

Religious Studies

Advanced GCE A2 H572

Advanced Subsidiary GCE AS H172

Mark Schemes for the Units

June 2009

HX72/MS/R/09

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

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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.

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

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

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

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

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

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

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

AS LEVELS OF RESPONSE – G571-G579

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

5	21-25	a very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> • very high level of ability to select and deploy relevant information • accurate use of technical terms <p style="text-align: right;"><i>vg/e att</i></p>	9-10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints <p style="text-align: right;"><i>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

Answer **TWO** Questions

- 1 (a) **Explain Aquinas' Cosmological Argument.** [25]

This question is encouraging candidates to explain the extent to which Aquinas' versions of the Cosmological Argument is successful in proving that there is some kind of divine mind behind the creation of the universe.

Candidates may begin by explaining the concept of infinite regress and its usefulness within the context of this argument.

Candidates may explore the notion that at the heart of the debate is the issue of necessity and contingency and what counts as a sufficient reason for anything to exist.

- (b) **To what extent were Russell's criticisms of the Cosmological Argument successful?** [10]

Some candidates may make use of Hume or Kant's rejection of the very idea of a prime mover as necessarily existent, and thereby reject the basis of the argument.

Other candidates may start by exploring the concept of the 'principle of sufficient reason'. In order to do this they may briefly discuss the version of the cosmological argument developed by Leibniz.

Alternatively some candidates may begin their responses to this question by outlining the main issues addressed in the famous radio debate between Russell and Copleston.

- 2 (a) **Explain Kant's moral argument for the existence of God.** [25]

Candidates may begin by explaining the nature of Kant's ethical belief particularly the first formulation of the categorical imperative.

Some may then go on to explain the importance of Kant's inference of innate moral awareness to the functioning of this argument.

Some may assess his view as based on a fallacious assumption which Kant cannot prove and therefore a weakness in the argument itself.

Some candidates may alternatively begin by assessing Kant's beliefs about good will and duty.

- (b) **'Moral awareness has nothing to do with a god.' Discuss.** [10]

Candidates may be able to build on their explanations in part 'a' in their evaluation of a particular god's involvement in humanities alleged moral awareness.

Some may argue that morality is a result of genetic or environmental factors or even guilt but not a god.

Others may use examples which are available on both sides of this debate, from those who claim that an experience of a god has changed them into more moral people to those whose immoral behaviour; some serial killers for example, would point scholars away from a god.

Some candidates may use their knowledge of Freud in an alternative approach to this question.

3 (a) Explain the Analogy of the Cave in Plato's *Republic*. [25]

It is important that in their answers to this question candidates *explain* the analogy and not just paraphrase Plato.

They may, for example, explain the position the prisoners are in and why they believe the shadows they see to be reality.

Some may, as part of this explanation, talk about Plato's views being formed by the way his teacher (Socrates) was treated by the Athenians who did not, as Plato understood, see reality for what it was.

Some may recognise that this fact is reflected in the way he said the prisoners would treat one of their own if he had left and then returned to the cave with a message of how the world really was.

Others may begin by discussing how Plato's theory of Forms is built on the beliefs expressed through the analogy and that it is the form of the Good that enlightens all other forms.

(b) 'The Analogy of the Cave tells us nothing about reality.' Discuss. [10]

Candidates are clearly free to argue for or against the statement in the question.

The may for example agree that most people still live in a shadow world and that human beings cannot have a clear notion of what reality is.

Others may suggest that empirical evidence gained through our senses is all that there is and that there is in fact no reality beyond our daily experience.

Credit may also be given to those who argue that whatever reality is, it is more complex than simple experience or some future dimension where we may exist as perfect 'forms' of humanity.

4 (a) Explain the debate between Creationism and the Big Bang theory. [25]

Some candidates may explain that Creationism is a religious belief that humanity, life, the Earth, and the universe were created in their original form by a deity or deities, whose existence is presupposed.

Some may explain that there are various degrees of literalness applied to this belief. A strong Creationist, for example, might argue against and completely reject evolution.

Others may begin by describing the Big Bang theory and explaining how the universe may be considered to have begun when an initial singularity exploded at a rate faster than the speed of light.

Some candidates may be aware that they are talking about a theory and scientists still argue over the details; for example, some say the universe is 14 billion years old while others put the figure somewhere nearer 8 billion.

Candidates may argue that while there is clearly a debate here, the Big Bang theory is not necessarily saying that God did not create the universe; that is still a matter of interpretation. Some may be able to point out that Stephen Hawking does not believe that his work should be used in support of either view.

(b) 'The Big Bang theory is no more believable than Creationism.' Discuss. [10]

Candidates, who are free to argue either side of this debate, may begin by building on the positions they have outlined in part 'a'.

Some may evaluate the empirical evidence available to support the Big Bang theory, exploring which data is reliable and which needs further research.

Others may begin by questioning the kind of alleged scientific evidence used in support of creationism.

G572 Religious Ethics

Answer **TWO** Questions

- 1 (a) **Explain the concept of relativist morality.** [25]

Candidates could describe the different approaches of relativist morality, explaining that moral truth varies according to culture, time, place and religion.

They may explain that there is no fixed morality and that morals are subjective. They may say that human situations vary so much that it is not possible to have one moral rule that will always fit everyone.

They may use examples to illustrate their explanation, or they may explain relativist ethical theories such as Utilitarianism. Some candidates may explain that no ethical theory is completely relativist.

- (b) **'Relativist ethics are unfair.' Discuss.** [10]

Candidates could consider whether relativist ethics mean that any thing is right, and that all moral responses are equal. This they could argue makes relative ethics both fair and unfair – as it takes account of differing situations and allows for cultural diversity, but the existence of other ethical responses does not mean that they are all right or equal.

They may discuss the fact that no ethical practices can be condemned or considered wrong – good becomes socially approved, and may vary between and within cultures. They may consider this an unfair approach.

On the other hand, they may argue that absolute ethics are equally unfair as they do not take different circumstances into account and are too rigid.

- 2 (a) **Explain how a follower of Natural Law might respond to issues raised by genetic engineering.** [25]

Candidates might consider that Aquinas developed an absolute and deontological theory, Natural Law, from the ideas of Aristotle, and that it states that certain acts are intrinsically right or wrong. They may explain that Natural Law directs people to their divine purpose, and can be deduced through reason. Good acts are those which enable humans to fulfil their purpose, and are in accordance with the primary precepts.

They might consider that Natural Law suggests that humans have an essential nature, and manipulating it, eg through genetic engineering, is contrary to the natural order of things and so is wrong. The protection of the innocent and the sanctity of human life would preclude embryo experimentation eg using foetal stem cells. Some candidates might make the link to IVF as this is required for *some* genetic engineering.

Some candidates may explore the idea that humans can be led by 'apparent goods' which lead them away from Natural Law. They may also mention that both the intention and the act are important.

Candidates might also include the question of genetically modified crops and their impact upon the environment. Some may also include human/animal cloning.

(b) 'Genetic engineering is ethically justified.' Discuss. [10]

There may be a wide range of approaches to this question, some considering the benefits for people, and others considering that it is 'playing God'.

Candidates may oppose this statement using 'Sanctity of Life' arguments etc.

They might question who decides what is a good gene and what is not, and whether we should be making humans into 'ideal people'.

Others may support the statement by considering that the benefits for humans in terms of health (curing or eliminating inherited diseases) or food (solving recurring famine) far outweigh any disadvantages – using Utilitarianism as a support.

3 (a) Explain why a follower of religious ethics might object to euthanasia. [25]

Candidates may give an account of the 'Sanctity of Life' teaching in which life is considered special or sacred or ordained by God. Those using Christian ethics might use biblical teachings such as Genesis 1:26-28, which talks about man being in the image of God, Exodus 20:13 – the command against murder, Job 1:21 which suggest that only God may take life.

They may explain that killing is forbidden by God. They may use the arguments of Natural Law to explain that euthanasia is against the primary precept of the preservation of life. They may contrast this with teleological and 'Quality of Life' arguments. Candidates might use Situation Ethics as an alternative religious approach.

Other candidates may discuss proportionality as applied to euthanasia, whereby life-prolonging treatments should not be allowed when they cause more suffering than benefit, and so patient should be allowed to die.

(b) 'Human dignity does not matter to a follower of religious ethics.' Discuss. [10]

This may include an argument for autonomy and 'Quality of Life', as opposed to the 'Sanctity of Life'. They may consider the idea of compassion and personal autonomy. Reference to QALYS might be made – some candidates might consider that this approach also could fail to consider human dignity.

However, candidates could also consider the idea that we can never be sure of consequences, and that no one need die without dignity as there have been great advances in palliative care, and that a Utilitarian approach would ignore the dignity of minorities.

They may also consider that religious arguments carry the weight of tradition and value human life.

4 (a) Explain the strengths of Kant's theory of ethics. [25]

Candidates may begin by outlining Kant's theory of ethics: the Categorical Imperative; duty and the idea of 'good will'.

Candidates might consider that Kantian ethics provide a clear set of principles to enforce commonly accepted moral behaviour which are free from subjective influence. They may say that the idea of universalisability is a good defence against moral relativism.

They may discuss the fact that Kantian ethics are based on reason, and that the emphasis on treating people as ends in themselves underpins the idea of human rights and values human life.

Some candidates might explain the difference between duty and inclination, and that the emphasis on reason means that ethical decisions can be reached without being unduly influenced by emotions. They may also say that Kant's theory of ethics does not depend on results which cannot be foreseen.

(b) 'Kant's theory of ethics is not a useful approach to abortion.' Discuss. [10]

Candidates might show that it is difficult to universalise a view of abortion that would consider all situations and motivations - whether the expectant mother is underage, whether the foetus will be severely disabled, or her reasons for wanting an abortion.

They may consider that abortion could be viewed differently if the foetus is considered a person, and should, therefore, not be used as a means to an end.

They may consider the fact that Kant's theory of ethics does consider the human rights of the foetus.

Some candidates might discuss whether it is right to ignore consequences, and that Kant's theory allows no room for compassion. However, they may also mention that Kant did not make it clear where he classified foetuses – whether they are things or people.

G573 Jewish Scriptures

Answer **TWO** Questions.

- 1 (a) Explain what is meant by ‘prophecy’ when describing some of the writings in the Jewish Scriptures. [25]

Candidates might begin with a summary of the contents of the TeNaKh [Torah (Law), Nevi'im (Prophets), Ketuvim (Writings)] to introduce the variety of material found in the Jewish Scriptures.

Note that the grouping of the books is different in both the Eastern Orthodox and Roman Catholic Bibles from that of the Hebrew Scriptures and the grouping in the Protestant Bible also varies etc. Candidates, therefore, may legitimately use, as examples, prophets and prophetic material from any traditional grouping.

Candidates are likely to take the opportunity to define the term ‘prophet’ and might make reference to seers, priests, ecstatic prophets, schools of prophets, false prophets and court prophets etc.

To address the question, candidates might explain the role of prophet as spokesman of the word of G-d, foreteller and forthteller etc. and distinguish between material which contains stories about the prophets and the canonical preservation of their actual oracles. Amos, in the eighth century BCE, might be cited as the first canonical prophet.

- (b) How important, for understanding the Jewish Scriptures, is knowing the type of literature which is being studied? [10]

Candidates might develop points they made about prophetic material and refer to the other main types of literature in the Tenakh to consider the potential value of knowing something of the origins and purpose.

Myth, history, prophecy, poetry, law, wisdom (hohma) and liturgy feature in the specification and examples of these might be used in the discussions. Candidates might discuss how far books in the Jewish Scriptures might contain a variety of types of literature and the potential dangers of taking some material too literally.

Some candidates might acknowledge the fact that the Jewish Scriptures contain a plethora of types of literature but ultimately might argue against any significant value in the use of Form Criticism or any other type of literary analysis when approaching the study of revealed sacred writings.

- 2 (a) Explain the impact on Job of G-d’s words from the whirlwind. [25]

Chapter 38 is the dramatic moment where G-d speaks to Job for the first time. The speeches go on to the end of chapter 41 in the same vein but only chapter 38 is a set passage.

Candidates might comment on the magnificent inspirational Hebrew nature poetry in the writer’s account of G-d’s words and are likely to take the opportunity to quote some of the text eg ‘Where were you when I laid the earth’s foundation?’ and to paraphrase some of the outstanding imagery.

Candidates might offer other valid explanations of the impact and realisations caused by the experience of hearing G-d's words but the main thrust of the text is that Job accepts that because he is mortal he cannot understand divine wisdom nor divine justice.

Chapter 42 is a set passage and candidates might quote some of Job's response in vs1-6 at the end of the theophany eg 'I had heard of you through hearsay, but now my eye has beheld You! Therefore, I renounce [my words] and relent, for [I am but] dust and ashes.'

(b) 'The last chapter of Job makes nonsense of the rest of the book.' Discuss.

[10]

Candidates are likely to agree that the return of equivalent goods and family members makes nonsense of the acceptance of his fate which Job seems to have reached.

Discussions might consider the purpose of the author, the type of literary material found in the book and the structure.

Possibly the eloquent debate which makes up the main part of the book has been introduced into a well known proverbial traditional story or play. The ending might then be a wry recitation of the original ending.

3 (a) Explain the significant features of the story of Elijah on Mount Carmel.

[25]

Candidates might begin with an introductory sentence about Elijah as a ninth century prophet in Israel in the reign of King Ahab whose Queen, Jezebel, was a Phoenician worshipper of Baal.

The story is found in 1Kings 18 and candidates are likely to start with Obadiah and end with Elijah running in prophetic ecstasy before the chariot of Ahab towards Jezreel.

The significance of a variety of features within the story might be explained and credited, even Obadiah assuming that prophets like Elijah could disappear at will.

Crucial to the story, however, is the context of the challenge that the fertility cults of neighbouring agricultural communities presented to the Israelite faith in the G-d of their history.

The scene on Carmel serves to expose the prophets of Baal as frauds. The miracle of fire, the slaughter of the prophets of Baal and then the coming of rain confirms the superiority of the G-d of Israel over all Canaanite nature gods.

(b) 'Elijah learnt more about G-d on Mount Carmel than on Mount Horeb.' Discuss.

[10]

Candidates might introduce the discussion by explaining that after the ecstasy of the victory on Carmel, Elijah was afflicted by despair and took flight because of the threats of Jezebel. Like Moses he went to Horeb/Sinai. Perhaps there he hoped to find G-d.

The details of the theophany including the commission to anoint Hazael, Jehu and Elisha are found in the set passage I Kings 19 in verses 1-18. It shows G-d in charge of history and even in Syria.

Some candidates might acknowledge the impact of witnessing the power of G-d on Carmel but argue that G-d not being found in the dramatic natural phenomena of wind, earthquake and fire but in a 'still small sound', interpreted usually as the voice of conscience, was an even more profound experience.

Candidates might suggest that Horeb is the turning point which led to the ethical stance of Elijah defending the rights of an ordinary individual against the King in the Naboth incident.

4 (a) Explain why the covenant in Jeremiah 31 is described as 'the new covenant'. [25]

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

Candidates might explain that the text itself encourages contrasts and parallels with the Sinai covenant in 31:31-34 and they might provide exegesis of these verses.

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

Usually the new covenant is said to concentrate on personal as opposed to corporate religion but the context foresees a restoration of land and, with the ingathering of the exiles, a reunited Israel and Judah.

Christian interpretations are acceptable as long as they are acknowledged as such and the explanation pays due attention to the passage in its original Jewish milieu.

(b) 'Jeremiah's covenant is not the most important covenant in the Jewish Scriptures.' [10]

The covenants in the specification are those with Adam, Noah, Abraham, Moses and David as well as Jeremiah. Candidates are free to argue in favour of the covenant with any one or any combination of these contenders as 'most important'.

Some candidates might argue that this 'new' covenant presupposes the continuation of previous covenants rather than intending to supersede them and/or that all are equally important.

Some candidates might continue their response to (a) and use the material to assert that Jeremiah's covenant was the culmination and had replaced the old covenant whilst others might discuss the extent to which it had reached the aim of the original covenant G-d made with Adam.

G574 New Testament

Answer **TWO** Questions.

- 1 (a) **Explain the impact that the Roman occupation had on Jewish life and religion in first-century Palestine.** [25]

Candidates might show understanding of the attitude of the Romans towards the Jews during the first century occupation of Palestine. There might be some explanation of the background to the occupation and the Roman attitude towards self-government by the Jews, which was later replaced by a Roman Procurator in Judea.

The impact on life and religion might emphasise that in economic terms although Jews had to pay taxes, trade probably increased and there was security of protection by Roman troops. In political terms the Romans kept control by choosing and appointing the High Priest and an uneasy alliance with the Sadducees.

In terms of religion, Roman rule was for the most part tolerant of Jewish religion, the Temple tax continued, idolatry was avoided, Jews did not serve in the legions and some Sabbath observance was respected. However, there were always tensions and the threat of unrest caused by either ignorance or oppression by the Romans or conscientious or over-zealous observance by the Jews.

- (b) **'The Jews should have worked harder at making a compromise with the Romans.' Discuss.** [10]

Candidates may evaluate the tensions which might have arisen because of Roman occupation. Answers might show knowledge of incidents, which were reported by contemporary historians, or argue more generally about issues, especially in religion, which caused riots and unease between Jews and Romans.

An issue which might be considered would be the Jews view of themselves as a chosen people unable to compromise on the requirements of God's commands, and therefore bound to oppose Roman rule when it went, in any way, against those commands.

Some responses might offer a balanced view that some Jewish sects such as the Sadducees or individuals such as the High priest did manage a compromise and maintain a balance of power whilst others such as the Zealots took the opposite course. Some might refer to the relationship Herod the Great had with Rome and Palestine.

- 2 (a) **Explain the purpose of source criticism of the Gospels.** [25]

Answers might begin with an explanation of source criticism and its purpose in attempting to solve the problem of when and by whom a gospel was written.

It is most likely that answers will concentrate largely on the synoptic problem and the question of priority and sources of each gospel.

Some candidates might show awareness of the history of the development of source criticism of the gospels and the views, which have the most support of scholars. Answers might explain some of the arguments for the various source hypotheses.

Examples given might be from the text of the gospels or from the different arguments of scholars.

- (b) 'It would have been better if only one gospel had been written about the life of Jesus.' Discuss. [10]**

Answers will probably take the form of evaluating the significance of having more than one account of the life of Jesus.

Some candidates may wish to argue that having more than one gospel and the synoptic problem is confusing. The case for one set of New Testament Scripture of the life of Jesus (without doubt or differences in accounts) might be a strong one in that it would simplify matters of belief and arguments about the truth of events.

Another view might be that to have more than one gospel is a more accurate record of how historical truth is arrived at, especially in a tradition that began orally and was not written down until some years after the events occurred.

A balanced conclusion might be that there is no guarantee that one account, which might any way be an edited collaboration by church writers, would be more accurate than three or more. Also that the intention or emphasis of the different writers adds to the richness of the scripture.

- 3 (a) Explain the roles of Judas and of Peter in Mark's Passion story. [25]**

Answers might compare and contrast the roles of the two disciples in order to explain any similarities or differences there might be. Also candidates might show understanding of how the two betrayals occurred and the common strand of Jesus' foreknowledge of them.

In the prescribed texts, the betrayal by Judas is planned in Mark 14:10-11. In this passage, Judas' premeditation is made clear. "So he watched for an opportunity to hand him over." Jesus' knowledge of the betrayal is shown in his words at the Last Supper... 'one of you will betray me'... The act is carried out with the word 'Master' and a kiss at the arrest of Jesus in Gethsemane.

Jesus had predicted the denial of all the disciples "I will strike the shepherd and the sheep will be scattered" but Peter strenuously emphasised that he would never disown Jesus. (In contrast to the plotting of Judas.) In response, Jesus predicted the events that were to follow and the crowing of the cock. Peter's reply "Even if I have to die with you, I will never disown you." Makes the subsequent betrayal all the more dramatic.

Explanation of the events in the courtyard of the High Priest might, in contrast to what has gone before, appear to show Peter's weakness and vulnerability. An explanation might be that his was a spontaneous reaction more out of surprise or fear than anything planned.

- (b) To what extent is it true to say that Judas had the most important role in the Passion story? [10]**

Answers might evaluate that Judas could bring about the arrest and death of Jesus because he was in collusion with the people in power, the chief priests and Jesus' enemies. Some responses might assess the motivation behind Judas' betrayal of Jesus and the inevitability of his actions as fulfilment of divine will etc. One conclusion might be that without Judas there would have been no Passion.

The roles of others might be assessed in comparison to Judas. Peter's denial of Jesus symbolised the weakness and lack of faith of the disciples, however he was not instrumental in Jesus' death in the direct way that Judas was. Peter is mentioned by name in the resurrection account, restoring his status and indicating his role in the future of Christianity.

Some answers might assess the role of Mary or the Centurion etc.

The most evident conclusion might be that Jesus had the most important role in the story of his own Passion.

4 (a) Compare the account of the resurrection in Matthew with the ending of Mark. [25]

Comparison and explanation of the significant features of the two accounts from Matthew 28:1-15 and Mark 16:1-8 and 9-18.

At the tomb, in both cases, the women are named - Mary Magdalene and Mary (Salome in Mark). In Mark the women are worried about the stone in front of the tomb, in Matthew the problem is solved by the insertion of a passage where the stone is moved by divine intervention – a violent earthquake and an angel. In both accounts the angel and the young man are dressed in white. In Matthew, the guards who are there at the request of Pilate 'shook and became like dead men'. In Mark there are no guards etc.

Candidates might complete the comparison of the texts and show understanding of the similarities as well as the extra passages in Matthew about the stone, the guards, the appearance of Jesus and the chief priests bribing the soldiers to say the disciples stole the body.

They might explain the possible implication for the priority of Mark's account: evident perhaps in Matthew's concern to dispel all doubts or difficulties, which might have arisen. Some responses might include explanation of the reason for the added passages in Mark.

(b) 'Mark's account of the resurrection of Jesus is more reliable than Matthew's account.' Discuss. [10]

Answers could evaluate the style and content of the two accounts in (a) in terms of which one might appear to be the most credible to the reader/believer.

Mark's account, although brief and perhaps unfinished, has the necessary theological detail and a natural reaction of fear and bewilderment from the women. Mark's short account makes no attempt to provide earthly practical solutions – belief in the resurrection is simply a matter of faith. However the additional verses 9-18 are unreliable if not by Mark.

Analysis of Matthew's account might assess the concern with detail and explanation as a clear account, answering all the questions, which might arise about the obstacles to the resurrection such as the stone, the guards or intervention by the disciples. Or, these same features might make the account seem unconvincing or defensive.

A balanced view might consider validity of both accounts. Some might argue that the resurrection is not a matter of evidential fact.

G575 Developments in Christian Thought

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

Part 1

Answer **one** question from this part.

- 1 (a) **Explain Calvin's teaching on natural and revealed knowledge of God.** [25]

Candidates may wish to distinguish between knowledge of God the Creator and knowledge of God the Redeemer. They may therefore go on to consider the relationship of natural theology to revealed theology as the 'mirror' or 'theatre' of God's glory.

Candidates may go on to explain the relationship between knowledge of God and knowledge of self and the place of sin with respect to natural theology. Knowledge of God is implanted in the hearts of humans as 'awareness of divinity'.

Some may explain that knowledge of God is not restricted to Christianity.

- (b) **'God cannot be known.' Discuss.** [10]

Some may wish to argue Calvin's point that because of sin, only faith can provide true knowledge of God and that faith can only be obtained through Jesus Christ.

Others may wish to argue that as God exists *a se* there is nothing we can know of God. What can be known of God will only be that which he reveals to us but that can never be what he actually is.

Some candidates may wish to argue for a natural theology (classical or modern) that God can be known through right reason.

- 2 (a) **Explain James Cone's teaching on the person of Christ.** [25]

Some may wish to explain why Cone's was so vehement in its attack on the 'false consciousness' of white or classical theologians who attempt to present Jesus in politically neutral terms.

They may explain that Cone regards the distinctions between the Jesus of history and the Christ of faith, the 'transcendent and immanent', the 'sacred and profane', 'reason and faith' all to be false.

Cone argues that history as a the primary source of experience means that it is essential to the understanding of the person of Christ who as the 'Black Christ' sided with the oppressed and therefore revealed himself as the God who acts against injustice.

- 2 (b) **'The historical Jesus is not the same as the Christ of faith.'** Discuss. [10]

Some may wish to support this view with reference to modern scholarship. Some may cite Bultmann's approach that the Christ of faith should not be confused with the historical Jesus because the myths used to describe the divinity of Jesus were the later existential responses to the Christ-event.

Others might argue that even the earliest kerygma considered Jesus to have more status than merely a wonder worker. They might agree with Cone that Jesus' actions demonstrated that the God was revealed in his ministry in a novel way.

Part 2

Answer **one** question from this part.

- 3 (a) **Explain what liberation theologians mean by the term a ‘preferential option for the poor’.** [25]

Candidates might explain that this term is a summary of where theology should begin ie with the poor as the underside of history. They might go on to explain that from a liberation theological point of view God reveals himself in the plight of the poor and oppressed in their struggle for justice.

Some may explain what the implications are in taking a preferential option for the poor. Firstly ‘option’ is not an option in the usual sense but an imperative to prioritise justice in favour of those who have not experienced it. Secondly, it is a call for solidarity of all – poor and rich alike. Matthew 25’s image of final judgement is a reminder that justice is not in the first instance anything out of the ordinary but satisfying basic needs.

- (b) **‘Poverty is the most importance issue for theologians.’ Discuss.** [10]

Some might agree that as poverty illustrates the problems of sin, human nature and the need for redemption then it is the most important issue for theologians.

On the other hand some may argue that although these ideas are important for those in Europe there are other more pressing issues such as the relationship of theology and science and atheistic ideologies.

Some may wish to begin by asking what the purpose of theology is and conclude that it is first to clarify what is meant by God and our relationship to him.

- 4 (a) **Explain the influence of Latin American liberation theology on one other theology of liberation.** [25]

Candidates might well look at one of: North American black theology, African black liberation theology, gay liberation theology, dalit, Mujeresta, or animal liberation theology. Credit should be given to any theology of liberation providing it can be shown how the main themes studied in liberation theology have be re-contextualised.

Candidates may therefore explain who are the oppressed and why; the view of Jesus as liberator and what this means for the oppressed; the understanding of praxis and its effects in practical terms.

Candidates cannot be expected to have a detailed knowledge of their chosen theology of liberation.

- (b) **Assess the view that liberation theology no longer has any relevance.** [10]

Some might argue that liberation theology only works where there is an obvious class dichotomy. This was true of the early phase of liberation theology in Latin America (and also true possibly for the other theologies of liberation). But where the us-them distinction is less clear then liberation is not an obvious or helpful idea.

Others might argue that as 'the poor are always with us' then there will always be a need for some kind of liberative theology. The situation of Jesus' day mirrors a great deal of the present world. If this is so then a theology which begins with the underside of history is still relevant.

G576 Buddhism

Answer **TWO** Questions

- 1 (a) **Explain the importance, for Buddhists, of traditional accounts of the life of the Buddha.** [25]

Candidates are likely to describe some of the key features of the life of the Buddha. However mere description of the life story is unlikely to reach the higher levels.

Candidates might consider particular aspects of the traditional accounts, and explain their importance for Buddhists.

For example, candidates might explore how an understanding of the account of the four signs might aid Buddhists in understanding the first noble truth.

Alternatively, candidates might explore the importance at a more general level, perhaps explaining how the accounts provide inspiration for Buddhists.

- (b) **'Accounts of the life of the Buddha are too unrealistic to contain any truth.'** Discuss. [10]

Candidates might explore some accounts of the traditional life of the Buddha, such as the birth or the temptation by Mara, and argue that these clearly contain mythical elements and are thus unrealistic or untrue.

Alternatively they might argue that whilst clearly embellished, they still contain truths, whether historical or spiritual.

Some candidates might explore how we might judge what the extent and/or nature of the truths contained within the account might be.

- 2 (a) **Explain the trikaya doctrine in Mahayana Buddhism.** [25]

Candidates could explain the three 'bodies' of the Buddha.

They might explore the nirmanakaya as the transformation body, or physical manifestations of the Buddha for the purposes of teaching.

They might explore the sambhogakaya as the enjoyment body of the Buddha, which is a subtle form accessible to bodhisattvas and those in heavenly realms.

They might explore the dharmakaya as the dharma body synonymous with enlightenment and the embodiment of the truth.

- (b) **'The trikaya doctrine makes the concept of the Buddha easier to understand.'** Discuss. [10]

Candidates might argue that the trikaya doctrine is potentially confusing since it might lead to misunderstandings about the status of the Buddha.

Some candidates might argue that the trikaya doctrine helps to explain why the Buddha could still be used as a refuge despite his apparent death.

Some responses might consider whether the reference to 'the Buddha' implies this historical Buddha, and whether the trikaya doctrine has a wider application to the concept of the multiplicity of Buddhas within the Mahayana tradition.

3 (a) Explain the importance of the Four Noble Truths for Buddhists. [25]

Candidates might outline the Four Noble Truths, though merely describing them is unlikely to access the higher levels.

Candidates might explore the importance of the fourth noble truth as a source of moral guidance.

Candidates might explore the role of the first noble truth in instigating the Buddhist Path.

Candidates might explore the importance of the third noble truth in providing the spiritual aim and emphasis of Buddhism.

(b) To what extent is the first noble truth more important than the other three? [10]

Candidates might argue that the first noble truth provides the impetus for the Buddhist path, and is therefore the most important of the truths.

Candidates are likely to argue that all four of the Noble Truths work together and as such none can be more important than the other.

Candidates might argue that another truth is more important, for example the third truth provides the hope that things can be different and therefore a reason for following the path.

4 (a) Explain the relationship between the laity and the monastic sangha. [25]

Candidates are likely to explain the reciprocal relationship between the laity and the monastic sangha.

Candidates might explore the provision of food and shelter and other physical benefits to the monastic sangha.

Candidates might explore the teaching, ceremonies and merit-making opportunities offered by the monastic sangha to the laity.

Some candidates might explore both tangible and intangible benefits.

(b) 'Bhikkhus and bhikkhunis are selfish in seeking nibbana for themselves.' Discuss. [10]

Candidates might argue that bhikkhus and bhikkhunis are selfish in seeking the path to nibbana at the expense of the laity.

Candidates might explore whether it is possible to be selfish once one has reached a certain stage on the path to nibbana.

Candidates might explore the notion that due to rebirth people are at different stages of the path, and the bhikkhus may be further along, but still seek to help those below further back than them.

G577 Hinduism

Answer **TWO** Questions

- 1 (a) **Explain the main religious features of the Indus Valley civilisation.** [25]

Candidates are likely to describe the 'proto-Siva' seal and explore the possible links with the later Hindu figure of Siva.

Candidates might consider the prevalence of goddess images and the possible connection with later goddess worship in Hinduism.

Candidates might consider the importance of the 'Great Bath', and the possible connection with ritual bathing.

- (b) **'The Indus Valley civilisation teaches us nothing about later Hinduism.'** Discuss. [10]

Candidates might argue that we have lots of findings from the Indus Valley civilisation, such as the Prot-Sive seal, and goddess images, which show a clear relationship between the Indus Valley civilisation and later Hinduism.

Candidates might argue that the failure to decipher and/or discover written records means we know very little about the thinking of the people within the Indus Valley civilisation, and so have no idea whether they bear any relationship to later Hinduism.

- 2 (a) **Explain the importance of dharma for Hindus.** [25]

Candidates could explain the term dharma as meaning duty.

They might explore how dharma is determined for individuals within the varnashramadharma system, and the effects this has on the life and behaviour of an individual Hindu.

They might explore how following dharma can affect the karma gained by an individual, and thus their rebirth within samsara and potential achievement of moksha.

Candidates might explore the extent of the effect of dharma on a Hindu's life, and thus its importance for most Hindus.

- (b) **'Dharma is the most important concept within Hinduism.'** Discuss. [10]

Candidates might argue that dharma has an all-pervasive effect on the life of a Hindu, and thus could be seen as the most important concept within Hinduism.

Candidates might argue that other concepts are more important, for example moksha provides the aim and motivation for much of Hindu practice.

Some responses might consider whether any one concept could be deemed the most important given the wide variety of belief and practice within Hinduism.

3 (a) Explain the importance of Siva for Hindus. [25]

Candidates might describe the main features and events associated with Siva, but mere description is unlikely to access the higher levels.

Candidates might explore the role of Siva as the destroyer within the trimurti, along with Vishnu and Brahma.

Candidates might explore the special importance of Siva for Saivites, as the ultimate God, of who all other deities are aspects.

Candidates might explore whether Siva's role in destroying evil in the form of demons has particular significance for Hindus.

(b) To what extent can Siva be seen as an evil god? [10]

Candidates are likely to argue that Siva is in fact a good god who destroys evil.

Candidates might explore whether Siva's role as destroyer might be seen as evil on a superficial level.

Some candidates might explore whether some of Siva's aspects can be seen as evil, and the extent to which these outweigh his positive aspects.

4 (a) Explain the importance for Hindus of practising puja. [25]

Candidates might describe some of the practices of puja, but mere description will not access the higher levels.

Candidates might explore the relationship between puja and the bhakti path.

Candidates might explore the importance of puja in establishing the relationship between god and the worshipper.

Some candidates might explore benefits of specific aspects of puja practice, for example the making of offerings, or prayer.

(b) 'Puja is a waste of time.' Discuss. [10]

Candidates might use the evidence from part (a) to argue that puja is not a waste of time.

Candidates might explore whether puja is a waste of time if done with the wrong motivation or attitude.

Some candidates might explore whether the answer will vary according to the Hindu tradition followed.

G578 Islam

Answer **TWO** Questions

- 1 (a) Explain the importance for Islam of Muhammad's ﷺ early life in Makkah. [25]

Answers should deal with the environment in which Muhammad ﷺ was born and the events of his early life as possible indications of how he came to be the Prophet of Islam.

Candidates are likely to consider the religious background into which he was born and the influence of Judaism, Christianity and Paganism on his life.

They may also see significance in the fact that he was orphaned at an early age. His life in Makkah also includes the revelation of the Qur'an and the night flight so there is more than enough material from which to construct a response.

- (b) 'Muhammad's ﷺ life in Makkah was more important for Islam than his time in al-Madinah.' Discuss. [10]

Answers may come down on either side of this statement. It might easily be argued that the whole importance of the life of Muhammad ﷺ is as the Prophet of Islam, that it was he alone to whom the Qur'an was revealed by Allah, and that therefore, for the whole future of Islam it is his role of prophet and the way in which this developed in Makkah which is the most important.

However, his work in uniting many of the tribes of Arabia and the way in which he permitted Jews and Christians to continue to practice their faith, to a large extent, and in relative safety after he arrived in al-Madinah is also of clear significance.

- 2 (a) Explain how the structure of the Qur'an relates to the process of its revelation. [25]

Candidates are required to show knowledge and understanding of the concept of revelation and something of the structure and the compilation of the Qur'an eg the revelations began in 610 CE and continued till 632CE. At first they were learnt by rote then they were dictated and written on assorted media. In 631 CE Muhammad ﷺ sorted by theme and put into Hafsa's chest.

There is no record of which of the 114 suras came first despite scholarly attempts to classify them chronologically eg according to Makkah and Madinah. Uthman organised according to length apart from Surah 1.

Some responses are likely to address issues raised by the relationship of the structure and the compilation process, eg chronology and verses being superseded.

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.

- (b) To what extent was the Qu’ran a new revelation as well as a final one? [10]**

Discussions are likely to be supported by accurate information about the Qur’anic references to previous prophets and books before Muhammad ﷺ and the Qur’an.

Some responses may demonstrate understanding of the revelation to Muhammad ﷺ in relation to the authority of the Qur’an.

Some answers may argue that the Qur’an is no more than a modern reworking of earlier material and as such could not be described as ‘new’.

- 3 (a) Explain the important features of the way Muslims perform salah. [25]**

Answers are likely to give competent descriptions of the preparations for salah and of the prayer movements. However, there needs to be an explanation of the importance, meaning or symbolism of particular features.

Some may refer to Salat-ul-Jumu’ah and there may be reference to and explanation of particular variations on Friday when Muslims gather in obedience to Sura 62:10 for Zuhr prayers and the Imam leads the congregation in the first two rakahs and preaches the khutbah.

- (b) ‘Performing salah is the most difficult part of being a Muslim.’ Discuss. [10]**

There are many possible approaches to this discussion but responses need to be based on sound understanding of Islamic life and worship.

Salah is regarded by many Muslim scholars as the most important and most rewarding of the practical pillars.

Some candidates might consider salah in relationship to the other Pillars of Islam when considering what might constitute the most difficult part of being a Muslim.

- 4 (a) Explain the beliefs about Allah expressed in the shahadah and in Surah 1. [25]**

Candidates are likely to quote the Shahadah and to use the opportunity to show knowledge of the wording of Surah 1, al-Fatihah.

They may include key words and themes such as: one God; Creator and Sustainer; Ruler of the Day of Judgment; grace; mercy; obligation to follow the straight way of monotheistic worship, submission and obedient moral behaviour.

The words relating to grace in Surah 1 are connected with Allah but wrath is impersonal- ie those who go astray bring the wrath on themselves.

There may be specific reference to the concepts of tawhid and shirk.

- (b) ‘Surah 1 contains all that is needed to be a Muslim.’ Discuss. [10]**

Discussions are likely to use ideas explained in part (a) in deciding the extent to which belief might involve more than knowledge of what Surah 1 says about Allah.

Muslim practices do not feature in detail in Surah 1- and this fact might be used to support or to undermine the stimulus statement.

Candidates might argue that confessing to acceptance of the Shahadah is the basic commitment of being a Muslim.

G579 Judaism

Answer **TWO** Questions

- 1 (a) Explain why, for Jews, Pesach is such an important Pilgrim Festival. [25]**

Candidates may explain that Pesach is so important because it recalls the time when G-d intervened directly in Jewish history to bring the Israelites out of captivity in Egypt to the Promised Land which was part of the Covenant made with Abraham.

They may explain that Pesach recalls the acts of G-d and the great importance of the event itself.

Candidates may also suggest that the annual recalling of these events strengthens Jewish life and also puts on every Jew the obligation to observe the festival as though they themselves were coming out of Egypt.

Some candidates may respond by describing each of the particular practices and observances of the festival and describing the importance of each.

- (b) 'The most important teaching about Pesach is for Jews to live the festival as though they themselves had just escaped from Egypt.' Discuss. [10]**

In support of the statement, which is well-known, candidates may well suggest that the importance of Pesach is remembering G-d's mercy on the Jews and the way in which they were rescued from slavery in Egypt.

Some candidates may also argue that it is the most important of the Pilgrim Festivals for this or other reasons.

Some may choose other details from the teachings and tradition of the festival and argue that the importance of Pesach lies in other things such as: observing the mitzvot, the benevolence of G-d, the leadership of Moses, the suffering of the Israelites in the desert etc.

The central aspect of the answer however, is that they consider the importance of this idea in relation to the celebration of the festival.

- 2 (a) Explain the role of the Jews as a 'chosen people'. [25]**

Answers need to look carefully at the phrase cited.

Candidates may consider that It is often generally misinterpreted as meaning 'special' or 'different' in a value-laden sense and as such has often been used for effectively anti-semitic arguments.

They may continue to say that the key point to be considered is that the phrase was a title given by G-d to the Jews and is associated with a 'royal priesthood'.

The argument is that the Jews, in having been given this particular status, accepted the laws of G-d and were required to live according to these laws and, most importantly, as an example to non-Jews of the relationship necessary with G-d and of the way in which a G-dly life should be led.

- (b) 'The Jews could never have survived without the special love of G-d.' Discuss. [10]**

This question builds on the idea of a 'chosen people' in (a).

Candidates may argue that the Torah indicates the saving grace of a forgiving G-d who looks after his people and, largely, forgives them when they broke the Law.

The stimulus is inviting comment as to assess the importance, in biblical terms or in later periods, of this care.

Some may choose to argue, in relation to events such as the exile, the diaspora and the twentieth-century holocaust as to whether this special love has always been demonstrated and whether, in fact, the Jews have managed to survive without demonstration, at least, of this 'special love'.

- 3 (a) Explain the laws of kashrut in relation to money. [25]**

Kashrut is generally seen as applied to food, however the thrust of the question is an explanation of the specific rules which apply to the acquisition and use of money and how it is made 'fit for purpose' etc.

Some candidates may deal with the concept of kashrut and 'fitness' in general before moving to consider the specific relationship with money.

Examples given could include the giving of tzedakah as well as not wasting money, looking at the concerns of family as well as the community, and the need for proper dealing in relation to business ethics.

- (b) 'Kashrut takes the idea of holiness to unnecessary extremes.' Discuss. [10]**

Here the candidate has the opportunity to open up the argument about Kashrut, though in this section there is no necessity to go into elaborate detail about its different forms and the answer can partially be built on (a).

The question is looking for the importance of keeping these laws as being central to the observance of a Jewish life.

Some may consider that kashrut is such an important aspect of Jewish life that without its strict observance such a life is not possible.

Others may argue, from a Progressive viewpoint, that kashrut is out-dated and that its observance is not necessary in order to show true love for G-d.

- 4 (a) Explain the origins of the Torah and the Talmud. [25]**

Candidates may begin by explaining the traditional theory of the origins of the Torah and the Talmud – they constitute the Written Torah and the Oral Torah given to Moses by G-d on Mount Sinai, and therefore they are G-d's word.

They may explain how the Oral Torah was transmitted through the generations, and perhaps explain why Rabbi Judah the Prince felt the need to arrange the laws systematically in the Mishnah (c. 200 CE). They may explain how after the Mishnah was compiled it became itself an object of study, and perhaps be able to explain some of the reasons for this. They may identify some of the scholars involved and their contribution. They may explain that the text of the Talmud is therefore the Mishnah of Judah the Prince together with a commentary, the Gemara.

Candidates may explain that there are two versions of the Talmud: the Jerusalem or Palestinian Talmud (c. 4th century CE) and the longer Babylonian Talmud (c. 500 CE).

Some candidates may discuss the viewpoint of Progressive Judaism that the Pentateuch is a composite work.

(b) 'The Torah and Talmud are essential for Jewish life today.' Discuss. [10]

It is likely that candidates will argue that both Torah and Talmud are essential for Jewish life today.

Some may argue that as both came from G-d then it is not possible to distinguish between their importance.

Some may argue that for a number of Jews tradition has replaced some of the reliance on scripture.

Grade Thresholds

Advanced GCE Religious Studies H172 H572
June 2009 Examination Series

Unit Threshold Marks

Unit		Maximum Mark	A	B	C	D	E	U
G571	Raw	70	49	42	36	30	24	0
	UMS	100	80	70	60	50	40	0
G572	Raw	70	47	40	33	27	21	0
	UMS	100	80	70	60	50	40	0
G573	Raw	70	53	45	38	31	24	0
	UMS	100	80	70	60	50	40	0
G574	Raw	70	59	51	43	36	29	0
	UMS	100	80	70	60	50	40	0
G575	Raw	70	52	44	36	28	20	0
	UMS	100	80	70	60	50	40	0
G576	Raw	70	49	42	35	28	21	0
	UMS	100	80	70	60	50	40	0
G577	Raw	70	49	42	35	28	21	0
	UMS	100	80	70	60	50	40	0
G578	Raw	70	59	52	45	39	33	0
	UMS	100	80	70	60	50	40	0
G579	Raw	70	52	44	37	30	23	0
	UMS	100	80	70	60	50	40	0

Specification Aggregation Results

Overall threshold marks in UMS (ie after conversion of raw marks to uniform marks)

	Maximum Mark	A	B	C	D	E	U
H172	200	160	140	120	100	80	0

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

	A	B	C	D	E	U	Total Number of Candidates
H172	21.1	41.8	62.9	80.2	91.5	100	9677

9677 candidates aggregated this series

For a description of how UMS marks are calculated see:
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