.E.

Candidates are free to make reference to particular case studies of mosques they know or have visited. They might contrast mosques in Muslim and non-Muslim countries and in different climates etc.

Good responses are likely to be those which go beyond describing interior and/or exterior features to explaining usage in worship and any religious importance, symbolism or meaning including the significance of the Qiblah.

Candidates might include providing rooms for teaching and conducting rites of passage etc. as meeting the needs of the local Muslim community is theologically significant in that Islam is a total way of life for the Ummah.

(b) 'The fact that there are no statues or pictures is the most significant feature of a mosque.' Discuss. [17]

Candidates are likely to consider why Muslims do not have statues and pictures of Allah nor of Muhammad Δ nor of any other living creature before debating the relative importance.

They might explain that Allah is beyond imagining; Allah is too great to be portrayed by humans; Allah is the creator so no living creature can be portrayed etc.

Good candidates might explain that only Allah is to be worshipped and to make an image or picture or any representation would be shirk.

The best responses might be those which refer back to the purpose of a mosque as explained in the first part of the question. Good candidates might explain the antipathy of Islam towards idolatry and make reference to Ibrahim's beliefs or to the Mosaic commandments as well as to Muhammad Δ riding into Makkah in 629 C.E. and destroying the idols of wood and stone.

Part 2

- 4 (a) **Explain how the rules for the payment and distribution of zakah reflect Muslim beliefs.** [33]

Most candidates might start with an introductory description of zakah as one of the Five Pillars and most are likely to be able to explain that payment of zakah is compulsory, usually two and a half per cent of surplus income paid annually.

Responses might contain further explanatory detail e.g. how agricultural produce and livestock are calculated and how two and a half per cent on cash includes savings, investments, loans etc. Some candidates might include reference to Zakat-ul-Fitr but this is not essential for full marks.

Good candidates are likely to home in on addressing how the rules reflect Muslim beliefs about wealth, stewardship, equality, sharing and the practical application of faith. Candidates might explain that zakah is one of the basic economic principles in a Muslim state for social welfare and fair distribution of wealth whilst economy based on interest is forbidden. They might clarify that, though zakah is not an act of charity but a compulsory payment, it is often linked with prayer since both are acts of obedience and worship.

The Qur'an (eg 2:177; 9: 60) itemises distribution to: your kin, orphans, the poor and needy, the wayfarer, those who ask and for the ransom of slaves etc. Good responses might explain what is meant by the categories, how zakah is collected and distributed in Muslim and non-Muslim countries and the connection with Muslim beliefs about ummah and about fair economic systems.

- (b) **'Zakah is meaningless without the right religious intention.' Discuss.** [17]

Candidates might develop points made in the explanation given in the first part of the question.

Many candidates might use the fact that zakah is said to purify the remainder of the owner's wealth. Some might argue that the giver is only purified as long as the intention is genuine. Resentful charity and hypocrisy might be discussed.

Others might use the fact that, as well as purifying the owner from greed and avarice, zakah purifies the recipients in that it frees them from jealousy and resentment. This might therefore have spiritual meaning for the recipients besides the obvious practical material value.

The best discussions are likely to be based on arguments which demonstrate knowledge and understanding of Muslim attitudes. For example, the Qur'an says the motive for charity should be love for Allah and in Islam there is no dichotomy between the spiritual and the material world.

5 (a) Explain how sawm might strengthen Ummah. [33]

Responses are likely to begin with a description of sawm as one of the Five Pillars and demonstrate understanding that it entails fasting during the hours of daylight in the month of Ramadan.

Candidates are likely to use the opportunity to provide further practical details of the fast and might explain that the Qur'an was first revealed to Muhammad ﷺ in Ramadan and that it is the month when Allah looks with special favour on humanity.

Good explanations are likely to be those which concentrate on addressing the potential for strengthening Ummah within the family, the community and worldwide. Some candidates might include reference to Zakat-ul-Fitr but this is not essential for full marks.

Excellent responses might show some understanding of how reinforcing the sense of spiritual unity and cohesive communal solidarity might strengthen the awareness of the actual concept of Ummah in Islam.

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

Discussions are likely to develop from points made in the first part of the question and candidates are free to champion either stance or to attempt to attain some compromise as the conclusion.

Good candidates might use the opportunity to include material about discipline and self-denial and following the example of Muhammad ﷺ which might be more appropriate to this discussion than to the explanation required for question [a].

The best arguments will reflect accurate knowledge and sensitive understanding of the relationship of the individual and the community in Islam.

6 (a) Explain what Surah 4 teaches about dealing with orphans. [33]

Candidates might begin by stating that Surah 4 is called al-Nisa (the women) and explaining the structure. The first part of Surah 4 deals with women, orphans, inheritance, marriage and family rights whilst the second part deals with the larger family of the Muslim community and internal disputes which arose at the start of Islam.

Candidates are likely to comment that Muhammad ﷺ cared about orphans because of his situation as a child. Good candidates might go on to explain that scholars suggest that Surah 4 was revealed in Madinah and reflects the issues that arose in the fledgling community. The first part of Surah 4 might have been revealed in the third year after the battle of Uhud when there were many widows and orphans.

Some candidates might draw on their foundation studies to compare Islamic reforms with the situation in pre-Islamic Arabia.

The best responses are likely to be the ones which show familiarity with the actual texts concerning orphans and are able to explain the advice in 4:2–3 and in 127. Candidates might make reference to 4:10 and the fate of those who cheat orphans.

(b) 'Surah 4 is mainly concerned with protecting the weak.' Discuss. [17]

Candidates might give a general outline of Muslim duties and obligations to parents, relatives, neighbours, orphans and the needy etc. in order to support the statement.

The better responses are likely to cite teaching from Surah 4 and the reforms which were designed to protect the rights of the weak and the vulnerable at the start of Islam.

At some stage in the discussion, good candidates might point out the importance in Islam of each individual. Islam also emphasises that each individual is responsible for his or her actions.

The best discussions are likely to be those which make reference to other themes in Surah 4 before trying to reach a balanced conclusion.

2768 Judaism 1

Part 1

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

Candidates are likely to spend some time detailing the Ten Commandments but this should not be the major part of their answer.

Some will probably suggest that the Ten Commandments are central to Jewish faith and life. Some may comment that within the Ten Commandments are all the other mitzvot.

Some may explain that the first commandment lies effectively at the centre of Jewish faith.

Some candidates may suggest that, although the Law in Exodus 20 is central to Judaism, the 613 mitzvot should be regarded as equally important.

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

Candidates are free to respond to this question in any way that they wish.

Some may argue that Judaism could survive without the Law as the Jews are a people as well as followers of a religion.

Many will probably argue that it could not survive without the Law as this represents the core and foundation of Judaism itself.

- 2 (a) **Explain the purpose of the mitzvot for Jews.** [33]

Candidates are not expected to deal with any specific mitzvot but are likely to refer to the 613 in general as being the essence of how Jews live.

Many will probably comment that the purpose of the mitzvot is to know what G-d wants and to be able to live by them so living according to G-d's will.

Some may of course say that their purpose has changed over the centuries.

- (b) **To what extent is it necessary for Jews to keep all mitzvot today?** [17]

Many answers will probably comment that it is just as necessary to keep all the mitzvot today as it has ever been and that the Law was given for all time.

Other responses may consider if all the mitzvot are really of equal worth and status or whether some are more important than others.

Candidates may suggest that, since the loss of the Temple, it is not possible to keep all of the mitzvot and that therefore it is not necessary to be too concerned about them.

- 3 (a) **Explain how the principles of kashrut are applied in Jewish life.** [33]

Some candidates may take this as an opportunity to write exclusively about food laws but the question is broader.

Some responses are likely to include kashrut as applied to food, clothes, money and objects.

Some may be able to explain that kashrut affects every aspect of Jewish life in some way.

(b) 'Kashrut divides not unites Jews.' Discuss.**[17]**

This question may be approached in different ways dependent upon whether the candidate considers the dividing or uniting being within Judaism or also with non-Jews.

Some may consider that kashrut, perhaps like tradition, is actually a uniting force within Judaism as it brings Jews together in observance and also keeps them from mingling with the non-Jewish world.

Another view might be that kashrut divides Jews because different Jewish groups and individuals have adopted different levels of observance which may not be acceptable to others.

Part 2

- 4 (a) **Explain the significance of the various forms of Jewish worship in the home.** [33]

Candidates might adopt the position that all Jewish life is a form of worship and that therefore everything which happens in the home is worship.

Others are likely to focus on particular aspects of worship in the home. These might include some or all of the following: clothing, food, mezuzot, hand-washing, prayer, study, teaching children, set worship such as the Shabbat meal, havdalah, leaving part of the wall unplastered etc.

- (b) **'Worship in the synagogue should be more important for Jews than worship in the home.' Discuss.** [17]

Some candidates may pick on the statement and argue that it is not a matter of relative importance but rather that the nature of the worship is different.

The synagogue is important because of the presence of the sefer torah and also because it is a centre for communal worship.

On the other hand, they may argue that the home is the centre of Jewish family life and therefore is more important for the whole family.

- 5 (a) **Explain the religious purpose of Shabbat.** [33]

Everything related to the Sabbath is religious and therefore its entire purpose is religious.

Candidates may comment that the Sabbath is inaugurated at creation and its observance is commanded in the Ten Commandments.

Some may comment that it is G-d's gift to the humanity so that a day of rest is guaranteed. Other responses may be that the Sabbath ensures that a day a week is spent worshipping G-d.

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

The importance of Shabbat observance is urged constantly in Judaism and candidates may comment on this together with the idea that if all Jews kept the Sabbath regularly the Messiah would come.

However, many are likely to suggest that while the Sabbath is an important aspect of Judaism there are other aspects of the faith which are of equal importance such as observing the rest of the mitzvot and leading a good Jewish life.

In response to this argument, of course, candidates might suggest that leading a good Jewish life of necessity requires observing the Sabbath, so if not the most important aspect of Judaism it is certainly one of the most important.

- 6 (a) **Explain the religious significance of the Pilgrim Festivals for Jews.** [33]

The question focuses on the religious significance rather than any other considerations.

Some candidates may write generally on the three Pilgrim or Foot Festivals, Pesach, Shavuot and Sukkot. They may comment on their origins in harvest festivals and the fact that their observance is commanded in the Torah.

Some may choose to write specifically about the festivals and their associated teachings such as the Exodus.

(b) 'Shavuot should be the most important of the Pilgrim Festivals.' Discuss. [17]

It is perhaps unlikely that candidates will agree with this statement as Pesach is often seen as the most important, perhaps because of the complexities of its observance and the significance of recalling the Exodus.

Some may also focus on sukkot.

Shavuot may be seen of importance because of the giving of the law, although less detail of it is given in the Torah than other festivals.

It is more likely that answers will suggest that because they are all commanded in the Torah they are therefore of equal importance.

2769 Philosophy of Religion 2 (AS)

Part 1

- 1 (a) **Explain how an experience of the 'numinous' may lead to an understanding of the nature of God.** [33]

Some candidates may begin by explaining how the term 'numinous' has been used in the philosophical discussion of revelation, particularly in the writings of Rudolph Otto.

They may then continue to describe how he used the term to mean 'wholly other', and how this was developed in his philosophy as a way of understanding belief in the supernatural and the holy.

Candidates may show how Otto and others saw the numinous as being common to all forms of religious experience.

Some may explore Jung's view of numinosity which builds on Otto's. Jung sees numinosity as an alteration of consciousness involving an experience of spiritual power.

- (b) **'Only numinous experiences should be accepted as veridical.' Discuss.** [17]

Candidates may begin by asking if experience of the numinous can be considered to be real before they discuss whether or not it can be accepted as true.

Alternatively they may begin by considering whether or not numinous experiences, when compared with other religious experiences, may be more or less veridical.

If they are considering alternatives, just as true or more true, they must justify their views and not just list alternatives.

- 2 (a) **Explain how God can be revealed to humanity through myth.** [33]

Candidates may begin by explaining what they understand by the term myth.

It is important that candidates do not confuse myths with fables, folktales or legends, even though the ideas can overlap.

Candidates may focus on the way that, while not being literally true, myths contain a truth often accepted within a religion. For example they may use the Judaeo-Christian creation myth, which while unscientific, demonstrates the belief that God created the universe.

Candidates can use any myths they have studied provided the focus of the question is on how God can be revealed.

- (b) **'Myth reveals more about God than analogy does.'** Discuss. [17]

Candidates may build on their answer to part (a) and then compare the success of using myth as compared to analogy to describe God.

Alternatively they may briefly describe analogy so as to make the comparison. It is important that candidates consider these two methods and do not just list them and state a preference.

- 3 (a) **Explain how different theories of analogy express the nature of God.** [33]

Candidates are likely to begin with an account of theories of analogy as expressed by Thomas Aquinas, though they may if they choose explore other versions of these theories.

Some may choose to explain Ramsey's position on analogy, explaining that he used model as an example of a word with a straightforward meaning, which however, could not be used of God without qualification.

Some may use their knowledge of Aquinas' understanding of religious language as a way into explaining Ramsey. For example God as 'creator' cannot be used univocally but needs a qualifier.

- (b) **'Despite the attempts of philosophers, religious language is still meaningless.'** Discuss. [17]

Candidates may build the knowledge they have demonstrated in part (a) to begin their answer to this question.

Alternatively they may assess other philosophical attempts, which they have studied, to prove religious language is meaningful.

It is important that they assess these attempts and not just list them if they are to demonstrate their evaluative skills.

Part 2

- 4 (a) **Explain what is meant by the concept of resurrection.** [33]

Many candidates may begin by explaining the Christian belief in resurrection which is founded in belief of the teaching of the New Testament and built on the resurrection of Jesus. Some may make use of Paul's first letter to the Church in Corinth.

Others may begin by explaining Aquinas' teaching on bodily resurrection as it is expressed in the Nicene Creed.

Others may explore the teachings of other philosophers to give a full account of teaching on this topic.

- (b) **'The concept of resurrection is incoherent.' Discuss.** [17]

Some candidates may begin this part of the answer by discussing the meaning of 'coherent' in this context.

They may, for example, discuss the extent to which, as a concept, 'resurrection' is internally coherent.

Alternatively they may, using the coherence theory of truth, discuss the extent to which resurrection fits within philosophies which would hold it to be true.

- 5 (a) **Explain why some philosophers argue that belief in an afterlife solves the problem of evil.** [33]

Candidates may begin by discussing what philosophers understand by the 'problem of evil'. Some may give examples of both moral and natural evil.

Some may begin by discussing whether or not life after death is a viable philosophical concept. If they do this, they must focus their answer towards those philosophers who do believe in a life after death.

At this stage candidates do not have to assess whether or not philosophers have been successful in their attempts; they should demonstrate an understanding of these arguments.

- (b) **'The promise of an afterlife is an inadequate response to the problem of evil.' Discuss.** [17]

Some candidates, depending on their explanations in part (a), may begin by asking whether or not the sheer scale of evil around the world is a significant problem for this alleged solution.

Those who have made a distinction between natural and moral evil may be given credit for an answer which balances their conclusion between these two positions.

Some may argue that belief in an afterlife of, for example, eternal glory makes any problems in this life insignificant by comparison.

- 6 (a) **Give an account of how God reveals himself to the world through miracles.** [33]

Candidates may begin by describing miracles as events that would seem to defy the laws of nature, which are caused by a direct act of God.

While it is not required it is likely that some candidates may use the views of philosophers such as Hume as a counterbalance to these beliefs. They should, however, make it clear that those philosophers are not saying that miracles do not happen but that there is never enough evidence to prove that a law of nature has been broken.

Some may discuss particular miracles such as those which take place in Lourdes; however they should be using these to explain how God can be seen to be revealing himself through miracles.

- (b) **'All criticisms of miracles have proved to be invalid.' Discuss.** [17]

A general approach to the critique of miracles is required here, whether or not the candidate is agreeing with the statement.

Some may, for example, put together arguments which hold a view opposite to the statement in the question, in support of the view that miracles are the most unlikely of events.

Some candidates may, for example, use the work of Wiles in their discussion exploring the consequences for belief in the classical Christian view of God of the existence of miracles.

Others may assess any of a range of critiques and demonstrate why they think they have failed.

2770 Religious Ethics 2

Part One

- 1 (a) **Explain the view that our actions are determined by God.** [33]

Candidates should explain how a determinist view of morality allows no ethical freedom and so we cannot be held morally responsible for our actions.

They may discuss a Christian view of predestination, which suggests that people are not free to secure salvation. They may base these views on the teachings of Paul and Augustine.

They may also consider the idea of election from Calvin which suggests that humans are not free to secure salvation.

Good candidates could explain how this affects ethical behaviour and the decisions we make.

- (b) **To what extent can the belief that our actions are determined be justified?** [17]

Candidates may argue from a deterministic point of view, or they may consider that some of our moral actions are determined but that we have some free will and so some measure of moral freedom.

Other candidates may argue from a completely libertarian view point and disagree with the statement.

Good candidates may argue that moral actions are the result of the values and character of the person and not the result of cause and effect.

- 2 (a) **Explain how Utilitarianism might be applied to issues surrounding sex and relationships.** [33]

Candidates might describe the different forms of Utilitarianism, including act, rule and preference and how they might apply to sex and relationships.

Better candidates would explain how 'well-being' is the goal of the Utilitarian and how pleasure can be gained without harm.

- (b) **'Utilitarianism is the best approach to sex and relationships.' Discuss.** [17]

Candidates may agree with the statement as more pleasure is gained than pain.

They may also consider consequences and the protection of minorities.

3 (a) Explain Aquinas' view on conscience. [33]

Candidates may explain Aquinas' view as reason seeking understanding and conscience as natural ability of people to understand the difference between right and wrong.

They may explain the difference between synderesis (the repeated use of what he termed 'right' reason by which a person acquires knowledge of basic moral principles and understands that it is important to do good and avoid evil), and conscientia (the actual ethical judgment or decision a person makes which leads to a particular course of action based upon these principles).

Good responses may explain that conscience for Aquinas is both being able to distinguish right from wrong and to make the right decisions.

Good responses might include the idea that people naturally tend towards good and away from evil, but also may explain the importance of right moral principles and educating one's conscience.

(b) 'Conscience is innate'. Discuss. [17]

Candidates may argue either way using the theories of Aquinas, Butler, Newman etc as opposed to Freud, Piaget etc.

Good responses might consider whether, if conscience were innate, we might be expected to have similar consciences or to make similar decisions.

The answers might include examining why people have different views on ethical decisions and come to different conclusions.

Part Two

- 4 (a) **Explain how the ethics of the religion you have studied might be applied to the issue of justice in a time of war.** [33]

Responses could focus on how wars should be fought.

Candidates might look at issues of protection of innocent life during the war, proportionality and comparative justice.

Good responses might look at these issues in association with the Just War theory, and conventions on limitations of certain kinds of warfare so that the destruction is controlled. Candidates who only explain the Just War theory and do not draw out specific reference to the idea of 'justice in a time of war' are unlikely to access the higher marks.

The ethics of any religion may be used.

- (b) **'War justifies behaviour that would be unacceptable in peace time'. Discuss.** [17]

Candidates may argue in favour of self-defence or may argue against the statement and in favour of a pacifist position.

They may consider whether after the war it is just to prosecute war criminals.

Better candidates may also argue from a realist position that the usual moral codes that restrict killing do not apply to the state in times of war.

- 5 (a) **Explain the strengths of moral relativism when applied to Euthanasia.** [33]

Candidates may explain moral relativism as the opposite of absolutism, and, therefore, flexible and adaptable to different situations and different people who may request euthanasia.

They may discuss the strengths of different ethical theories that can be considered relative, and apply these to euthanasia. For example, Utilitarianism would allow the result that brings the most happiness/pleasure and this could include ending a life of suffering and pain, and Situation Ethics would consider the most loving thing to do in the situation. They could explain that relative theories allow for individual responses to euthanasia.

Good responses could consider issues such as personal autonomy and quality of life.

- (b) **'Moral relativism is the best approach to Euthanasia.' Discuss.** [17]

Candidates may argue that moral relativism shows compassion for each individual situation, give people autonomy and maintains quality of life.

However, they may oppose this by arguing for the Sanctity of Life and against killing. They may argue that the consequences of legalising euthanasia are uncertain and use a 'slippery slope' argument.

- 6 (a) **Explain how Kantian ethics might be applied to issues of war.** [33]

Candidates could explain Kant's theory of ethics, (universalisation and using people as a means to an end) and apply it to war.

Good candidates would consider Kant's emphasis on the duty of the state to protect its civilians and the right of the state to go to war to obtain justice.

They may consider whether pacifism could be advocated based on a 'kingdom of ends'.

- (b) **'Kantian ethics are weak'. Discuss.** [17]

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

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

A2 Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

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

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*
The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer.

Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

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. Teachers are given advice on these in the Notes for Guidance.

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

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

Band	Mark /58	AO1	Mark /32	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-13	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-7	states a point of view (pov) <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	32-39	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	18-21	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	40-47	a good attempt to address the question (g att) <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	22-25	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>

6	48-53	<p>a very good attempt to address the question (vg att)</p> <ul style="list-style-type: none"> • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	26-29	<p>a very good attempt at using different evidence to sustain an argument (vg att)</p> <ul style="list-style-type: none"> • successful and clear analysis • considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	54-58	<p>an excellent response to the question showing understanding and engagement with the material (exc rep)</p> <ul style="list-style-type: none"> • very high level of ability to select and deploy relevant information • accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	30-32	<p>an excellent response which uses a range of evidence to sustain an argument (exc rep)</p> <ul style="list-style-type: none"> • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

2781 Philosophy of Religion 2 (Extended Essay)

1 'A belief in life after death solves the problem of evil.' Discuss.

AO1

Candidates may begin by outlining views on life after death or the problem of evil.

If they begin with the problem of evil, they may focus on natural or moral evil, or take a more general approach to the problem as a whole.

Life after death may be described in any of the ways studied by candidates: e.g. resurrection, rebirth, disembodied or embodied existence.

Candidates should be able to explain the links between the two issues in this question.

AO2

Candidates may argue this question from a number of angles, for example this life is what it is so there is no problem of evil and no life after death, the atheist view of philosophers such as Dawkins.

Or they may compare the variety of views on life after death and assess the extent to which they solve problems raised by the existence of evil.

They could, for example, take a fairly straightforward view of Irenaeus and argue that this life is a chance to grow into being fully human in the next life and that evil is necessary for this to happen.

Alternatively they may discuss the views about re-incarnation and how believers in such view the problem of evil.

2 Evaluate the strengths and weaknesses of the verification and falsification principles.

AO1

Candidates may begin by giving an account of the verification principle and describing its origins in the Vienna Circle. Some may talk about Popper; others may describe the influence of Wittgenstein, although they should be aware that he was not one of the Circle.

It is important that candidates do not just describe the falsification principle as an extension of the verification principle. They should be able to describe the work of Flew as different from just looking at meaning and explore the question of what would count as falsification for a believer.

Some may use work of Swinburne, Hare or Braithwaite; others may use the parable of the gardener by Wisdom.

Some may refer to Hick's eschatological verification pointing out that religious propositions may be verifiable but not falsifiable in principle.

All relevant approaches should be given credit.

AO2

It is important that candidates address all four areas of this question, so that they at least attempt to find both strengths and weaknesses for both the verification and falsification principle. Weaker candidates may focus in on meaning and thereby forfeit any chance of achieving the higher grades.

Candidates may address this evaluation from a variety of angles; examiners should keep in mind that a list of scholars' views is not of itself an answer to the question.

3 'Miracles lead to belief in a God who cares for some and not others.' Discuss.**AO1**

Candidates should be aware that this is not a question about whether or not miracles exist; so they should be looking to explore beliefs about different kinds of miracles.

They may, for example, look at beliefs about and the effects of miracles in the New Testament. Alternatively they may describe the teachings of philosophers such as Swinburne and Hick.

Many are likely to explore the work of Maurice Wiles and the implications for worship of a God who works miracles for the few while ignoring the many.

Responses from philosophers such as Keith Ward may also be given credit.

AO2

Candidates may begin their evaluation of this statement by exploring what might happen if the world was continually being changed in larger and smaller ways by a God who intervened all the time.

They may also explore how this view of a divinity coheres with other philosophical beliefs about God.

The extent to which they agree or disagree with the sentiment in the question is likely to depend to a large extent on their critique of Maurice Wiles.

2782 Religious Ethics 2 (Extended Essay)

1 'The ethics of genetic engineering are more than a matter of individual conscience.' Discuss.

AO1

Candidates could consider what is meant by genetic engineering e.g. GM crops, gene selection, genetic testing and screening, genetic therapy.

They may discuss whether genetic engineering is up to the individual or whether it should be a community decision. They may consider that conscience is not a reliable guide or an impartial guide.

Good responses may discuss the possible weaknesses of conscience and the need to educate it.

Good responses may discuss whether other moral sources should be used, such as moral laws/teachings, ethical theories or considerations of the consequences etc.

AO2

Candidates might say that the different responses vary according to what aspect of genetic engineering is being debated.

They may assess the usefulness of conscience versus ethical theories when considering the rights and wrongs of genetic engineering. They may consider whether our decisions are really being formed by our conscience or whether we are simply influenced by our parents (Freud), by our society or by religious teaching.

They might wish to look at the religious view e.g. that only God has the right to interfere with human genes.

2 'Religious ethics are not the best approach to environmental issues.' Discuss.

AO1

Candidates could explain religious ethics perhaps in terms of Biblical ethics, or an ethical theory that is essentially religious such as Natural Law or Situation Ethics.

This could be applied to environmental issues e.g. pollution, deforestation, ozone, global warming, animals etc.

They may contrast this to other approaches to the environment e.g. Utilitarianism, deep ecology etc.

AO2

Candidates should consider whether religious principles are the best way of dealing with the environment or not.

They might wish to look at whether religious ethics is a good approach because of the different interpretations of religious texts.

They might discuss how religious ethics have led to a misuse of the environment. They may introduce ideas that other ethical theories, such as Utilitarianism, might be potentially harmful to the environment as they only consider the greater good of humans.

The arguments from religious ethics could be assessed in relation to deep ecology and the Gaia hypothesis.

3 'For issues surrounding sex and relationships, the demands of conscience should override other ethical considerations.' Discuss.

AO1

Candidates could explain the ideas about the conscience e.g. Aquinas, Butler, Newman, Freud, Piaget etc.

They may consider whether conscience is innate or learnt and how this affects issues surrounding sex and relationships.

They could discuss the nature of sexual morality e.g. sex as procreative, sex within marriage, homosexuality, 'abuses' of sex etc.

Alternative ethical theories, such as Natural Law, Utilitarianism, Situation Ethics, could also be discussed.

AO2

Candidates could consider the possible weaknesses of conscience and the dangers when conscience advises people to go against established moral laws.

They might ask what is meant by conscience over-riding other ethical considerations. They may discuss whether there can be any absolutes in terms of personal relationships.

They might introduce and support the view that there are better ways to make ethical decisions about sex and relationships.

They might question whether anyone has the right to make judgements about sexual morality.

2783 Jewish Scriptures (Extended Essay)

- 1 'Prophets were more concerned about the Messianic kingdom than Messianic figures.' Discuss with reference to the texts you have studied.

AO1

Candidates may choose any set texts and the discussions might develop in a number of equally acceptable directions.

Candidates might usefully incorporate material from the A/S covenant studies, especially the promise of land, of the Davidic dynasty, and the development of Jewish beliefs (eg Jeremiah's covenant) in the Exile, after the loss of king, city, temple and land.

Good candidates are likely to show familiarity with the set texts in the A2 specification on the Messianic hope: Isaiah 40–43 and the book of Micah. Isaiah 53, from the reward and punishment section, might lead candidates to discuss the identity of the servant in Isaiah. Some candidates might support apocalyptic, eschatological scenarios about 'that day', as Amos termed it. Daniel 12 is in the specification.

Good responses might home in on the main messianic material in Micah which is 5:1–5 and 7:1–10. Candidates might observe that Micah seems to preserve a dual tradition of the Messianic figure – the royal David of Jerusalem and the shepherd boy of Bethlehem – and they might comment that the prophecy of G-d's kingdom in 4:1–5 is repeated in Isaiah 2:2–4. Selection of suitable material concerning the concept of a Messianic kingdom might indicate the stronger candidates.

AO2

Good, valid arguments are likely to be those which demonstrate a thorough grasp of textual material and key concepts as understood by the writers and editors of the Jewish Scriptures in their contemporary situation.

Candidates are free to agree, disagree or come to some sort of compromise about the stimulus quotation. Some might conclude that the two themes are inter-linked and the prophets were interested in both.

For example, the prophet Micah is linked in the specification with the Messianic hope but Micah is probably best known for his summary of the eighth century ethical prophetic stance in chapter 6 verses 6–8. Some candidates might argue that the hope for the future according to the book of Micah is rooted in the theology of covenantal ethical monotheism.

Good discussions might show awareness that ultimately in the Jewish Scriptures, G-d is King. Anointed figures, whether kings, priests or prophets, serve to establish the rule of G-d in a theocracy. In the Jewish Scriptures the kingdom of G-d is not only in the future.

2 To what extent is the idea of covenant found in the texts you have studied about reward and punishment?

AO1

Candidates might begin with a definition or description of a covenant.

The specification includes the covenants with Adam, Noah, Abraham (12&17), Moses, David and Jeremiah and suggests that there is a development in the texts from a largely single-sided agreement on the part of G-d to a two-way agreement between G-d and humanity.

Most candidates might work their way through the specification texts about reward and punishment: Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12, 2 Maccabees 7. The better responses are likely to be those that demonstrate knowledge and understanding of the set texts that might be relevant to the question.

Candidates are being given the opportunity to think about the textual material and to pull together all they have studied into a coherent whole. They are free also to use any other set texts which refer to reward and punishment e.g. Amos is concerned about impending punishment which he saw as being harsher on the covenant people.

Good candidates are likely to show understanding of the concepts in the set texts and to have taken into consideration issues concerning the date, authorship, purpose and historicity.

Candidates are free to refer to Christian covenantal ideas as long as they realise that, as the specification indicates, the idea of Covenant is a particularly Jewish concept. References to ANE may be used but are not essential for good marks.

AO2

Candidates might make a case that covenant ideas continued but gradually changed. Some might argue that the experience of the Exile and loss of king, Temple, city and land seems to have led to a development in theological perception.

For example, the experience of the presence of G-d in the Exile inspired Jeremiah to prophesy a new covenant and Ezekiel to emphasise individual as opposed to corporate responsibility.

The extent to which covenants were meant to supersede previous ones might be an important aspect of discussions.

Some candidates might argue that covenant seems not to be so dominant in the later set texts. The scriptures, the synagogue, the sabbath and separatism had helped Judaism survive the Exile but by the time of 2 Maccabees 7 and Greek rule, theological ideas had developed further. Beliefs in reward and punishment were beginning to focus on the future and the after-life.

Some candidates might comment that the belief in the justice of G-d and the promises of all the covenants continues to the present day in that the Jews are the children of Abraham, practise male circumcision, obey the Mosaic Law and wait for a Davidic Messiah.

3 How far are date, authorship, purpose and historicity important in understanding the books of Jonah and Job?

AO1

Candidates are likely to provide information about Jonah and Job. Some might find an excuse for telling the stories and may gain some credit but good responses are likely to be those which use the accounts to consider the types of literature and the clues as to when and why the books might have been written.

Some candidates might identify Jonah as the prophet who prophesied (2 Kings 14:25) in the reign of Jeroboam II in the eighth century BCE. Some candidates might run through the list of 8 suggested times in the Talmud of when Job might have lived. Other candidates might classify either or both books as a parable and not historical.

Good candidates might explain that a main purpose of Jonah's story is to show that he was in the wrong in refusing to preach to the Gentile Ninevites and in being angry when they repented and were forgiven by G-d.

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

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

AO2

Good discussions might include ideas about times in the history of the Jews when a writer would find universalism, the main theme of 'Jonah', to be worth exploring. The book suggests new aspects of the nature of G-d, the covenant and the role of the Jewish people in world history. The eighth century before the fall of Israel to Assyria might be a suitable epoch.

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

As to the extent to which date, authorship, purpose and historicity are important for understanding these books, there are likely to be the full range of opinions.

Good discussions are likely to be those which have some understanding of the types of literature found in the Tenakh and the possible purposes of the writers and editors whilst recognising the enduring status of sacred texts.

2784 New Testament (Extended Essay)

- 1 From the texts you have studied, examine how issues of historicity and purpose might affect the interpretation of Paul's letters.**

AO1

Candidates might be expected to select and deploy information from the four epistles studied for the set texts ie Romans 2:12–8:39, 1 Corinthians 15, Galatians 2–5 and Ephesians 1–4.

Answers might show understanding of issues of historical accuracy, which might include dates, destinations, audience, and the missionary purpose of Paul's letters as reflected in the content.

Organisation and coherence will be a discriminating factor in good answers.

AO2

The evaluation might be an assessment of how far doubts about historical accuracy (or authorship etc.) affect the impact of the letters on readers and the intended audience.

Candidates might assess how far content is more important than historical accuracy e.g. Galatians is an answer to challenges to Paul's mission by the Judaizers. However, the issue is clouded by the Jerusalem references which conflict with other N.T. material (Acts) etc. With each letter there is a specific issue that scholars have debated and answers might assess the weight of some of the arguments.

- 2 From the texts you have studied, critically examine whether Paul's teaching on justification was a radically new teaching.**

AO1

Candidates might offer an overview of the theology of 'justification by grace through faith' as set out, mainly in Galatians and Romans.

Explanations of Paul's discourses on the Law and the possible conflict with Judaism and the need to be free from legalism. Also the examples from the set texts (Romans) where Paul supports the Law in principle.

References to Scripture Adam, Abraham and Sarah, Moses, Jesus as Second Adam might be explored as starting points for the arguments. The theology of God's promise realised through faith and the importance of the death and resurrection of Christ might be explained.

Understanding of Paul's teaching and coherent deployment of a range of material from Galatians 3–5 and Romans will discriminate between the good and best answers. Candidates might use both epistles, or just one to develop their answer, for equal credit. Some candidates may use other appropriate material from the set texts.

AO2

Assessment of the extent to which this was a radically new teaching. Evidence might be offered of Paul's argument that the purpose of the Law and Israel's special relationship with it is made redundant by the crucifixion and resurrection of Christ etc. Reference might be made to Paul's language and images eg 'I am dead – killed by the Law', 'Christ died for nothing'. His condemnation of justification by works as 'under a curse'. The conclusion might be that acceptance of Paul's gospel meant a rejection of Judaism.

- 3** 'In order that in Christ Jesus the blessings of Abraham might come to the Gentiles.' (Galatians 3:14).

To what extent did Paul successfully use Scripture to support his theological ideas in Galatians 3–5?

AO1

Explanation of Galatians 3–5 and Paul's teaching, the purpose of which is to prove that 'in Christ Jesus the blessings of Abraham might come to the Gentiles'.

An examination of Paul's discourse beginning with Paul's rebuke to the Galatians for turning from the Spirit to the flesh under the influence of the Judaizers and his claim that 'Christ redeemed us from the curse of the Law' etc.

The promise to Abraham, the purpose of the Law, reproof of the Galatians' former paganism, the allegory of Hagar and Sarah and Isaac, the child of the free woman etc.

Candidates might explain the background to the O.T. references and their purpose in Paul's argument, which concludes in chapter five with his condemnation of the 'works of the flesh', and praise for the 'fruits of the Spirit'.

Some candidates might note that as well as O.T. scripture there is a reference to Jesus' own teaching in 5:9.

AO2

An assessment of how successfully Paul uses the scriptural references to advance his argument. He goes back before the Law to the beginnings of Judaism and Abraham who was righteous before the giving of the law. Candidates might examine the language and style i.e. the analogy between slavery and freedom. Whether Paul successfully argues that Jews and gentiles are Christ's heirs i.e. redeemed by his death and resurrection.

Alternative B: The Gospels**4 From the texts you have studied, compare the theology of the parables in Mark and Luke.**

This involves an examination of Mark 4 and Luke 15. The most successful answers will be those which consider the set texts rather than a wider selection of parables in general.

AO1

Mark 4. The Sower, the purpose of the parables, A Lamp under a Bushel, the Growing seed, the Mustard Seed.

There might be explanation of image of the theology of the Kingdom growing steadily but secretly. The theme of the Messianic Secret, specific to Mark and expressed in 4:34 'he explained everything in private to his disciples'

Luke 15. Lost Sheep. Lost Coin. The Prodigal and His Brother.

Candidates might explain Luke's special interest as portrayed in Jesus' teaching in these parables. The forgiveness and redemption of sinners. Some candidates might show awareness of redaction in the parable of the Prodigal and the pharisaic nature of his brother etc.

AO2

The evaluation in this answer will come from the comparison of the parables in the gospels and the depth of understanding of the differences (and similarities) of the theology of the Kingdom of God in each one.

5 From the texts you have studied, critically examine how the gospels develop the concept of judgement.**AO1**

Candidates might approach this question from a variety of angles, using the gospel passages in the set texts.

The theme of judgement is strongest in Matthew 25 parables. The O.T. references are explicit. The Ten Bridesmaids – 'the coming of the bridegroom'. The Judgement of Nations – 'the Son of Man will sit on the throne of glory', the sheep and the goats etc.

The theme of judgement in Mark is present in the parables. Also, in the healing miracles (Mark 4 and 5) and in the connection between sickness and sin i.e. God's judgement for sin resulted in sickness or demon possession.

In Luke 15, the three parables of the Lost, show the concept of forgiveness for sinners and emphasise joy in bringing the lost (publicans and sinners) into the Kingdom. These teachings by Jesus would have been a challenge to Jewish ideas of God and judgement, especially in the depiction/interpretation of the 'loving father' or 'the two sons' in the parable of the Prodigal etc.

AO2

The evaluation might be as to whether, for example the parables in Matthew develop the theology of Judgement by God from its O.T. roots to a more Christian understanding.

In Mark, the healing miracles demonstrate that Jesus' (God's) forgiveness makes a person whole, the revolutionary nature of this (or development) is seen e.g. in the bewilderment of the Pharisees in the Paralysed Man or Jesus' triumph over evil in the Gerasene Demoniac etc.

Candidates will probably assess that the development is most obvious in Luke's parables of the Lost, which have been interpreted by commentators to show a completely Christian understanding of God's forgiveness.

6 To what extent was the Sermon on the Mount (Matthew 5–7) intended to be a distinctive ethical teaching for all people?

AO1

Selection and organisation of material from the set text Matthew 5–7 to explain the distinctive ethical and spiritual teaching in the Sermon.

Candidates might organise the material to show how Jesus' teaching in these three chapters is distinctively Christian (as opposed to Jewish?) and makes new demands of discipleship etc.

The best answers might also explain Matthew's presentation of the teachings as a challenge by Jesus to his followers to review accepted moral and ethical pre-suppositions of the Jewish/ancient world and apply a more strenuous ethic based on love.

AO2

This might be an analysis of the universal purpose of the teachings in the Sermon. To what extent Jesus expected his teachings to be followed literally. The practicality of the teachings as general, ethical principles for all people. The theological implications of the commands as a quest for perfection. The theory of an interim ethic etc.

Some candidates might conclude that the Sermon was truly radical and distinctive in comparison with Jewish/ancient world ethical principles and practice. However, the practical application of the ethical teaching is fudged as much today by Christians as by the Jews in First Century Palestine.

2785 Developments in Christian Thought (Extended Essay)

- 1 'There is even more need for Black Theology today as a result of globalisation and capitalism.' Discuss.

AO1

Candidates may wish to begin by defining what is meant by 'globalisation' and its relationship to capitalism. There is no agreed definition of globalisation but many see it as the global integration of economic systems, trade, technology and culture. This has sociological implications such as the breakdown of traditional models of family, nation, race or even religion.

Candidates may wish to compare these characteristics with the aims of Black Theology. Black Theology has emerged from a culture which might be considered to be archetypically globalising and capitalist and one which has sought to impose its culture and religion on its black slaves from the 16th century onwards.

Candidates might then consider the themes of black power, eschatology, community, freedom/Exodus and justice from writers such as Cone, West, Wilmore etc. As globalisation is considered by most to be a liberal/capitalist model of reality, there are many contrasts to be drawn from the anti-liberal, Marxist and separatist elements of Black Theology.

Some candidates might want to discuss globalisation in the post 9/11 era in terms of race, religion and clash of ideologies.

AO2

Many will have already drawn out the distinctions between globalisation and Black Theology. But the question that should be of central consideration is whether there is indeed more need for Black Theology. Some may wish to say that the aims of Black Theology are too narrow and contextual to deal with a global phenomenon.

On the other hand, candidates might consider that writers such as Cone and West have taken a much more Marxist approach to Black Theology which is very well suited to challenging the prevailing secular materialism.

Candidates might consider globalisation in terms of subtle changes in consciousness, personal relationships and identity. For example does 'blackness' mean anything in terms of personal Christian identity if globalisation is dispensing with such narrow notions of human existence? On the other hand, some might feel that post 9/11 Black Theology might have a great deal to teach 'white' capitalist and imperialist culture.

Candidates might also offer a different view of Black Theology, perhaps from the Martin Luther King tradition or less politically defined developments such as Womanism which have a universalist, inclusivist eschatology closer to the 'global' metaphor. They might argue that globalisation, far from being a threat, is the vision of a harmonious world described by the Old Testament prophets and Jesus.

- 2 'If it is true that the followers of other religions can receive divine grace, it is also certain that *objectively speaking* they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.' (*Dominus Iesus* page 31)

Assess Christian teaching on the validity of other religions.

AO1

The question gives candidates the opportunity to focus specifically on *Dominus Iesus* (*DI*) or on any other traditional position which begins by stating the validity of Christian salvation.

Some candidates might wish to begin by setting out the aims of *DI* and its desire to counter the 'relativist' or plural theologies which it considers to be against Christianity 'unicity'. They may wish to discuss what this means in terms of revelation, the Trinity, the incarnation and the Church.

Some may wish to consider what the Church means by revelation outside the Church i.e. not only in other religions but also in other Christian traditions. They might wish to discuss what is stated in *DI* with Barth (for example) and whether other religions can 'reflect the ray of truth which enlightens all men.'

Candidates might wish to consider the precise and technical meaning of 'grace', 'deficiency', 'fullness' and 'objectivity' which are frequently referred to in *DI* with reference to traditional Christian teaching.

AO2

Some might consider how successfully *DI* argues its case especially as it also excludes other non-Catholic Christian traditions from salvation.

Some may wish to argue that Christianity is by nature inclusive. They might wish to consider New Testament universalism (Matthew 25) or passages such as Acts 17 which are important to Rahner's inclusivism.

Candidates who might have focussed on several key aspects of Roman Catholic doctrine as outlined above and considered the coherency of the notion of 'unicity' and the distinction (for example) of 'theological belief' (which appears to be inclusive) and 'theological faith' (which appears to be exclusive).

On the other hand, some may wish to cite Hick's argument that the earliest strands of Christianity were pluralist because of Christianity's emphasis on God's love. Subsequent tradition (eg the *ecclesia ab Abel*) attempted to maintain this original position against the political need to assert the Church's exclusive means of salvation.

3 Assess Karl Barth's teaching on religion.**AO1**

Candidates may wish to begin by outlining the central aspects of Barth's theology. These might include his teaching on election and the fundamental notion that, as Mediator, Jesus Christ is both the Subject of election (as God) and its Object (as human). As Subject the pre-incarnated and eternal Logos is predestined by the Trinity to enter the historical realm as the incarnate Son of God.

Candidates may wish to discuss the claim that Barth makes that the election of the pre-incarnated Logos is not undetermined (as in Calvinism) but differentiated as Jesus Christ. Of central importance for Barth is that God 'does the general for the sake of the particular' (*Church Dogmatics* II/2 p53). The incarnation is therefore the concrete and objective revelation of God in a moment of history and of all history.

Candidates may then wish to consider what Barth teaches about the phenomenon of religion and revelation. They might explain what he meant by revelation as the 'abolition' of religion and that religion is also 'unbelief'. They might consider his use of Feuerbach and religion as human institution and projection of values.

AO2

Some may wish to continue the discussion and analysis between Calvin and Barth and consider exactly what is meant by 'true' religion. They may feel that by comparison to traditional Calvinism, Barth does not have an exclusivist theology or claim to the truth; the particular act of the incarnation is for all humanity not for a select pre-ordained group. God has elected all human beings as his 'covenantal partners'. They may wish to stress Barth's emphasis on freedom as a characteristic of the doctrine of election.

Some might therefore conclude that some scholars are right to consider that Barth has an inclusivist theology; that anything else would trivialise the cosmic nature of God and the generosity of Grace through election.

Some may argue that the terms abolition and faithlessness are better translated as 'untruth' and unbelief as 'faithlessness'. Both translations suggest that religion as a phenomenon cannot be a direct source of revelation and God's Grace. Barth's criticism isn't aimed at particular religions but religion in general.

Others might argue that Barth did intend to mean that Christianity is the 'abolition' of other religions, and that they are, therefore 'untrue'. They might argue that very special nature of the incarnation as revelation of the eternal Logos of the Trinity may offer all human kind salvation, but it is only those who respond specifically (as Christians) who can become members of the covenant of faith (i.e. particularism or exclusivism). To that extent 'many are called but few are chosen.'

2786 Eastern Religions (Extended Essay)

Alternative A: Buddhism

- 1 'The Parable of the Burning House contains the most important teachings in the Lotus Sutra.' Discuss.**

AO1

Candidates should have an understanding of the usual interpretations of the Parable of the Burning House. Simply recounting the Parable will not be a good response.

Understanding of the key concepts illustrated in the Parable, e.g. ekayana and upaya could be illustrated.

Some awareness of other teachings within the Lotus Sutra, such as the status of Buddhas would be beneficial. No specific examples are required, and any appropriate use of the Sutra should be credited.

AO2

Candidates may argue that the main purpose of the Lotus Sutra was to establish the validity of Mahayana teachings. As such the Parable introduces the two main concepts required for this purpose, ekayana and upaya, and thus the statement may be considered to be true.

Candidates may consider whether other parts of the Sutra cover these same teachings in more appropriate or useful ways.

Candidates could argue that the teachings regarding the status of Buddhas is more important and illustrate with reference to appropriate parts of the Sutra. Alternatively they may consider that this teaching is covered in other sutras, and thus is not important in the context of the Lotus Sutra.

- 2 Critically examine the importance of the Pali Canon for Buddhists.**

AO1

Candidates should be aware of the three parts of the Pali Canon, the Sutta Pitaka, Vinaya Pitaka and the Abhidhamma Pitaka.

Some awareness of the main content of each section would be useful, though detailed knowledge of each part is not expected.

Candidates may choose to examine specific parts of the Canon, such as the teaching of the Four Noble Truths in the Sutta Pitaka or specific rules for the monastic community in the Vinaya Pitaka, though this is not necessary.

Candidates might be aware of how the Pali Canon is used in different Buddhist traditions.

AO2

Candidates are likely to argue that the Pali Canon has importance for some Buddhists, perhaps particularly those in the Theravadin tradition.

Good responses are likely to consider whether the contents of the Pali Canon provide the basis for all Buddhism, whether explicitly used by Buddhists today or not, and thus are of prime importance.

Some candidates may refer to Mahayana schools which place little value on scripture, such as Zen, to provide contrast in their evaluation.

3 'Today is a result of yesterday, tomorrow is the result of today.' To what extent is this statement an apt representation of Buddhist ethics?

AO1

Candidates should show awareness of basic Buddhist concepts such as samsara and kamma in their responses.

Good responses will probably show awareness of the teaching of dependent origination, and its operation.

A sound knowledge of various ethical theories, for example the Noble Eightfold Path and the five precepts, would be beneficial.

AO2

Candidates are likely to argue that as this statement reflects the Buddhist concept of kamma, which is the building block of Buddhist ethics, it is apt.

Better responses are likely to discuss whether this statement is fatalistic, or whether Buddhist ethics indicate that we should change our behaviour today in order to improve our future.

They may consider whether behaving ethically in order to improve the future as may be implied by the statement is a form of craving, and thus what should be avoided in other Buddhist teachings.

The best responses may discuss whether in some Mahayana schools teachings such as sunyata make such attitudes irrelevant.

Alternative B: Hinduism**4 To what extent do verses 12–16 of The Yoga-Sutra of Patanjali tell us we must ignore the world around us?****AO1**

Candidates should know the main teachings of the Yoga Sutra, and show specific knowledge of the verses specified in the question.

An awareness of the practices involved in yoga would be beneficial.

The nature of meditation and specifically the effort required to avoid distraction and be 'in the here and now' as recommended by Patanjali could be explored.

AO2

Some candidates may question the use of the word simply in the title, pointing to the effort required to ignore distractions and develop the ability to control our reactions to stimuli.

Candidates are likely to argue that Patanjali is not advocating ignoring the world, but rather a controlled reaction to the world, such that conditioned responses can be avoided.

Some candidates may argue that the control advocated by Patanjali is for the purpose of becoming inward-looking in search of the Self, and thus could be seen as ignoring the world.

5 To what extent is kama the most important of the four purushartas for the householder?**AO1**

Candidates should have a detailed understanding of the four purushartas, which might include the history and development of them.

Candidates will probably demonstrate understanding of the varnashramadharma system, especially the role of the householder.

Good responses will show awareness of the complex nature of kama in this context.

AO2

Good responses are likely to analyse the importance of each purusharta for the householder before reaching a conclusion.

Many candidates are likely to argue that kama and/or artha are of most importance for the householder, as they can be intimately linked to the householder's dharma.

Some candidates may argue that since all householders are ultimately aiming for moksha this is more important than any other interim factors such as kama.

- 6** 'Today is a result of yesterday, tomorrow is the result of today.' To what extent is this statement an apt representation of Hindu ethics?

AO1

Candidates should show awareness of basic Hindu concepts such as samsara and karma in their responses.

Good responses will probably show awareness of the concept of dharma, particularly the varnashramadharma system.

A sound knowledge of various ethical concepts, for example, the four purushartas and ahimsa, would be beneficial.

AO2

Candidates may argue that this statement reflects the Hindu concept of karma, which pervades Hindu thinking, and thus is apt.

Better responses are likely to discuss whether this statement is fatalistic, or whether Hindu ethics indicate that we should change our behaviour today in order to improve our future.

Candidates may argue that dharma is of more importance in Hindu ethics than karma, the following of duty being considered of social importance regardless of whether it leads to positive karma.

Some candidates might make use of Arjuna's dilemma from the Bhagavad Gita to help them analyse the competing demands of Hindu ethics.

The best responses may discuss whether the validity of the statement will vary for different Hindu traditions.

2787 Islam (Extended Essay)

1 How far would you agree that all Muslim life and teaching is a preparation for the last day?

AO1

Candidates might begin by outlining the basic beliefs of Islam including some explanation of 'the last day'.

The syllabus itemises the following articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree. These articles are also listed in Surah 4:135 which is a set text. Good essays are likely to use and to demonstrate understanding of relevant phrases from the set texts particularly Al-Fatihah, Surah 1.

Good candidates are likely to explain that the articles of belief can be grouped into three topics: Tawhid, Risalah and Akhirah. They might explain that Muslims believe life on earth is temporary whilst Akhirah is never ending and that all must be judged by Allah on Yawmuddin.

Candidates might give a variety of equally acceptable examples of how both the way of life which is Islam and the teaching; reflect the importance for Muslims of preparation for the Day of Judgement.

AO2

Valid discussions might need to reflect some understanding that belief in Allah is the central concept in Islam but Judge is only one aspect of the Attributes or characteristics or Names of Allah.

Good responses are likely to be those that concentrate on trying to assess the extent to which all Muslim life and teaching is a preparation for Judgement. Candidates might try to balance the importance of Akhirah with Tawhid and Risalah or insist that the unity of the articles needs to be upheld.

Good candidates are likely to consider the fact that, though Muslims are encouraged from the start of the Qur'an to follow the straight path to avoid 'wrath' at the Last Day, Islam is meant also to be a positive life-enhancing faith.

2 Evaluate the claim that Shari(ah is not as important for Sufis as for other Muslims.**AO1**

Candidates might begin with introductory paragraphs about Shari(ah and about the Sufi tradition.

Good explanations are likely to be those which show understanding of the significance of Shari(ah as Islamic law based on the authority of the Qur'an and the Sunnah. Shari(ah covers every aspect of human life, legal, moral and ritual and candidates might explain the five categories of behaviour: fard, madub, mubah, makruh and haram.

Candidates might explain about the development of Islamic law and about the sources or roots of jurisprudence used by the four main law schools (or rites) to establish orthopraxy, possibly including the isnad of ahadith.

Good responses are likely to be those that focus on the actual question and define Sufism appropriately e.g. as a branch of Islam which emphasises mystical experience and a relationship with God. Candidates across the spectrum of ability might write about 'other Muslims' in general or in terms of specific divisions such as Sunni and Shia.

Good candidates might elaborate on and demonstrate understanding of a variety of equally acceptable aspects of the history and practice of Sufism relevant to the question. For example, al-Ghazali's combination of the Sufi way of life with the basic duties of a Muslim, the dikr of various Sufi orders, the authority of shaykhs (pirs) etc.

AO2

Most candidates are likely to accept explicitly or implicitly the importance of Shari(ah in Islam and some might discuss the extent to which there is a range of attitudes within Islam to Shari(ah.

Good candidates are likely to be aware of the influence of Sufism on Muslims of other traditions and that there is wide variation in Sufi thought and practice.

Good candidates are likely to focus on the wording of the question and might, for example, discuss the claim of some scholars that Sufism is a corruption of Islam. Good discussions might include historical evidence about mystics who regarded Shari(ah as superfluous to those who have attained the goal of fana.

Good responses might discuss spirituality and how, for Muslims, it centres round the idea of living in the presence of Allah. Many Sufis live in ascetic simplicity, show selfless philanthropy and concentrate on the inner meaning as they practice the Five Pillars. It might be argued that seeking purity of heart rather than putting emphasis on ritual constitutes the true following of the concept of Shari(ah.

3 To what extent do Sunni, Shi(ah and Sufi Muslims agree about the status of the Sunnah of the Prophet?

AO1

Candidates might begin with an introduction explaining that the Sunnah, the sayings, practices, and customs of Muhammad Δ, is the model, the perfect example for Muslims.

As regards status, most candidates are likely to identify the Sunnah as the second most important source of authority after the Qur'an. They might explain that the Sunnah clarifies some Qur'anic commands; e.g. Muhammad Δ showed Muslims how to pray.

Better candidates are likely to develop the explanation to include Hadith and might give some historical account of the *usul al-fiqh* (sources of authority in law) and explain that they are based on the Qur'an and Sunnah. The four law schools might be mentioned (the Malikite, the Hanafite of ash-Shaybani, the Shafi(ite and the Hanbalite).

Good candidates might explain that criteria were established to guarantee the authenticity of the Hadith concerning the sunnah. The *isnad*, the line of communication of ahadith, and the *matn*, contents, are particularly important.

AO2

In assessing the extent to which there is unanimity, candidates might comment that the majority of Muslims regard six collections of Hadith as being sound and that the most significant is that of al Bukhari.

Good candidates are likely to take into consideration the fact that Sunni Muslims accept ahadith based on transmission from the four Rightly Guided Khalifas whilst the Shi'ah Muslims have authoritative sayings from Imams who speak with special authority.

Good responses are likely to be those from candidates who have managed to apply their studies on Sufism to explore how far the Sufi approach might be said to emulate or to distort the example of Muhammad Δ.

2788 Judaism 2 (Extended Essay)

1 'The passage of time has changed Jewish understanding of the concept of the Promised Land.' Discuss.

AO1

Answers will probably begin with a consideration of the 'concept of the Promised Land'. Candidates are likely to consider this in the context of Biblical teachings. It is important that the Promised Land is not confused with the modern State of Israel in the sense of boundaries. The idea of 'concept' could be seen as more important than the geographical idea of the land itself.

AO2

The analytical aspect of the question lies in the phrase 'passage of time'. Candidates should be able to distinguish between the way in which the concept would probably have been understood at the time when it appears in the Jewish Scriptures and the way in which it is regarded now. Here it would be possible to consider the Promised Land in relation to and comparison with the State of Israel.

2 'Progressive Judaism is no longer a radical option within the faith.' Discuss.

AO1

It is important that candidates are clear what they mean when addressing the idea of 'Progressive Judaism'. They might address it narrowly as the body of Progressive Synagogues but it would also be acceptable to widen the consideration to include Reform and Liberal communities as well, possibly, as Conservative/Masorti synagogues. Candidates should also address the idea of a 'radical option' and be clear about the meaning of the term.

AO2

Having presented the information, essays are likely to consider to what extent Progressive Judaism has been seen as radical in the past and to what extent it continues to present a radical view within the context of the faith as a whole.

3 'Jewish faith and practice are in a state of crisis in the United Kingdom today.' Discuss.

AO1

Answers need to consider what is meant by 'Jewish faith and practice'. In particular it needs to look at the ideals and principles of this faith and practice and how it is reflected in the Jewish community in the United Kingdom.

AO2

Here the assessment is whether and to what extent Jewish faith and practice might be seen as in crisis in the United Kingdom. Areas considered are likely to be falling synagogue attendance, marrying-out, community movement, growth in the number of secular Jews, breakdown of the idea of the typical Jewish family.

2789 Philosophy of Religion (Extended Essay)

- 1 **'Malcolm has produced the strongest version of the ontological argument.'**
Discuss.

AO1

In order to answer this question fully, candidates must look at a number of versions of the ontological argument and then assess the extent to which it is arguable that Malcolm's is the strongest.

Candidates are likely to explain that Malcolm's version of the argument is based on a restatement of Anselm's second argument. They may go on to discuss his argument that even if existence is not a property perhaps necessary existence is.

Candidates may examine the versions of the argument put forward by Anselm or Descartes in their classical manifestations.

Alternatively they may focus their exploration of this topic on Kurt Gödel, Charles Hartshorne or Alvin Plantinga as more modern alternatives alongside Malcolm.

It is important that these arguments are assessed and not just listed.

AO2

In their evaluation candidates should make it clear what criteria they are using to assess which of the arguments might be considered the strongest.

Candidates may, equally validly, assess a number of versions of the argument and conclude that Malcolm is no better or worse than any other version.

They may for example argue that an 'unlimited being' is no more or less useful than 'a being greater than which cannot be conceived'.

- 2 **'Durkheim's analysis of religion is better than that of Marx.'** **Discuss.**

AO1

Candidates may begin to answer this question by giving an account of the analysis of religion outlined by both Durkheim and Marx.

They may, for example, begin with a Marxist account of religion as a product of the oppression of the masses, explaining what Marx meant when he described religion as 'the opiate of the people'.

In looking at Durkheim they may alternatively examine his view that religion was the cement of society and explain what he meant by that; and further exploring what he meant by describing religion as disciplinary, cohesive, vitalising and euphoric.

AO2

Candidates are free to agree or disagree with the sentiment in the question provided that their analysis justifies the conclusions they reach.

They may, for example, argue that Durkheim's position is a more accurate description of the interrelation between religion and society as it is more of a reflection than an expectation of revolution.

3 Evaluate the strengths and weaknesses of the classical theodicies of Augustine and Irenaeus.

AO1

Candidates may begin by giving an account of the problem of evil which these theodicies are attempting to resolve.

They may then outline the classical theodicies in any order they wish so long as they are focussing on their strengths and weaknesses and not just describing the teachings in some sort of list.

For example, they may explain the view that all evil is a privation of good and explore the consequences of this teaching for the Augustinian theodicies.

They may then develop their discussion by comparing this theodicy with that of Irenaeus and describe the world as a vale of soul making, exploring from there, different strengths and weaknesses.

Credit may be given to those candidates who are able to distinguish Irenaeus from Hick.

AO2

Having given an explanation of these theodicies, candidates may then evaluate the extent to which they have been successful in resolving the problem of evil.

They may, for example, argue for Augustine having a stronger or weaker argument in terms of moral evil, with his free will defence; or that Irenaeus justifies the existence of natural evil more effectively with his view that we are being prepared to become fully what God wants and we are not born that way.

Credit may also be given to candidates who use knowledge of more modern theodicies, such as process theology, to assess the strengths and weaknesses of the classical arguments.

2790 Religious Ethics (Extended Essay)

1 Critically discuss the ethical concerns raised by embryo research.

AO1

Candidates could look at what is meant by embryo research: stem cell research, cloning etc.

They may introduce various ethical theories in order to look at different approaches to embryo research e.g. Natural Law, Utilitarianism, Kant, religious ethics.

AO2

Candidates might say that the concerns depend on what aspect of embryo research is being debated - they may discuss the fact that there is a difference between therapeutic and reproductive cloning.

They may assess the usefulness of the various ethical theories when considering the rights and wrongs of embryo research.

They might wish to look at the religious view e.g. that only God has the right to create and end life; and the question of the Sanctity of Life and spare embryos.

2 Compare and contrast religious ethics with the ethics of Kant.

AO1

Candidates could explain what is meant by religious ethics; Biblical ethics or an ethical theory based on religion such as Natural Law or Situation Ethics. They may consider the ethics of any religion studied.

Candidates may explain religious ethics as deontological and may include the Divine Command Theory or Natural Law to support the explanation. They may include Situation Ethics as an example of a more teleological religious ethic.

They would then need to explain the ethics of Kant and the two approaches may be contrasted, though some attempt to show how certain elements may be common to both could be explained.

AO2

Some candidates may link the second formulation of the Categorical Imperative to the Golden Rule and point out the universal nature of both.

However, they could also contrast the stress on rules and duty in Kant and contrast this with the teaching of Jesus and Situation Ethics.

Good candidates may consider that Kant also argues that right moral action can be deduced using reason alone, leaving no room for authority, tradition or even Biblical revelation, and that Kantian ethics are *a priori* (morality is innate and knowable through reason), unlike Natural Law which is *a posteriori* and discovers what is right through experience.

3 'Every woman has the right to a child.' Critically discuss with reference to the ethical theories you have studied.

AO1

Candidates could discuss whether a child is a right or a gift.

Good candidates may consider which women have the right to a child, and whether this right is limited to women.

Candidates should apply the ethical theories to this statement.

AO2

Some may argue that it should be made a relative right dependent upon cost-benefit analysis, inefficient use of medicine and a failure to justify the use of spare embryos.

Others may reject it as a right at all, as it interferes with nature and the sanctity of life.

On the other hand, some may argue that infertility is a condition that can be treated and that women have the right to have the treatment so that they can have children that belong to them biologically.

Grade Thresholds

Advanced GCE Religious Studies 3877 and 7877
January 2008 Examination Series

Unit Threshold Marks

Unit		Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	69	60	51	42	33	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	72	63	54	45	36	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	74	66	58	50	42	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	68	58	48	39	30	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	76	64	53	42	31	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	70	60	50	40	30	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	75	64	53	43	33	0
	UMS	100	80	70	60	50	40	0
2763	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2764	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	76	66	56	46	36	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	75	65	55	46	37	0
	UMS	100	80	70	60	50	40	0
2767	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2768	Raw	100	78	68	58	49	40	0
	UMS	100	80	70	60	50	40	0
2769	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2770	Raw	100	75	66	57	48	40	0
	UMS	100	80	70	60	50	40	0
2781	Raw	90	64	55	47	39	31	0
	UMS	90	72	63	54	45	36	0
2782	Raw	90	76	67	59	51	43	0
	UMS	90	72	63	54	45	36	0
2783	Raw	90	69	60	52	44	36	0
	UMS	90	72	63	54	45	36	0
2784	Raw	90	72	63	54	45	37	0
	UMS	90	72	63	54	45	36	0
2785	Raw	90	67	58	50	42	34	0
	UMS	90	72	63	54	45	36	0

2786	Raw	90	70	61	52	44	36	0
	UMS	90	72	63	54	45	36	0
2787	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
2788	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
2789	Raw	90	70	61	52	44	36	0
	UMS	90	72	63	54	45	36	0
2790	Raw	90	80	69	59	49	39	0
	UMS	90	72	63	54	45	36	0

Specification Aggregation Results

Overall threshold marks in UMS (ie after conversion of raw marks to uniform marks)

	Maximum Mark	A	B	C	D	E	U
3877	300	240	210	180	150	120	0
7877	600	480	420	360	300	240	0

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

	A	B	C	D	E	U	Total Number of Candidates
3877	15.5	43.8	70.4	89.8	97.9	100.0	546
7877	21.4	57.1	82.1	96.4	100.0	100.0	29

575 candidates aggregated this series.

For a description of how UMS marks are calculated see:

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