

# **Religious Studies**

Advanced GCE **A2 7877**

Advanced Subsidiary GCE **AS 3877**

## **Mark Schemes for the Units**

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**January 2009**

**3877/7877/MS/R/09J**

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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"> <li>• a little relevant material</li> <li>• some accuracy</li> </ul> Communication: often unclear or disorganised	1-2	states a point of view (pov) <ul style="list-style-type: none"> <li>• shows minimal or no analysis/justification</li> </ul> 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"> <li>• some relevant material</li> <li>• some concepts accurate</li> <li>• shows a little knowledge of technical terms</li> </ul> Communication: often unclear or disorganised	3-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> <li>• some analysis, but not always successful</li> </ul> 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"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection of material sometimes inappropriate</li> <li>• limited use of technical terms</li> </ul> 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"> <li>• some analysis, but not always successful</li> <li>• views asserted but not successfully justified</li> </ul> Communication: some clarity and organisation
4	18-21	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of relevant material</li> <li>• some accurate use of technical terms</li> </ul> Communication: some clarity and organisation	9-11	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> 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"> <li>• mostly accurate knowledge</li> <li>• good understanding</li> <li>• good selection of relevant material</li> <li>• mostly accurate use of technical terms</li> </ul> <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"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> <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"> <li>• accurate knowledge</li> <li>• very good understanding</li> <li>• substantial selection of relevant material</li> <li>• accurate use of technical terms</li> </ul> <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"> <li>• successful and clear analysis</li> <li>• considers more than one point of view</li> </ul> <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"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <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"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <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 the role of the prisoners in Plato's analogy of the cave. [33]

Candidates may describe the main features of the analogy itself. They will probably include details of the fire, the prisoners and the shadows as well as the escape of the prisoner.

Answers need to focus clearly on the role of the prisoners. For Plato, the unenlightened prisoners represent human beings chained by a reliance on the senses and unable to examine true reality.

Candidates may also focus on the role of the escaping prisoner, the true philosopher. This prisoner gains understanding of the nature of the forms. However in their threats to kill the returning prisoner, Plato shows that most human beings are not ready to reject their empirical ideas

- (b) 'The killing of the returning prisoner shows that people will never accept Plato's theories.' Discuss. [17]

Candidates may draw out the implications of Plato's view that many people will never want or, perhaps, be able to see the truth of his ideas. This is why they might reject the philosopher and his ideas. Candidates may discuss the pros and cons of the notion of a philosopher ruler.

Some candidates may engage in a more general discussion of Plato's ideas and advance a view on whether people may reasonably be expected to accept metaphysical ideas such as the forms.

- 2 (a) Explain how the texts you have studied show God as creator. [33]

The text specified is Genesis 1-3 – the two Creation accounts. Candidates may draw distinction between the presentation of God as creator in the two accounts. In Genesis 1, God creates by word alone and appears transcendent and omnipotent. In Genesis 2, a more anthropomorphic view of God emerges. God creates and shapes the first human beings almost as a master craftsman. He is depicted as walking with the first human beings in the garden of Eden.

Candidates may well have studied other texts and therefore any suitable biblical texts would be appropriate for the question. These might include Psalms, Jeremiah etc.

Candidates need to focus on how the texts show God as creator rather than general discussions of God's attributes.

- (b) To what extent is it true to say that a good God should not need to perform miracles? [17]

Candidates may argue both for and against the statement. If God is seen as a miracle worker then this may be an extension of creation continuing into the world. Candidates may illustrate this point with examples.



On the other hand they may consider that if the world was created perfect there is no need for miracles. In addition it may be argued that if God is good then situations in which miracles might be needed would not occur.

**3 (a) Explain the purpose of ethical language. [33]**

Candidates may respond to this question by briefly explaining the differences between normative and meta-ethics. The purpose of ethical language is much debated and candidates may outline various meta-ethical theories.

Candidates may outline cognitivist views such as the naturalism of Bradley that suggests that ethical statements are verifiable and describe real truths, or the Intuitionism of G.E Moore which suggests that ethical statements are truths despite the fact that they cannot be empirically verified.

Non-cognitivist theories give a different purpose to ethical language. For emotivists such as Ayer, they merely indicate or describe an emotional state. For prescriptivists such as Hare, they go beyond this and are an attempt to persuade others.

**(b) 'Learning what "right" and "wrong" mean is the most important purpose of ethical language.' Discuss. [17]**

Some candidates may agree with the quotation and argue that it is impossible to have intelligent discussions about morality unless we are clear on what these terms mean.

Other candidates may disagree by arguing that meta-ethical discussions are a distraction from the realities of difficult ethical decisions. Meta-ethical discussions may be seen as an irrelevant and impractical distraction

Some candidates may point out that the quotation contains the assumption that there is a fixed meaning to these words. This may or may not be the case and candidates may argue this either way.

**4 (a) Explain the strengths of relativist ethics. [33]**

Candidates may define relativism and explain some ethical theories such as Situation Ethics, Utilitarianism or Virtue Ethics, that could be regarded as relativist.

It is important that candidates focus the answer on possible strengths of relativist theories. These may include the idea that relativist theories afford a greater flexibility and enable a more compassionate response.

Candidates may also explain that relativism is practical in focusing on the consequences of actions. This may be illustrated by examples eg) hiding Jews from the Nazis. Candidates may also explain that whilst some relativist thinkers are religious, relativist theories do not rely overly on religion.

- (b) To what extent do the weaknesses of relativist ethics outweigh the strengths?** [17]

Candidates are likely to outline a number of weaknesses of relativism. These may include the difficulty in predicted consequences together with the difficulty of passing judgement on the ethical ideas of another person, no matter how hideous those ideas may be.

Candidates may also focus on some of the strengths as outlined in part a. Candidates need to form a judgement as to whether these strengths outweigh the weaknesses or vice versa.

Some candidates may draw a contrast with absolutist systems and this is acceptable provided the points made are relevant to the overall argument.

- 5 (a) Explain, with examples, what is meant by 'prophecy' when describing some of the writings in the Jewish scriptures.** [33]

The specification lists prophecy as one of the forms of writing in the Jewish scriptures of which students should be aware. However, there are no specific examples given.

In writing about this students are therefore free to write about prophecy in relation to specific prophets such as Isaiah, Amos and Hosea or they may write more generally about those parts of the scriptures which are regarded as prophecy.

Candidates are unlikely to have studied this in great depth and should not be expected to make reference to issues concerning true and false prophets etc.

- (b) 'Form Criticism does not help when trying to understand the Jewish Scriptures.' Discuss.** [17]

This is likely to receive very different responses dependent upon the position from which students have studied the Jewish scriptures.

From the perspective of the Old Testament and Biblical Criticism they may argue that Form Criticism is a great aid in understanding the purpose and intent of the scriptures.

From an Orthodox Jewish perspective they may consider that it adds nothing to understanding as this is clear in the texts themselves.

- 6 (a) Explain the evidence which might be used in dating the Exile.** [33]

The specification states that candidates: may employ historical, literary or archaeological evidence. should be aware that there are different opinions about the dates of the Jewish scriptures and also, therefore, of the possible dates of the events contained in them. They are therefore free to use any or all of these forms of evidence. Students are not expected to provide explicit detail about the evidence and dating but should be able to offer suggestions as to how this could be done.

- (b) **'The Jewish scriptures themselves are more reliable than other types of evidence.'** Discuss. [17]

This is likely to receive very different responses dependent upon the position from which students have studied the Jewish scriptures.

From the perspective of the Old Testament and Biblical Criticism they may argue that other types of evidence can be helpful and are perhaps more reliable because being capable of scientific testing.

From an Orthodox Jewish perspective they may consider that it they add nothing to the texts which are clear and unchallengeable as divine revelation.

- 7 (a) **Explain the origins and beliefs of the Zealots.** [33]

The Zealots were a revolutionary, religio-political movement in Palestine who first came to prominence in 6CE.

They probably came from within the ranks of the Pharisees but replaced their policy of passive resistance to the authorities with insurrection and revolt, instigating the first Jewish revolt of 66-70CE.

They carried out raids on the Roman forces and conducted what was largely a guerrilla way from their camps in the wilderness.

The goals of the Zealots were political and religious: a Jewish theocracy and the rule of the promised Messiah.

- (b) **'The Roman occupation made the arrival of the Zealots inevitable.'** Discuss. [17]

Candidates are likely to consider the presence of Roman Temples and worship in Jerusalem and elsewhere in Palestine and the fact that many Jews considered this to defile the Promised Land.

They may explain the loss of real autonomy of the High Priests and the rulers of the Temple. The lack of compromise on both sides and the resultant uprisings and Roman attacks.

They should then consider whether the Zealots can be seen as a response to Roman occupation and how 'inevitable' this might be considered.

- 8 (a) **Consider the issues surrounding the dating of the Acts of the Apostles.** [33]

Answers are likely to concentrate on traditional scholarly views that Acts was written by the author of Luke and place its dating somewhere after 70CE, that is, after the destruction of the Temple.

Some candidates may explain that there are theories of earlier datings (eg JAT Robinson). Some may comment on the very late (2nd century) datings proposed by Knox and O'Neill, Knox arguing that Luke-Acts was a catholic Gospel-and-Apostle corpus to meet the challenge of Marcion, O'Neill that it should be placed alongside Justin Martyr.

- (b) **'The authorship of Acts is a more important issue than its date.'** Discuss. [17]

Authorship will almost certainly be attributed to the author of Luke, thus establishing its purpose and authenticity.

Some may argue that establishing the authorship is the most important issue.

Another view might consider that the date of Acts is central to assessing both its authenticity and indeed its authorship.

- 9 (a) **Explain the origins and beliefs of the Zealots.** [33]

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- 10 (a) **Explain, with reference to the Synoptic Problem, what is meant by Source Criticism.** [33]

Candidates will probably offer a basic definition of Source Criticism eg a concern with discovering the sources which an author has used in producing a work, at times, one author may take over a previous source and incorporate it into a new work.

Candidates are likely to give examples from Gospel texts.

They should focus on the Synoptic Problem as the most obvious example of its use.

The Synoptic problem involves literary or source criticism to explain the differences and similarities and deals with the written sources after compilation and redaction.

- (b) **'Source Criticism can damage faith.' Discuss.** [17]

The statement is essentially taken a fundamentalist position in relation to the biblical texts and, of course, contending that the gospels are 'revealed' and therefore not capable of interpretation or debate in relation to their origins.

Answers might also consider faith in the text and faith in scholars as being possibly damaged by this.

Candidates are likely to use the material from (a) to argue that it is important to know as much about the texts as possible in order to understand them and some may continue, to suggest that a scholarly study of the text can enhance understanding rather than detract from it or diminish the stature of the books.

- 11 (a) **Explain, with examples, Biblical teaching about the treatment of the weak and the oppressed.** [33]

Candidates need to consider the texts in the specification in relation to the weak and oppressed and should show the development and repetition of these ideas from the Old to the New Testament.

The suggested text in the specification is Amos 2:6-16, however many candidates will probably have looked beyond this and are likely also to have considered New Testament texts such as Luke in relation to outcasts, and the Sermon on the Mount. The Two Great Commandments might also be employed to address this issue. Other examples might include New Testament teaching about slavery: Philemon, Col.3, 1 Cor. 7.

- (b) **'God will reward the oppressed so suffering is not important.' Discuss.** [17]

Answers need to consider the texts used in (a).

Although reward and punishment is clear in the Amos text candidates should be aware that elsewhere these prophecies of doom are not always carried out eg Amos 9.

However, in the light of New Testament teachings the conclusion may well be that the statement is true.

- 12 (a) **Explain what are meant by Liberal and Traditional approaches to the interpretation of the Bible.** [33]

Candidates should be able to explain that a Liberal approach to Biblical interpretation argues that it is impossible for people today to accept many parts of the Bible as being either literally or infallibly true, but yet they can be held to have truth in other kinds of ways, as myth for example.

Some may refer to Rudolf Bultmann or David Jenkins as examples of this viewpoint.

The may consider that a 'traditional' approach is that which has been generally adopted by the mainstream churches and the 'Christian in the street' whilst some may also look at Barth as an example of this style of interpretation.

- (b) **'A Liberal approach to the Bible may weaken faith.' Discuss.** [17]

Candidates need to consider both sides of this argument.

They may suggest that for many Christians it may be true that the only important aspect of studying the biblical text is that it is revealed and therefore the liberal approach may be seen to undermine this viewpoint. It opens everything to question and always human agencies to be seen intervening in the text, as such it might be thought to undermine faith.

Candidates might also consider that the advantages of the approach might well be seen as making the text more intelligible and more acceptable to Christians today but the question still remains as to how far a true Christian belief can be sustained if all the texts are subject to criticism and comment.

- 13 (a) **Explain how the ideas of Gautama the Buddha may have been influenced by the Hinduism of his day.** [33]

Answers here are likely to be quite straightforward and not in great depth. Candidates should be able to make some basic comments about the nature of Hinduism: pantheon of gods, worship, varna etc., but only as sufficient to show the relationship between this and the thought of the Buddha.

Some may consider that the Hinduism of the time was rather different from the Hinduism practised today.

Answers are likely to include specific examples of Buddhist teaching and explain the relationship between these and Hinduism.

- (b) **'The Buddha's aim was to reform Hinduism.' Discuss.** [17]

Candidates should be able to analyse the extent to which the Buddha accepted and rejected religious beliefs and practices, including perhaps analysis of his view of Caste, sacrifice, asceticism, Brahminism, the Vedic deities, karma and rebirth, and the rejection of the doctrine of the atman.

They are also likely to consider whether his aim was simply perhaps to create a new religion.

- 14 (a) **Explain how Buddhists might apply the Noble Eightfold Path to the way in which they live their lives.** [33]

Candidates are likely to explain that the Noble Eightfold Path is the fourth of the Four Noble Truths of Buddhism, the way to extinguish the dukkha (suffering) which underpins all existence and achieve nirvana.

As preached by the Buddha in his first sermon in the deer park at Benares, the Noble Eightfold Path is presented as a Middle Way (its other name) between the extremes of self-indulgence and self-mortification.

It is the proper consequence of the Buddhist's inner realisation that all existence is suffering; a mode of life designed to purge one's life of the burden of karma and secure liberation from the endless cycle of rebirths.

They then need to consider more practical examples of how this might be applied by Buddhists.

- (b) **'Living by the 'Middle Way' is not practical in the 21st century.' Discuss.** [17]

Candidates may argue that following the Middle Way is a better way of achieving enlightenment than following religious practices.

As such it is just as practical for the 21st century as it was at the time of the Buddha because it relies on the person and not on external forces.

- 15 (a) **Explain what is meant by the terms animism and polytheism, with reference to Vedic religion.** [33]

Candidates should be able to explain the two terms as:

Animism – belief that nature has soul: the belief that things in nature, eg trees, mountains, and the sky, have souls or consciousness

Polytheism – belief in several deities: the worship of or belief in more than one deity, especially several deities.

Answers should then be able to relate these specifically to Vedism and possibly give examples.

- (b) To what extent are the Vedas polytheistic? [17]**

Answers will need to consider the way in which deity is expressed in the Vedas. The statement could be viewed as true or false or perhaps insufficient. The Vedas, by their very nature present ideas of monotheism, pantheism and polytheism. The exact definition of these is not an important issue in relation to the texts and, again, owes itself to a European attempt at understanding Vedic religion.

- 16 (a) Explain the significance for Hinduism of the discoveries of the Great Bath and the 'granary' in the Indus Valley. [33]**

Candidates may explain that large buildings have been uncovered that have been interpreted by many as storage vats for grain, although the evidence for this is ambiguous.

If they are granaries this would suggest an economy built on grain similar to those of Egypt and Mesopotamia.

At Mohenjo-Daro a waterproof tank has been found in association with a long building containing cell-like structures. This has tentatively been identified as a ritual bathing area.

- (b) 'The Indus valley civilisation had very little effect on the development of Hinduism.' Discuss. [17]**

Candidates should be able to assess the extent to which these findings and theories are relevant to an understanding of the nature of Hinduism.

How sound are the evaluations of the archaeological evidence?

Did the Aryan culture have much more influence over what became 'Hinduism'?

Were the features found in the Indus valley present elsewhere?

- 17 (a) Explain the importance of the geographical background for a study of pre-Islamic Arabia. [33]**

The question invites a very broad consideration of the background information surrounding 6th century Arabia.

Although the question asks for the geographical background other influences are an inevitable part of this consideration and candidates who comment on these should be credited as well as those who give a consideration of the tribal structure of the community and the importance of Makkah as a merchant city at the centre of the main trading routes of the area.

Without this consideration it is difficult to understand the heated opposition which Muhammad ﷺ experienced.

- (b) 'The growth of Islam cannot properly be understood without a consideration of the area in which it originated.' Discuss. [17]**

The material from (a) can be deployed here together with a probable consideration of the political and religious aspects of the background which they will have studied.

The statement is suggesting that pre-Islamic Arabia, and Makkah in particular, represented a melting pot of peoples, cultures and religions at this time which made it fertile ground for the spread of this 'new' faith.

- 18 (a) **Explain the social and political environment of al-Madinah at the time of Muhammad's ﷺ arrival there.** [33]

The question focuses on al-Madinah at the time before the emigration of Muhammad ﷺ. Therefore, it does not require an explanation of what Muhammad ﷺ 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 political environment, answers are likely to consider the warring factions amongst the tribes as well as the attitude which they held towards other religious and ethnic groups.

- (b) **'In al-Madinah Muhammad ﷺ was a statesman and politician, not a prophet.'** Discuss. [17]

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 he 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 which was the most important.

However, the question asks 'in al-Madinah' and therefore there is the possibility to argue that his work in uniting the many tribes of Arabia under and the way in which he permitted Jews and Christians to continue to practice their faith, to a large extent, and in relative safety now was vital to the period.

- 19 (a) **Explain the difference between the ethical monotheism of Judaism and pagan monotheism.** [33]

Candidates should be able to offer explanations of ethical monotheism: in that Judaism is monotheistic because of ethical considerations and through a direct insight into the absolute character of the moral law. G-d as supranatural, personal, good and holy.

and pagan monotheism:

a god who is not revealed through scripture and does not necessarily have the attributes above.

- (b) **'The G-d of the Jews is universal.'** Discuss. [17]

Candidates should be able to explain that in later biblical prophecy G-d is claimed not only as the one G-d of Israel but as the one G-d of universal history.

They may argue that the god of the Jews is often seen as distinct and relating only to the Jews but this is not the view found in the scriptures.

- 20 (a) **Explain the different roles of the Tenakh and the Talmud in Jewish life and worship.** [33]

Candidates should be able to offer an explanation of the difference between the Written Torah and the Oral Torah.

They may explain that both are significant in Jewish life because the Tenakh is often seen as being expanded upon and explained by the Talmud.

In relation to worship they may suggest that the status given particularly to the Torah in worship is significant and that therefore it plays a more central role.



**(b) 'The Torah is enough; Jews do not need any other scriptures.' Discuss. [17]**

Candidates are likely to argue that in fact the Torah is enough because it contains the revealed word of G-d.

Some may consider other scriptures to be the rest of the Tenakh and argue for its status as being necessary because it is divinely inspired.

Another position is that the Torah and the Talmud together provide the Written and Oral Law and that therefore both are necessary.

## 2761 Philosophy of Religion 1 (AS)

### Part 1

- 1 (a) **Explain the strengths of the cosmological argument.** [33]

Candidates may choose any of the forms of the cosmological argument on which to build their explanations. Answers should focus on explaining the strengths of this argument and not just write out some of its versions. For example a simple repetition of the first three of Aquinas' Five Ways will by its nature be a general topic response. However those who make use of Aquinas' descriptions as a way into explaining the strengths of this argument will be able to access the higher level marks.

Other answers may place the explanation in a context of looking at cause or motion in the world and working back to a prime mover; which will lead some candidates to an inclusion of some ideas of Aristotle which they will have studied. Others may focus more on the argument from contingency if they feel that it has a stronger case to build a successful argument.

Some candidates may point to the argument being consistent within its own world view and may suggest that it is arguably compatible, in some respects, with modern scientific cosmology.

- (b) **'Hume successfully criticises the cosmological argument' Discuss.** [17]

Candidates may begin this response by outlining Hume's views on any attempts to prove the existence of God. They may for example discuss the nature and extent of his scepticism. They may look at Hume's view that the universe is self caused or indeed uncaused.

Others may focus more on the meaning and success or otherwise of Hume's discussion of 'infinite regress' in this context, or the fallacy of composition.

It is important though, that they go on to assess the success or failure of his attempts to undermine this argument and not just describe what he says leading to an argument by assertion.

- 2 (a) **Explain why Irenaeus argues that the existence of evil is a necessary part of the universe.** [33]

Candidates may begin by outlining the Irenaean theodicy, which they may or may not place in the context of theodicies in general. They may then go on to explain the nature of human beings, in his view, as being called to perfection but being born with a nature short of that perfection.

This may lead to an exploration of the theodicy of Irenaeus itself, beginning with an exploration of the developing nature of creation, with perhaps an introduction to the idea of epistemic distance; explain how Hick argues that a struggle for moral development is inherently better than merely to be created as morally perfect beings. In order to facilitate this "struggle" God created man at an epistemic distance. This enables free will, as to encounter God directly would destroy the potential for faith, and so also eliminate free will.

They may then explain that he believed that God had to put obstacles in our way which we have to overcome as we move towards that perfection.

**(b) 'Irenaeus is wrong, evil disproves the existence of God.' Discuss. [17]**

Some candidates may discuss the view; found in many text books, that the sheer quantity of evil in the world invalidates the Irenaean theodicy. Others may argue that we should not confuse natural evil with moral evil. This may lead to a conclusion that the theodicy is successful when it comes to natural evil and that moral evil is the result of freewill and therefore caused by man and not by God.

They might distinguish Irenaeus from Hick's additions to the theodicy, pointing out, for example, that Hick's universal salvation is not found in Irenaeus himself.

Alternative conclusions, provided they are well argued, should be credited accordingly.

**3 (a) Explain what Anselm meant by 'necessary existence'. [33]**

Candidates may begin their explanations by outlining the ontological argument as part of their demonstration of understanding why Anselm believed that the existence of God was a logical necessity. Some candidates may point to the fact that Anselm describes his writings as faith in search of understanding.

Some may use his debate with Gaunilo about the contingent existence of an island as contrast to the necessary existence of God. This may lead to a discussion of the difference between analytic and synthetic statements. They are likely to be able to explain the weakness in Gaunilo's argument since an island has no intrinsic perfection and therefore no necessary existence.

Those who simply repeat any of the various formulations of the ontological should only be awarded a general topic level.

**(b) 'Kant was right when he said the existence was not a predicate like other predicates.' Discuss. [17]**

Candidates are likely to be familiar with Kant's famous dictum that 'existence is not a predicate'. Some responses may well begin by explaining what Kant meant by this statement assessing his belief that all philosophical statements about existence are synthetic, meaning that they need to be verified as true or false.

Candidates should then be able to assess the extent to which Kant may or may not be said to have been successful in this criticism of the ontological argument.

## Part 2

**4 (a) Explain the objection of psychologists, such as Freud, to religious belief. [33]**

While many candidates may begin with a description of Freud's account of the Oedipus and Electra complexes, they may choose from any of his works which argue against religious belief. Others may for example outline arguments from Totem and Taboo and see God as a tribal leader or father figure who is no longer necessary.

Some candidates may explain how the work of Freud was influenced by other psychologists and philosophers at a time when many wanted to argue that 'God was dead'; in the sense that He was always just a superstition which humanity no longer needed.

Those who simply repeat Freud's writings with no explanation are likely to be given grades suitable for general topic responses.

If any candidate chooses to explore the work of a different psychologist, they should be credited at the appropriate level of response.

**(b) 'Psychologists have successfully proved that religious belief is an illusion.'  
Discuss [17]**

In this part of the answer, candidates need to specifically look at the success or failure on the part of Freud or others to prove their view that religious believers are delusional. Some may use examples from their explanations in part (a) in support of Freud's views.

Other candidates may look at the limitations of Freud's research, exploring the type of patients he researched and the validity of his conclusions. They may then argue that there are much stronger arguments for believing in God than there are for that belief to be delusional.

**5 (a) Explain why some philosophers argue that evidence of design in the universe proves the existence of God. [33]**

Candidates are free to choose from the many forms of the teleological argument to outline their explanation in this answer. Some may simply use Aquinas' Fifth Way as a method of demonstrating the kind of argument that looks at the evidence of order and purpose in the universe and extrapolates from there to the necessity of a divine designer.

Others may use Paley's versions of the argument or even more modern approaches to demonstrate the same argument.

It is important that candidates explain why philosophers argue in this manner and that they do not just repeat one or more forms of the argument.

- (b) **'Mill's discussion of evil successfully undermines the argument from design.'**  
**Discuss.** [17]

Candidates may begin their responses to this part of the question by outlining Mill's criticism of the design argument. Assessing the way that he questions whether or not we can say anything good about nature given the number of examples of alleged cruelty which can be found, for example, in the animal kingdom. The digger wasp is becoming a common example of this issue.

They should then go on to discuss the extent to which this critique is indeed successful in its attempt to undermine the argument, and possibly explore the question of whether or not a Divine creator could be found in this way. Some may use Darwin or Dawkins to support their argument but the focus must be on Mill.

As with most philosophical issues, there is no right answer to this question and any relevant response should be credited at the appropriate level.

- 6 (a) **Explain why some philosophers argue that religious experience proves the existence of God.** [33]

Many candidates may approach their response to this question through the work of William James and outline his understanding of the nature of religious experiences.

Some candidates will be aware that James in his essay 'The Will to Believe' argues for the possibility of religious belief. They may point to his view that the decision to believe in God is an important one for an individual to make. They may explain what he meant by religious experiences having four characteristics, explaining *ineffable* experiences as being those of a divine nature which go beyond the ability of human language to express; *noetic* as the kind of experience of the divine which mystics receive in a direct manner; *transient* meaning that while they are not permanent in themselves they may involve a change in the person receiving them; and finally *passive* meaning that the person receiving the experience has no control over the event.

Others may use Swinburne's two principles, those of credulity and testimony. One route might be to explore the idea of credulity discussing what he means by suggesting that unless we have evidence that we are mistaken we should believe that things are the way they seem to be. In terms of testimony they may explore how far people might be willing to believe what others say – friends, parents, teachers or strangers.

In order to achieve the higher band marks candidates must explain why philosophers hold these views and not just list and describe, ineffable, noetic, transient, passive, credulity and testimony.

**(b) 'Religious experiences are all illusions.' Discuss. [17]**

Candidates are free to address this part of the question from any appropriate area of their studies.

They may for example look at sociological, philosophical or psychological arguments which support the view that religious experience is an illusion. They may for example use the writings of psychologists such as Freud to argue for the view that religious experiences are all illusions. Some may assess these arguments through the context in which Freud was writing, pointing out the argument that belief in religious experiences had been a necessary illusion for a more primitive people but for a more sophisticated people God may be considered 'dead' and that religion was the result of a neurosis.

It is however important that they focus on religious experience and not allow their observations to be side tracked by evaluations of religious beliefs or proofs of God's existence.

## 2762 Religious Ethics 1 (AS)

### Part One

- 1 (a) **Explain the main strengths and weaknesses of Mill's version of Utilitarianism.** [33]

Candidates could explain the principle of utility and give an outline of Mill's version of Utilitarianism which is based on the quality of pleasure. They may say that this is an improvement on Bentham's view of the quantity of pleasure.

They may consider that Utilitarianism is straightforward and based on the single principle of minimising pain and maximising pleasure. They may consider the importance of consequences when making ethical decisions and the democratic nature of Utilitarianism.

Some candidates may also consider that the principle of utility is applied universally (act or rule), and so it overcomes personal feelings and preferences.

On the other hand, the candidates may consider that it is impossible to predict consequences with any accuracy, and that even Mill's Utilitarianism could permit any action as it does not consider minorities.

They may consider that Utilitarianism ignores questions of duty or individual rights and that it is difficult to assess the quality of different pleasures eg poetry over music.

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

Candidates may consider that Utilitarianism is the best approach as it looks at the benefits for the majority, as the possibility of cures for diseases would outweigh the cost to the embryos.

Some candidates may also consider the fact that the hedonic calculus cannot easily be applied to early embryos, as we do not know if they feel pain.

However, candidates may also consider the impossibility of calculating all the consequences and the cost of embryo research.

Candidates may consider that a deontological ethical theory, such as Natural Law may provide a better approach to embryo research.

- 2 (a) **Explain the differences between the ethics of the religion you have studied and Utilitarianism.** [33]

Candidates may consider that Utilitarianism is more teleological, whereas religious ethics may be more deontological.

They may consider that the quantitative approach of Bentham has little in common with religious ethics.

They may consider that Utilitarianism does not see certain actions as being intrinsically right or wrong, whereas religious ethics may do so. They may also say that Utilitarianism considers the majority and not the individual; it leaves no room for the value of each human life.

Candidates may compare Utilitarianism to the ethics of any world religion.

- (b) 'Utilitarianism makes more sense religious ethics when solving moral problems.' Discuss. [17]**

Candidates may consider that the democratic nature of Utilitarianism makes more sense than the authoritarian nature of religious ethics. They may consider that Utilitarianism allows for more flexible decisions and may give examples to illustrate this.

On the other hand they may consider that Utilitarianism and Situation Ethics have a lot in common, or that rule Utilitarianism has a lot in common with the golden rule, and so both make sense.

Candidates may prefer the certainties of religious ethics when solving moral problems.

- 3 (a) Explain one example of an absolutist theory of ethics. [33]**

Candidates should explain that for moral absolutism certain actions are intrinsically right or wrong and that absolutist theories are deontological, objective and considered to be universally true. Candidates may explain any absolutist theory, including the following:

Divine Command Theory in which God commands and humans follow the moral rules because they are true in themselves;

Natural Law which lays down primary precepts which are to be followed if we are to achieve our purpose;

Kant's Categorical Imperative with its three formulations and stress on duty and universalisability.

Candidates may explain that absolutist theories are straight forward and easy to follow, with clear moral rules, giving moral rules for ethical problems which may be ambiguous or uncertain.

Candidates may consider that absolutist theories are universal and not influenced by culture, feelings, situations or outcomes.

- (b) How far can moral absolutism be justified? [17]**

Candidates may support the statement, considering the advantages of a fixed, universal code. They may consider that some actions are always right or wrong.

On the other hand, they may argue against moral absolutism as it is too rigid and takes no account of different circumstances or outcomes. They may also consider it intolerant of cultural diversity.



**Part Two**

- 4 (a) Explain how Kant's concept of universalisability might be applied to abortion. [33]**

Candidates would need to explain Kant's concept of universalisability, the Categorical Imperative and his idea of duty.

Candidates could explain that when the Categorical Imperative is applied to abortion there are immediate difficulties. Abortion would be hard to universalise, as there are so many different situations and motivations for obtaining an abortion.

Some candidates could point out that all consideration of emotions is to be disregarded even though abortion is an emotional decision, especially if the mother has been raped, is very young or is carrying a severely handicapped foetus.

Other candidates may explain that it is possible to universalise abortion in certain very limited situations.

Candidates may focus on the second formulation of the Categorical Imperative.

- (b) 'Kant's ethical theory has no serious weaknesses.' Discuss. [17]**

Candidates may agree with the question, arguing that Kantian ethics are clear-cut and easy to apply.

Other candidates may consider that doing one's duty means that ethical decisions are not influenced by feelings and inclinations, so that everyone is treated fairly.

On the other hand candidates may consider that Kant's theory is too rigid, but does not tell us what to do in particular situations. They may discuss the question of the conflict of duties.

Good candidates may consider that motives and consequences are also important.

- 5 (a) Explain how the principles of Natural Law support the Sanctity of Life. [33]**

Candidates may explain Natural Law theory and its focus on purpose and intrinsically good or bad actions. They may discuss the fact that Natural Law is the basis of the morality of the Catholic Church, which holds that life is sacred as it is created by God in his image.

They may explain the primary precepts and how in Natural Law preserving innocent life is a primary precept. This could then be applied to both abortion and euthanasia.

Some candidates may link Natural law to the biblical teaching on the Sanctity of Life, and how these limit the authority of humans to take life.

Other candidates may consider the distinction between weak and strong Sanctity of Life.

- (b) **'Human life does not need to be preserved in all circumstances.'** Discuss. [17]

Candidates may agree with this question, and consider the quality of life and autonomy.

Some candidates might discuss the ideas contained in the doctrine of double effect.

On the other hand, candidates might argue for the Sanctity of Life, possibly linking it to the primary precept to preserve life in Natural Law.

- 6 (a) **Explain, with examples, how moral relativism could help in making decisions about genetic engineering.** [33]

Candidates could explain moral relativism – they may use either Utilitarianism or Situation Ethics. They would need to explain the flexible nature of moral relativism and the importance of considering situations and consequences.

They could explain which aspect of genetic engineering they would apply moral relativism to – gene therapy, gene selection, genetic modification of plants and animals etc and the uses to which it could be put.

They may give examples such as the removal of inherited diseases such as Tay Sachs or Cystic Fibrosis.

Some candidates may consider the balance of good over evil in the removal of diseases, or the creation of drought resistant crops.

Other candidates may also consider the problems of predicting consequences.

- (b) **'Moral relativism would lead to wrong moral decisions concerning genetic engineering.'** Discuss. [17]

Candidates may agree with the statement, saying that it is impossible to foresee the consequences, and that moral relativism allows anything so limits should be placed on research so that human life is respected. They may consider the problem of 'designer babies' etc.

Candidates may argue against the statement, saying that the benefits outweigh the costs.

They may consider that advances in science, the eradication of certain diseases and the possibility of feeding the world are benefits that need considering.

## 2763 Jewish Scriptures 1 (AS)

### 1 (a) Compare the covenants G-d made with Adam and with David. [33]

**AO1** Candidates might show some knowledge of Adam and/or David with some understanding, implicitly or explicitly, of making covenants.

Responses are likely to make reference to the covenants made with both Adam and David, though not necessarily in equal proportions, and to include some information from the set texts (Genesis 1: 26-30; 2 Samuel 7).

In focussing on the question, candidates might include theological concepts such as G-d taking the initiative, blessings, promises, grace, faith, obedience, conditions or stipulations (if any and implicit or explicit) etc.

Candidates might demonstrate understanding that a key difference is that the Adamic covenant was made with the whole of humanity whilst the covenant with David was made with one individual but has special significance for the Jews.

Some responses might demonstrate understanding that the two covenants come from different types of literary material. The early chapters of Genesis are classified as religious myth by some scholars. The histories of the kings reflect the concerns of the source material, and of subsequent Deuteronomic editors, about the nation, the land and kingship, as well as the important features of and the consequences of forgetting the covenants.

### (b) 'The covenants with Adam and with David have nothing significant in common.' Discuss. [17]

**AO2** There are a number of possible directions in which this debate might go depending on the similarities or differences which the candidates decided to emphasise in part (a). Arguments need to be based on accurate knowledge of the text to be fully effective.

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

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

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

**2 (a) Explain the significant features of the covenant G-d made with Noah. [33]**

Some story telling is inevitable but, in addressing the question, responses might include significant features such as the relationship of humankind with other animals and the rest of creation.

This covenant is for all people just like the previous one with Adam. The traditional list of seven Noachide laws is creditworthy but they are not essential for a good response because they are not itemised in the set text (Genesis 8:20-9:29).

The laws can be extrapolated from the text and good candidates are likely to give some of the significant details from the set passage including the fact that Noah was allowed to eat animals but not the blood.

Some candidates might make reference to the background in the ancient near east in connection with ritual, sacrifice, sealing, signs, conditions and types of covenant.

**(b) 'The covenants in the Jewish Scriptures are for all people.' Discuss. [17]**

AO2 Candidates are likely to develop points made in the first part of the question and some candidates might focus on Noah's covenant. Others might equally successfully include more general references. The covenants in the specification are:

Genesis 1:26-30, (Adam); 8:20-9:29, (Noah); 12&17 (Abraham); Exodus 19-24 (Moses); 2 Samuel 7 (David); Jeremiah 31 (the new covenant).

Candidates might identify the covenants with Adam and Noah as for all humanity because there were no 'chosen people' before Abraham and no covenant nation before the Mosaic covenant. Jeremiah's new covenant concentrates on personal as opposed to corporate religion and is for all people but the context foresees a restoration of land and, with the in-gathering of the exiles, a reunited Israel and Judah.

The specification refers to 'the way in which this idea develops through the following texts, moving from a largely single-sided agreement on the part of G-d to a two-way agreement with G-d and humanity.' Candidates are free to challenge this assumption if they wish to do so.

Some candidates might conclude that ultimately the continuity and interdependence of all the covenants is part of the covenant story. This seems to have been how the Deuteronomic writers and editors saw it. The covenants were all part of the plan of G-d that had the Jews as a nation of priests for the salvation of the rest of humanity.

Candidates are free to express Christian views of the significance of Jeremiah's new covenant but are expected (implicitly or explicitly) to recognise them as such.

**3 (a) Explain the covenant ideas in Exodus 19-24. [33]**

**AO1** Some story telling might be where candidates begin. The first of the Ten Commandments refers to the Exodus so reference might be made to that incident before recounting the giving of the Law on Mount Sinai, with some explanation of the content of the Decalogue.

Candidates are likely to include the context of the theophany and the role of Moses as the mediator between G-d and the newly formed nation plus the additional laws which follow the ten in 'the book of the covenant' (Exodus 20-24) or refer to the Torah as a whole.

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.

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.

Some candidates might point out that the conclusion of Exodus chapter 20 includes the rulings about the building of altars and they might comment about the way these altars contrast starkly with the high places of the surrounding nations.

**(b) 'The Ten Commandments are the least important part of the Mosaic Covenant.'**  
**Discuss. [17]**

AO2 The focus of responses might be some attempt at analysis of the significant features of the Decalogue or an explanation of these apodictic laws in relation to their importance for the Israelites.

Implicitly or explicitly, discussions might therefore make reference to Exodus 20-24 'the book of the covenant' which includes casuistic laws. These were the application of laws to specific situations as opposed to timeless permanent apodictic laws such as the Decalogue.

Candidates might acknowledge the practical function of the whole covenant for the Israelite community and the ongoing value of the Torah for the Jews to the present day.

'The least important part of ...' needs to be considered to address the question properly. Credit arguments that include the effect of the Ten Commandments on Christian culture and secular society.

**Part 2**

Answer **one** question from this part.

**4 (a) Describe and explain the religious problems raised by the difficult situations faced by Jonah and by Job. [33]**

AO1 Candidates are being given the opportunity to show their knowledge of the basic storylines and weaker candidates might simply give an account of the suffering of one or both of these characters. Storms and whales and boils are likely to feature.

Responses are likely to address the situations of both Jonah and Job, though not necessarily in equal proportions, in demonstrating understanding of the challenging theological dilemmas faced by both characters.

Neither character doubts the existence of G-d but both books explore their limited perceptions of the power and character of the Creator.

Good responses might quote relevant parts of the text, for example when Jonah says, 'I am greatly grieved to death' during the kikayon incident and might explain how this dialogue demonstrates the writer's concern at the exclusivity of the chosen people in a Gentile world.

**(b) To what extent were Jonah and Job to blame for their own suffering? [17]**

**AO2** Discussions are likely to select evidence from the first part of the question in their arguments eg Jonah's disobedience and resentment, Satan's plot behind the scenes which affected Job etc.

Candidates might contrast the suffering of the innocent Job and the suffering that Jonah brought on himself or they might attempt to justify Jonah's situation because of the threat to Israel which he could foresee would come from Assyria.

Candidates are free to come to any conclusion about the extent in both cases. Some might argue that Job's fretting over the situation only made his suffering worse.

**5 (a) Explain how and why, according to the writer of the book, Job was suffering. [33]**

**AO1** Inevitably there will be some story telling in recounting how Job was suffering and candidates might provide substantial details. Candidates might deal with how and why together or separately, though not necessarily in equal proportions.

Candidates may wish to set the scene in the context of the traditional tale by explaining how Satan is permitted to test Job.

Responses are likely to refer to the arguments in the set chapters by which Eliphaz, Bildad and Zophar try to help Job come to terms with his calamitous suffering whilst Job continues to rail against his fate and to challenge the traditional arguments. They might explain that this anguish is another aspect of his suffering.

Accept appropriate comments about the same need for some justification of the ways of G-d, particularly his goodness, justice and power in the face of evil and suffering, is what makes the book continue to have relevance today.

Responses reflecting Job's responses in the text of the set chapters cannot be expected to be comprehensive.

**(b) 'The writer of the book of Job did not intend the story to be taken literally.' Discuss. [17]**

**AO2** Set in an earlier nomadic period, the book was probably written soon after the Exile to reflect on the sufferings of that time.

Some candidates might identify the book as Wisdom (Hohma) and concentrate their discussion on the purpose of types of literature.

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 to explore the universal problem of human suffering and to challenge the conventional views expressed by Eliphaz, Bildad and Zophar in Job 2-14.

Wisdom literature explores spirituality and the human dilemma though candidates might also point out that the Jewish scriptures tend to have an extra dimension in their faith response to the ultimate questions in that the existence of G-d is taken for granted. Job rails against G-d but he never doubts his existence.

- 6 (a) **Explain the theological significance of the teachings about G-d found in the book of Jonah.** [33]

**AO1** Responses are likely to reflect the specification in addressing the significant teachings about G-d eg candidates might explain how Jonah learnt from his experiences that he was unable to hide from G-d or to resist G-d's wishes.

Candidates might suggest a variety of reasons why Jonah tried to avoid going to Nineveh in the first place, including his awareness of the threat Assyria posed for Israel.

Some candidates might move beyond the disobedience of Jonah and the patience of G-d, and beyond the whale incident, which taught Jonah about G-d's omnipotence and omnipresence outside the land of Israel. They might explore other key parts of the story which broaden Jonah's perception of G-d's wishes for humanity eg as illustrated in the kikayon experience.

Such responses are likely to explain that accepting God's merciful attitude to the Gentile Ninevites seems to have been the main lesson learnt by Jonah.

- (b) **'The Jewish attitude to Gentiles is the most important theme of the book of Jonah.' Discuss.** [17]

**AO2** Some candidates might support this view not simply because of the message to Jonah in the culminating kikayon incident but with evidence such as the favourable portrayal of the Gentile sailors and the repentant Ninevites.

Jonah never doubted the existence or power of G-d but he was limited in his perception of the nature, character and will of G-d, particularly in respect of the Gentiles and the role of Israel. Good candidates might consider whether or not this also points us to the main purpose of the writer.

Discussions might delve deeper theologically into concepts in Jonah such as G-d's omnipotence, justice, patience, mercy, omnipresence and universalism. Though they are linked with the theme of the Gentiles, any one of these might be used successfully to suggest other contenders for the most important theme.

Candidates might suggest times in Jewish history when the writing of this book might be particularly needed such as the eighth century (2Kings 14:25 refers to a prophet Jonah) when the Jews had to take notice of the Gentile world. Some scholars place the book in the fourth century BCE set in the past but written against the exclusivism of priestly policies.

## 2764 New Testament 1 (AS)

### Alternative A – the Early Church

#### Part 1

- 1 (a) **Explain what happened when Paul visited Corinth.** [33]

Acts 18: 1-17. Attempts to answer the question will probably contain details of the main events in Corinth, as set out in chapter 18.

Paul's encounter with Aquila and Priscilla, tentmakers and Jewish refugees from Rome. Paul's preaching in the synagogue on the Sabbath. Jewish opposition.

Paul's rejection of the Jews. His long stay, preaching from the house next to the synagogue. Conversion of Crispus and a large number of Corinthians.

The Lord appears to Paul in a vision... "Do not be afraid...I am with you...many in this city who are my people". The attack on Paul in front of Gallio the proconsul of Achaia.

Responses might explain the significance of Gallio's dismissal of the Jews' complaint and his instruction to 'settle the matter yourselves' etc.

- (b) **'The Jews were hostile to Paul because he was successful.' Discuss.** [17]

This evaluation might be developed from a variety of angles, all equally valid.

Answers might assess how successful Acts is in convincing readers that Paul/Christianity was seen to be successful in converting people to Christianity.

It might be argued that the Jews were hostile because Paul was attacking Judaism and, in Corinth, he did this from a house next door to the synagogue in obvious defiance of the Jews.

Some candidates might comment on the frustration of the Jews who were dismissed by Gallio and their complaint against Paul misunderstood as an internal dispute.

There might be some evaluation of the purposes of the author.



- 2 (a) **Describe and explain the significance for gentiles of the Apostolic letter at the Jerusalem Council. [Acts: 15.]** [33]

Some explanation of the circumstances and reasons for the decisions at the Council of Jerusalem might be expected in explanation of why it was significant for gentiles.

The terms of the Apostolic Letter and the reasons given by James for these decisions might be explained.

Answers are likely to describe and explain the significance of the decree to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. Some candidates might note the omission of circumcision. Comment might be made on the role of the Holy Spirit.

It might also be explained that the apostles and elders and whole church chose Judas and Silas to accompany Paul and Barnabas in taking the letter (to the gentiles) to Antioch – to give it authenticity.

- (b) **'The Apostolic letter did not promote universalism.' Discuss.** [17]

This evaluation might involve discussion as to whether the terms of the apostolic decree helped or hindered Paul's vision of universalism.

Responses might consider whether the prohibitions on food and fornication were sufficient for Jews and gentiles to mix.

The circumcision issue was not solved.

However, the terms of the letter were divinely inspired "it seemed good to the Holy Spirit and to us..." and there was consideration not to burden or make it difficult for gentiles who were turning to God. The prohibitions on food would also encourage table fellowship.

Some candidates might consider the credibility of the account in Acts 15.

- 3 (a) **Explain the difficulties concerning the date and destination of the letter to the Galatians.** [33]

There is a great deal of well-rehearsed argument on this topic and evidence suggested for North or South Galatia.

The date of the letter is closely linked to the favoured destination. It might be Paul's earliest letter addressed to the converts mentioned in the first missionary journey (48AD). Or, if to the North, later - not until the second and third journey (56-58 AD)

Arguments to explain the problems which arose and which Paul deals with in his letter point to either the racial origins of the ethnic Galatians in central Asia Minor (Celts) or the racially mixed inhabitants of the Roman province of Galatia which Paul visited on his first missionary journey – Lystra, Derbe, Iconium -.South Lyconians etc.

The letter itself gives no clue to the geographical area but there are arguments that Paul did not evangelise the North where travel was difficult and the letter is clearly intended for converts where Paul had evangelised.

There are arguments for Hellenized Gauls or a Celtic church in the North and there could have been Jewish influence in the North. The answer might also show that there are strong arguments for Paul was using a collective term for the groups in the South, based on evidence (from Acts) of Paul's evangelistic travels and Jewish opposition etc.

Both sides of the argument rely heavily on the historicity of the travel accounts in Acts, which might be unreliable.

**(b) To what extent were the problems referred to in Galatians 2 a serious threat to Paul? [17]**

Answers will probably show an evaluation of the severity of the threat to his person or his mission from the Judaizers, the circumcision party.

Candidates might assess the language and tone of the letter as being defensive of Paul's apostleship and his evangelising. His reference to 'false brothers' and spies' etc might indicate that he was under serious threat.

An attempt to present a balanced view might also conclude that Paul's account of his mission being recognised and authenticated by James, Peter and John shows confidence in his own apostleship. 'They gave me the right hand of fellowship when they recognised the grace given to me.' 'They agreed we should go to the Gentiles and they to the Jews.'

He feels strong enough to criticise/oppose Peter to his face. He also reinforces his teaching of justification by faith not the law.

**Part 2**

**4 (a) Explain the reactions of the people of Ephesus to one event which occurred during Paul's visit. [Acts: 19.] [33]**

Answers will probably be a choice from the main events in Acts 19 and are likely to describe and explain the significance of the effect of Paul's mission and the way the people of Ephesus reacted.

The 12 Disciples. 19:1-12  
The Seven Sons of Sceva etc. 19:11-20  
The Riot of the Silversmiths. 19: 23-40.

The rejection of 'The Way' in verses 8-9 might be treated as a separate incident by some candidates and credited appropriately.

**(b) 'The reactions of the people of Ephesus were probably exaggerated by the author of Acts.' Discuss. [17]**

Evaluation of the credibility and the historicity of the event chosen or the visit to Ephesus in general.

Candidates might use evidence from the text to support their arguments. In verses 10 and 21-22 there is evidence that Paul stayed in the area for a few years and so the events recorded in the chapter did not happen in a short space of time.

For each event, there is credible support that the actions and reactions of the people reflect First Century religion and culture and the baptism, cures, exorcism, magic and idol worship etc. were typical of this time.

A balanced view might be that, as with other chapters in Acts, the author has a purpose in setting out the contents in a particular way and that the events individually or in general are designed to show Paul's success.

Some might comment, although not necessarily, that the event(s) and the reactions of the Ephesians echo stories (of Jesus) in the gospels.

**5 (a) Explain the issues raised about the historical accuracy of Acts. [33]**

Responses might offer explanations of views and theories about the purposes of the author and his probable identity, as Luke.

Selection and explanation from well-known and well-rehearsed debates about the historicity of Acts will probably discriminate at all levels of achievement.

Acts was written within the context of ancient views of the nature of historical writing and biography. There is difficulty in reconciling Acts with the Pauline epistles. There is conflict with the historical evidence of Josephus. There are issues about the portrait of Paul in Acts.

Luke's historical accuracy has however been vindicated by archaeological discovery and accuracy about the nature and Government of Roman provinces etc eg Gallio and Asiarchs etc

**(b) 'The author of Acts must have known Paul.' Discuss. [17]**

The evidence for this analysis might be based on the 'we' passages in Acts 16:10-17 and other textual evidence which appear to be first hand accounts.

The evidence for the identity of the author of Acts as Luke will also provide a strong argument in favour of the statement.

However, a balanced view might comment on some of the uncertainties surrounding these theories. There might be comment, with reasons, that if Luke himself was not an eye-witness he had access to information that only eye-witnesses could supply.

**6 (a) With reference to one example, explain how Paul delivered a speech to suit his audience. [33]**

The most likely selection will be from Antioch Acts 13: 13-52 or Athens Acts 17: 16-34. Antioch – addressed to the Jews and gentile converts.

A speech made in the synagogue: grounded in Old Testament allusions and motifs preparing the way for Christ and Jesus as the fulfilment of God's promise to Israel. Paul addresses the Jews as 'You Israelites' and outlines the deliverance of the Israelites from the Exodus to David and from David to Christ. Old Testament kerygma is summarised as an introduction to New Testament kerygma. The fulfilment of prophecy in Jesus: his death and resurrection: the call to faith in Christ: repentance and forgiveness.

Some might comment that at the end devout Jews and converts followed Paul after the synagogue congregation was dismissed etc.

Athens and the speech to the council at the Areopagus:

Answers might explain that Athens is an example of Paul's approach/preaching to Pagans. He compliments the religious nature of the Athenians with references to temples and pagan deities. Uses arguments, which have parallels in Greek literature and philosophy with quotations, as point of contact with audience. References to the cosmos, human nature, knowledge of God etc.

Some might also comment that the Old Testament and biblical base for Paul's message about Jesus is also established, if not over-emphasised. Paul does not temper the message of the bodily resurrection, an idea uncongenial to the Athenians and for which he is ridiculed.

**(b) Paul's speeches in Acts are fiction.' Discuss. [17]**

Candidates might relate this answer directly to the text chosen in (a) and/or other material from the prescribed texts.

Answers might evaluate the extent to which editorial purpose (Luke?) appears to have influenced the style and content of the main speeches in the set text. Also the feasibility of time, place and audience etc.

Issues of historicity might, on balance, be weighed against the intention of Paul/ the writer of Acts to provide theological evidence for a doctrine of universalism.

**Alternative B – The Gospels.****Part 1**

- 7 (a) Explain the evidence for the possible sources of Mark's gospel. [33]**

Answers might include details and explanations of incidents, which might have been eyewitness accounts commentaries/theories of scholars and church fathers etc.

Some description of the theories about the priority of Mark and possible sources and the identity of Mark and his possible connection to Peter might be offered. Evidence, in particular from incidents such as those such as in the High Priest's courtyard, showing human frailty and the fulfilment of Jesus' prediction about Peter. The main focus will probably be explanation of evidence for the sources of Mark from the prescribed texts, according to accepted interpretations and views.

- (b) 'The historical accuracy of a gospel is more important than the purpose.' Discuss. [17]**

An evaluation of the genre of the gospel as a written history or as a faith document/apologia etc.

Responses might focus on Mark, as the gospel in part (a) or on the both gospels studied in which case the focus of the evaluation in John might differ slightly from that in Mark.

A balanced view might be that both elements are important and both are present in the texts studied.

- 8 (a) Explain the evidence for the possible sources of John's gospel. [33]**

Answers might be an explanation of the well-known debate about John's gospel being a source in its own right with an independent tradition. There should be awareness of the views on dating, which affect source eg 1<sup>st</sup> or 2<sup>nd</sup> century and there might be awareness of the change in views during the last 50 years, establishing an earlier dating and less reliance on the synoptic gospels as a source.

Some might explain the evidence for the gospel having a Jewish background rather than Greek.

Some might explain the theories about the identity of the author and the evidence from the text to support 'beloved disciple' theory etc.

- (b) 'Faith or Fact?' Assess which of these is more important in John's gospel. [17]**

Evaluation based upon issues concerning theological writing and the evidence for biographical/historical accuracy of events.

Some arguments might consider ancient views of what constituted historical writing.

Responses might argue the unique nature of John's gospel and his purpose in writing it. Views might be offered that faith is important but without the basis of truth/fact the kerygma is meaningless.

Evidence might be, but not necessarily, presented from the text to support alternative views.

- 9 (a) **Describe and explain the references in Mark's passion narrative which are intended to present Jesus as the Messiah..** [33]

Description and explanation of the theology (significant features) of Mark 14:15-44.

Candidates may cite evidence from a number of stories. The Anointing at Bethany – the idea that a woman anointed Jesus rather than the High Priest may be considered to have Messianic overtone; links between the Last Supper and the idea of a Messianic banquet; the trials and direct questions about Jesus' identity; the crucifixion and the revealing of the messianic secret and the idea of cross as a throne and saving act.

Some candidates may wish to sketch the Jewish background to the term Messiah. Candidates should avoid confusing Messiah with Son of Man or Son of God.

- (b) **'Messiah was the least important title of Jesus.' Discuss.** [17]

Evaluation of the importance of the role of Jesus as Messiah to his contemporaries and/or the gospel writers and early Christianity.

Some candidates might comment on the importance because of the apparent secrecy in Mark over Jesus Identity during the trials etc. Reference might be made to the ways in which Jesus referred to himself eg 'Son of Man' at the Last Supper etc.

Some responses might show awareness of the Jewish scriptural origins of Messiahship and assess their validity with reference to fulfilment in Jesus. Some might comment that it was identifying Jesus as the Messiah that led to his death.

A balanced view might attempt to show that the concept of Messiah was later subsumed or replaced by Christian titles such as Christ, Son of God etc.

## Part 2

- 10 (a) **From Mark's gospel, describe and explain the significant features of one of the trials of Jesus.** [33]

Description and explanation of **either** the trial before the Sanhedrin Mark 15:53-65 **or** the trial before Pilate Mark 15:1-15.

Answers might explain the significance of the legal and religious implications of the trial chosen and explain the way in which the account of the proceedings implicates the participants in the death of Jesus.

- (b) **With reference to Mark's gospel, discuss which trial of Jesus finally sealed his fate?** [17]

Evaluation of whether the Jewish trial which was contrived to prove Jesus' guilty and passed the sentence of blasphemy – deserving of death or the Roman trial which was manipulated by the Jews but also showed that Pilate either for political reasons or out of weakness was ultimately responsible for the death of Jesus.

A balanced view might consider the impossibility of separating the two trials in this way. Also under consideration might be the purposes of the author in offering a sort of apologia for the Romans and laying the blame on the Jews.

**11 (a) Describe and explain the significant features of John's portrayal of Jesus' death. [33]**

John's account of the crucifixion from John 19:16-30 with explanation of the significant features.

Answers might include most of the main details of the account of Jesus' death with some explanation of the visionary characteristics of the account:

- The chronology and the connection with the Passover lambs
- The charge on the cross
- Fulfilment of Old Testament prophecy
- Casting of lots etc
- Jesus mother and the beloved disciple
- The explanation of Jesus declaration 'it is finished'.

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

**(b) 'In John's account of the crucifixion, Jesus does not suffer.' Discuss. [17]**

Answers might be an assessment of John's purpose in his presentation of the crucifixion.

John's account is about Jesus' triumphant in death, accepting and embracing his fate. Some candidates might make comparison with Mark, which is a valid approach.

However, the crucifixion was a cruel and humiliating death and there is plenty of evidence in John's account of this. Also, John's purpose in presenting Jesus as the sacrificial lamb involves elements of the Old Testament motif of suffering servant which are seen to be fulfilled.

**12 (a) Describe and explain the features of Jesus' resurrection appearance to Mary Magdalene in John's gospel. [33]**

The actual resurrection appearance follows in verses 11-18 by the appearance to Mary. Two angels in white, 'Woman why are you weeping?' conversation with Jesus/gardener. The recognition 'Mary/ 'Rabbouni' in verse 16. The ambiguity of the instruction not to touch him and the ascension. The instruction to go to the disciples. Mary's announcement 'I have seen the Lord.' etc.

Some answers might begin to describe explain the significance in verses 1-10 of Mary Magdalene's role in discovering the tomb and being the first to see the resurrected Christ etc and this should be credited.

- (b) **'The account of the resurrection appearance to Mary is told in such detail it must be true.'** Discuss. [17]

Answers might identify and evaluate the significance of John's story in relation to it being historically accurate.

Some candidate's answers might focus on whether the story is believable and whether in this particular story there is any evidence at all of a resurrection promise or eternal life for Christians.

Another view might be that the story is about faith and human failing ie Mary's Fear at the empty tomb, her failure to recognise Jesus and finally Mary's faith in "I have seen the Lord".

Some answers might argue from the evidence of Jesus' altered bodily state (the gardener v15) unrecognisable but speaks and is recognised etc is evidence for and has implications for Christians of a bodily resurrection and its nature.



# 2765 Developments in Christian Thought 1

## Part 1

Answer **one** question from this part.

**1 (a) Explain traditional Christian teaching on the role of women. [33]**

Candidates might look at the teaching of Augustine and/or Aquinas. They might look at how women are portrayed in the Bible, in particular Genesis 1-3, and how the Fall has affected their bodies, minds and souls in relation to men. Augustine considered that although potentially spiritually equal, women's bodies mean that their obedient self has to be subordinate to men and their deliberative self applied to the domestic sphere. Aquinas' teaching is more rigorous than Augustine's and his Aristotelian use of causes established man as the first and final cause of women. Woman's primary function is that of mother.

Candidates may look at current day traditional or conservative teaching perhaps with reference to ministry and as mothers. Conservative teaching often highlights complementary roles of women and men, and is suspicious of feminist views which undermine these roles.

**(b) 'Traditional Christian teaching values women more than feminism does.' Discuss. [17]**

Some might agree that feminism is more interested in equality for its own sake than in the spiritual and moral distinctions between men and women which values difference.

Candidates might refer to modern Church teaching (eg *Mullieris Dignitatem*) which values women's roles in the same way that Mary's place is celebrated in religious life.

On the other hand some may feel that traditional teaching has limited the potential of women and that Christianity is not so much interested in gender difference as in the fulfilment of moral and spiritual potential. Feminism can be a way of making this possible.

**2 (a) Explain the feminist interpretations of Christianity. [33]**

Candidates will probably look at more than one feminist approach to Christianity eg. liberal, reconstruction, radical. They might make the general point that feminist approaches have highlighted the equality of treatment which Christianity has promoted as giving women equal dignity with men and allowing women to realise their potential in areas which have traditionally been closed to them (as priests for example).

Feminist (reconstruction) theology has called into question outmoded taboos just as Jesus challenged Levitical laws of body cleanliness (Woman with Bleeding) or that women cannot be taught or become teachers (Mary and Martha). Revisionist feminist theology has revealed the radical nature of Christianity in its very early days (eg Fiorenza's argument).

Feminist theology has questioned the patriarchal structures and consciousness of Christianity caused by assuming that only male language can be used of God and the Trinity.

Candidate's answers might refer to particular feminist theologians or theologies explicitly.

**(b) 'Christianity is fundamentally sexist.' Discuss. [17]**

Some might agree with feminist theologians such as Hampson and Daly that Christianity is sexist. They might argue that the outlook of the Bible is sexist, or that Christian history has usually favoured men, or that at a fundamental level the notion of God imposes a master-slave mentality.

On the other hand candidates might argue that whilst it is true that Christianity can be sexist, its egalitarian outlook has yet to be accomplished. They might argue all humans are equally subservient that in relation to the one God. This might Christianity more radical egalitarian than the post-Christian atheism of Daly and Hampson

**3 (a) Explain Christian debates about women and the family. [33]**

Candidates may wish to outline the traditional or conservative view of the family. This view recognises that the duality of the male/female roles and considers that any confusion of these roles does not lead to happy, balanced and spiritually fulfilled homes. Conservative theology is sceptical about feminism because it irons out this important distinction.

Candidates may wish to look at Christian feminist views. Some may look at a liberal feminist theological response which suggests that in Christ the old distinctions between male/female and free/slave have disappeared. They might refer to the story of Mary and Martha which gives Mary the option not to be part of the domestic scene.

Some candidates may look at more radical responses. Jesus' suspicion of his blood family in favour of the wider community might be linked with those who have incorporated a Marxist suspicion of the nuclear family.

**(b) 'Feminism has undermined the importance of the family.' Discuss. [17]**

Some might agree with this but conclude that this is not a bad thing. They might agree with many commentators that the family for too long has held too much economic and moral power. Reconstructionist feminists (secular and theological) have been right to develop personal relationships in a wider and more flexible way.

On the other hand some might feel that feminism has confused roles and that children are growing up without a sound foundation based on the natural affinity of female/male relationships.

Good candidates will usually support their answers with appropriate reference to texts and/or feminist thinkers.

## Part 2

Answer **one** question from this part.

- 4 (a) **Explain how Marx's teaching on the means of production has influenced Liberation Theology.** [33]

Candidates might begin by explaining that Marx's view of production was a cause of alienation. This occurs when those who own the means of production are not part of the production process itself. This causes them to lack any creative input into product but it also means that the workers themselves are subservient to production. Workers are therefore de-humanised and exploited.

Liberation theologians have used this insight in various ways. Candidates might show how as stewards of the world production it is equally the task of all and that the dangers which Marxism points towards means that a more radical approach has to be taken and the dangers of capitalism should be avoided.

Others might refer to Boff's application of Marx to the Church and his criticism that the Church has dominated the spiritual means of production which should lie with the people and the *iglesia popular*.

- (b) **'Marxism does not mix well with Christianity.' Discuss.** [17]

Some might disagree with this view, as some modern critics have done. The reason for wanting to adopt Marx is that it brings out the revolutionary nature of Christianity. Candidates might point out how this led to grassroots base communities and the empowerment of the poor and dispossessed. They might consider that Marxism has given Christians an extremely useful sociological tool for analysis and praxis.

On the other hand some candidates might argue that, on the contrary, Marxism does not mix well with Christianity. Its materialistic view of history is necessarily reductionist and atheistic. They might, in this context, refer to Ratzinger's criticisms of Liberation Theology.

- 5 (a) **Explain the process of hermeneutics in Liberation Theology.** [33]

Candidates might begin by explaining that hermeneutics refers to the art of interpretation and, in particular, the interpretation on the Bible.

They might explain the significance of the hermeneutical circle and the difference between exegesis, whereby the professional theologian explains a key text in its historical setting and eisegesis whereby the community reads the passage from their perspective as the poor. This process is intended to provide a new insight into the texts which traditional theology can miss.

Good candidates might explain how this process is part of the second mediation. They might also refer to the key texts favoured by Liberation Theologians – especially Exodus, the prophets, Luke 4 and Revelation.

- (b) **'Liberation theologians read too much into the Bible.' Discuss.** [17]

Candidates may wish to develop the legitimacy of eisegesis as part of the process of hermeneutics. They might argue that there is a danger in which the poor see structures and situations which are alien to the text itself. For example in the story Jesus tells of the rich man, Jesus does not criticise wealth as such but its use,

whereas some Liberation Theologians go further and say that from their experience all wealth causes immorality.

On the other hand some may argue that the hermeneutical circle ensures that eisegesis is always balanced by exegesis and that it would be wrong to be too subjective. They might conclude that Liberation Theology has shed a lot of light on texts which have only been read in one kind of way.

**6 (a) Explain what Liberation Theologians mean by praxis. [33]**

Candidates may wish to explain that the term praxis has its origins in Marxist thought and refers to the process by which ideas engage with the material world and change it.

Candidates may wish to explain the relationship between first and second act praxis.

Most will give an account of the three mediations. Answers might elaborate on each mediation referring to the technical detail as outlined by Boff: socio-analytic mediation, hermeneutical mediation, and practical mediation.

**(b) 'The purpose of theology is to interpret the world not to change it.' Discuss. [17]**

The quotation reverses the sentiment expressed by Marx that the role of philosophy is to change the world. Some candidates might agree that this indeed is the point given that a theology which can only contemplate the world is not really part of it. They might agree that the real test for theology is whether it can actually engage with life as it encountered and make a difference.

On the other hand some might argue that the purpose of theology is to deal with abstract aspects of the metaphysical world. Interpretation is precisely what it should be doing - politics should be the domain of politics.

Candidates might argue that the distinction between 'interpret' and 'change' is a false one; interpretation necessarily entails change.

## 2766 Eastern Religions 1

- 1 (a) Explain what Buddhists mean when they say they have taken refuge in the Dhamma. [33]

Candidates could explain what is meant by the term Dhamma.

Some responses are likely to show an awareness of the Dhamma as eternal truth, as well as the teachings of the Buddha.

Candidates might show awareness of the nature of the concept of refuge in Buddhism.

Candidates might use specific examples to demonstrate how the Dhamma can provide a refuge.

- (b) 'Taking refuge in the Dhamma is merely escapist.' Discuss. [17]

Candidates are likely to argue that this statement is the result of a misunderstanding of the nature of refuge in Buddhism.

Some candidates might consider whether taking refuge in the Dhamma is a breach of the Buddha's claim that you should seek the path for yourselves.

Some responses might explore what is meant by an escapist attitude to life.

- 2 (a) Explain the relationship between the Dhamma and the Sangha. [33]

Candidates will probably explore the idea that the Dhamma is the teachings of the Buddha, but good responses are also likely to show awareness of the Dhamma as eternal truth.

Candidates might also outline the fourfold Sangha, though in this context candidates are likely to focus on the monastic Sangha.

Candidates might explore how the monastic Sangha have preserved the teachings of the Dhamma, initially through oral transmission, and later in written form.

Candidates might explore how the Dhamma influences the practices of the Sangha.

- (b) 'The only reason the Sangha is important is because the Sangha preserves the Dhamma.' Discuss. [17]

Candidates may well agree that this statement has some truth, as the monastic Sangha has preserved the Dhamma.

Candidates are likely to argue that this is not the only reason the Sangha is important.

The living example of the Dhamma provided by the Sangha, and the mutual support offered within the Sangha might also be given as other reasons for the importance of the Sangha.

Candidates might also explore whether the Dhamma needs looking after, since it is eternal, and therefore will be revealed again if knowledge of it is lost.

**3 (a) Explain the ethical principles for Buddhist monks. [33]**

Candidates might explore the eightfold path, though mere description of the path without linking it to the question will not reach higher levels.

Candidates might also explore the vinaya rules, perhaps providing specific examples to illustrate their responses.

Some candidates might explore the guiding principle of Buddhist ethics as following the middle path, and show how the vinaya or eightfold path are directed at achieving this.

**(b) To what extent could it be argued that only monks should follow the eightfold path? [17]**

Candidates may argue that the monastic community are more able to practise the full range of the eightfold path as the surroundings are more conducive than lay life.

Candidates could however point to aspects of the path which are achievable for the laity, such as right action and livelihood.

Candidates may explore whether the path operates on two levels with the laity following it at the ordinary level, whilst the monastic Sangha follow it at the noble level.

Some candidates might consider the benefits for the laity if they attempt the path, even though it may be difficult for them to follow in its entirety.

**Part 2**

**4 (a) Explain the Buddhist concept of anicca. [33]**

Candidates should outline the notion of impermanence.

Some responses are likely to be aware of anicca on the gross and subtle level.

Candidates might illustrate their answers with examples, but these should be clearly directed at the question.

Candidates might make links to related Buddhist concepts, such as anatta, but this should not be at the expense of addressing the question.

- (b) 'The concept of anicca is identical to the concept of anatta. Discuss. [17]**

Candidates may argue that this is true, as anatta is merely anicca directed at the human being.

Some responses may explore the similarity of the consequences of not understanding both anicca and anatta.

Some candidates might explore why Buddhists feel it necessary to explain anatta separately from anicca, and whether this indicates some difference between them.

- 5 (a) Explain how Buddhists can believe everything is dukkha despite the fact that we experience pleasure. [33]**

Candidates are likely to explore the transitory nature of sukka in the Buddhist context.

Candidates are likely to explain the three types of dukkha in some depth.

Candidates might explore how the subtle unsatisfactoriness with life might be present even when we are experiencing pleasure.

Some responses may be aware that Buddhism does not deny the existence of pleasure, but denies that these pleasures can prevent dukkha on a permanent basis.

- (b) To what extent is belief in dukkha pessimistic? [17]**

Candidates might explore whether on a cursory understanding of dukkha as suffering the Buddhist claim that all life is suffering could indeed be seen as pessimistic.

Candidates might evaluate the Buddhist claim that the concept of dukkha is instead a realistic analysis of life within samsara.

Candidates might explore whether understanding dukkha, in providing an impetus to search for a solution to dukkha, could in fact be considered optimistic.

- 6 (a) Explain how the Buddhist concept of kamma might affect behaviour. [33]**

Some responses will show awareness of kamma as a system of causes and consequences.

Candidates might consider the consequences of negative kammic formations, such as negative rebirths, and the likelihood that these will affect Buddhists behaviour.

Candidates might use the moral codes laid down in the eightfold path and five precepts to show how behaviour might be affected.

- (b) To what extent is kamma the most important reason for behaving morally? [17]**

Candidates could argue kamma has a direct influence on Buddhist behaviour, since Buddhists seek to avoid negative kammic consequences.

Candidates might also explore other reasons for moral behaviour, such as societal expectations, and the avoidance of hurt to others.

Some candidates might consider whether the search for nibbana, and avoidance of any kammic impact, is a greater factor in moral behaviour.

Some responses might consider whether the motivation for moral behaviour will vary according to individual attitudes.

Many candidates are likely to argue that whilst important, it is not the most important reason for moral behaviour.

## Alternative B – Hinduism

### Part 1

- 7 (a) **Explain the similarities between the Vishishtadvaita system of Ramanuja and the Advaita Vedanta system of Sankara.** [33]

Whilst candidates are likely to explain differences as well as similarities, full credit will only be given to those that cover the similarities in appropriate depth.

Candidates could explore the rejection of the dualism of other traditions, which saw atman and Brahman as different, and the correlation of atman and Brahman (though qualified by Ramanuja).

Candidates might also consider the tolerance of bhakti by Sankara at lower stages of the path, and compare this with Ramanuja's attitude to bhakti.

- (b) **'Ramanuja's teachings are just an attempt to simplify the teaching of Sankara.' Discuss.** [17]

Candidates are likely to disagree with this statement.

Candidates might explore the qualification of the nature of atman and Brahman, and consider whether this might in fact reflect a more complicated theory.

Candidates might also explore the fundamental difference in focus towards worship.

Some candidates might question the use of the word just, and argue that Ramanuja had fundamental differences with Sankara, thus rendering the word just inappropriate.

- 8 (a) **Explain the relationship between Vishnu, Rama and Krishna.** [33]

Candidates should be aware of Rama and Krishna's status as avatars of Vishnu.

Candidates could explore why Vishnu's role as preserver in the Trimurti requires avatars.

Some responses might consider the exact nature of an avatar – is it a subsidiary part of the God, or an incarnation of the entirety of the God.

Some description of the actions taken by the avatars could be appropriate, but this must be focused on addressing the question.



**8 (b) 'It is easier for worshippers to identify with Krishna than Rama.' Discuss. [17]**

Candidates might consider the 'perfect' nature of Rama as idealistic, and hard for ordinary people to live up to or identify with.

They might explore the 'naughtiness' of Krishna, and whether this makes him easier to identify with.

Some responses might consider whether the stage of life, or personality of an individual makes a difference. It might be easier for a child to identify with Krishna, and a young husband to identify with Rama for example.

**9 (a) Explain the role played by puja in Hindu life. [33]**

Some description of puja practices would be appropriate, but these must be directed at addressing the question.

Candidates might explore the nature of puja practices within the home, and the extent to which these govern daily life.

Candidates might explore puja practices within the mandir, and their role in bringing the community together.

Some candidates might consider whether the role played by puja will vary according to the Hindu tradition followed, and will be much more important for the bhakti path than for the jnana path for example.

**(b) To what extent might it be argued that puja is the most important religious practice in Hinduism? [17]**

Candidates might argue that the daily nature of the practices, and their role in bringing the family and community together make them very important.

Candidates might argue that other practices, such as following varnashramadharma correctly, or meditation and yoga practices are of more importance.

Some responses might consider whether the importance of the practices will vary according to the Hindu tradition followed.

**Part 2****10 (a) Explain the concept of dharma as it is presented in the Bhagavad Gita. [33]**

Candidates could outline the teachings in the Bhagavad Gita, though a purely descriptive account would not be a good response.

An explanation of Krishna's insistence that dharma must be followed, even when unpalatable would be appropriate.

The justification provided by the eternal nature of the atman could be considered.

- (b) To what extent might it be argued that dharma is the most important teaching in the Bhagavad Gita? [17]**

Candidates could argue that the focus of the Bhagavad Gita is the conversation in which Arjuna is told to follow his dharma, thus placing dharma at the heart of the Gita.

Alternatively candidates might argue that the theophany, and Krishna's focus on worship might place the teaching of bhakti as the most important aspect of the Gita.

Some responses might show awareness that the Gita has been interpreted differently by many traditions and thinkers, and the aspect considered most important will vary from tradition to tradition.

- 11 (a) Explain the differences between the bhakti and jnana paths in Hinduism. [33]**

Candidates might explore the nature of the bhakti path.

Candidates might explore the nature of the jnana path.

Candidates might draw out the different practices employed, such as study and meditation, and worship.

Some responses might also consider the differences in the way moksha is seen, and the nature of atman and Brahman.

- (b) 'Bhakti and jnana are incompatible.' Discuss. [17]**

Most candidates are likely to agree with the statement, since the practices and beliefs in the two paths seem very different.

Some responses might consider Sankara's tolerance of worship at lower levels of the jnana path, before reaching a conclusion.

Candidates might also consider the studying of scripture undertaken by some bhakti practitioners.

- 12 (a) Explain how the Hindu concept of karma might affect behaviour. [33]**

Some responses will show awareness of karma as a system of causes and consequences.

Candidates might consider the consequences of negative karmic formations, such as negative rebirths, and the likelihood that these will affect Hindus' behaviour.

Candidates might use the moral codes laid down in the varnashramadharma system to show how behaviour might be affected.

**(b) To what extent is karma the most important reason for behaving morally? [17]**

Candidates could argue karma has a direct influence on Hindu behaviour, since Hindus seek to avoid negative karmic consequences.

Candidates might also explore other reasons for moral behaviour, such as societal expectations, and the avoidance of hurt to others.

Some candidates might consider whether the search for moksha is a greater factor in moral behaviour.

Some responses might consider whether the motivation for moral behaviour will vary according to individual attitudes.

Many candidates are likely to argue that whilst important, it is not the most important reason for moral behaviour.

## 2767 Islam 1

### Part 1

Answer **one** question from this part.

- 1 (a) **Explain what Surah 1 teaches about Allah.** [33]

**AO1** Candidates might begin by giving some general information about Surah 1, the opening chapter, al-Fatihah, of the Qur'an.

Candidates might include the basic essential Muslim beliefs about Allah and should be credited.

Some candidates might take the opportunity throughout the response to demonstrate knowledge of the actual text (any version or paraphrase of the seven ayat).

Candidates are likely to explain theological concepts drawn from Surah 1. Some are explicit such as 'Allah is the Cherisher and Sustainer of the worlds', not just the creator but the One who keeps creation going, and he is the 'Master of the Day of Judgement'.

Credit explanations which develop the implications of these titles eg as the Lord of the beginning of things and the end of things Allah must also be the Lord of history. Transcendence and immanence are also implied etc.

Accept theological concepts which are drawn from the text (eg Allah is the guide, the one who shows the straight way) and note that 'Thee' is emphatic so the text means Allah is the only one to be worshipped.

Responses might explain the extent to which grace and mercy feature in Surah 1 and why these attributes are significant in Islamic teaching about the nature of Allah.

- (b) **'The relationship between Allah and his people is the most important theme of Surah 1.'** Discuss. [17]

**AO2** Credit all valid points which might be drawn from Surah 1. Candidates are free to agree with the stimulus or to disagree. They might suggest other contenders for 'most important' or argue that there is only one theme in Surah 1.

Candidates might explain that Surah 1 is considered by Muslims to be the perfect summary and introduction to the Qur'an as well as being called the essence of the book and being regarded as the perfect prayer. Some might use this and similar evidence to suggest that the focus of Surah 1 is Allah rather than the relationship.

Others might consider the implications of the fact that after the Bismillah the Surah begins with praise to God. This is not because God needs praise but simply shows that the Surah is intended to put the reader in the attitude which leads to harmony with the will of Allah. After that it is all petition to God who bestows grace to guide his people to and in the straight way.

Note that the words related to wrath are impersonal; the text might be interpreted as saying that people's own actions bring the wrath as a consequence not that God has sent it.

- 2 (a) Explain how the Qur'an was revealed, compiled and structured. [33]

**AO1** Candidates are likely to begin by recounting the story of Muhammad ﷺ and Jibrail in detail.

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

Candidates might include some explanation of why 'Uthman in 644-656 CE arranged for the definitive canon to be established by a panel of editors under Zayd as well as how they arranged the order of the surahs.

Responses are likely to address all three, revelation, compilation and structure, though not necessarily in equal proportions.

- (b) 'Without the Qur'an there would be no Islam.' Discuss. [17]

**AO2** Discussions might approach the stimulus in a variety of different ways. Some candidates might respond mainly on historical grounds, eg about the role of the Qur'an in the life of Muhammad ﷺ, and this has some validity. Discussions might derive, also, from consideration of the role the Qur'an continues to play in all aspects of Muslim life.

Islam teaches that all stages of the collecting of the words of Allah into the Qur'an were under divine guidance and candidates might consider philosophically or practically the extent to which the revealed words of Allah are, and need to be, part of Islam. Candidates are free to contradict the statement, of course.

In their discussions, however, some candidates might demonstrate clear understanding of the significance of the concept of revelation for Muslims and of Muhammad ﷺ as the seal of the prophets.

Responses might refer to the existence of earlier corrupted versions of the revelation to argue for the essential role of the final revelation of the Qur'an in the destiny of humankind. They might explain that the heavenly original is 'the mother of the book'; the authority is not just of Muhammad ﷺ the last prophet but of the very words of Allah.

- 3 (a) Explain why Surah 4 is thought to have been revealed in al-Madinah. [33]

**AO1** Surah 4 is Al Nisa, 'the women', and candidates might introduce the essay by explaining that the title does not necessarily indicate the main theme of any Surah only some distinctive feature contained in the text. Most candidates are likely to explain that Surah 4 expounds on the role of men as 'the protectors and maintainers of women'.

The Surah not only deals with the rights of women but also addresses how to treat orphans and slaves in a more humane manner in comparison with the conditions of life in Arabia at the time of Muhammad ﷺ. Some candidates might develop this theme with material from their foundation studies about the changes Muhammad ﷺ established in al-Madinah.

In addressing the thrust of the question, candidates might explain that Surah 4 contains themes significant to the fledgling community. For example, guidance about prayer and behaviour, the key beliefs of Islam in 136, and exhortations, because of the inevitability of judgement, not to be hypocritical in committing to and observing the faith.

Muhammad ﷺ found some ‘hypocrites and recalcitrants’ when the community at al-Madinah had problems with ‘the people of the book’ and this is thought to reflect the need for the teaching in Surah 4 relevant to the relationships of Christians, Jews and Muslims.

Some may give examples of themes in Surah 4 that seem to reflect specific situations Muhammad ﷺ encountered in al-Madinah, eg care of widows in 625 C.E. after the battle of Uhud.

**(b) ‘Revealed texts should never be translated.’ Discuss with reference to Islam.**

**[17]**

**AO2** Candidates are likely to approach this topic by giving arguments for and against holy books being translated into other languages but they are free to discuss texts that are more modern versions of the original language. Some might develop themes from the first part of the question about historical and academic study helping understanding.

Some responses are likely to show awareness that ‘interpretations’ of the Arabic do exist and candidates might justify their use by scholars for various purposes within or outside Islam whilst addressing the actual wording of the stimulus.

Candidates are free to discuss other religions and their sacred texts but need to refer to Islam, as requested, to address the question fully.

Discussions might demonstrate sensitive understanding of the uniqueness of the Qur’an for Muslims and its status as the revealed words of Allah in Arabic. Candidates are likely to make it clear that translation for use in worship is not the issue in Islam. Comments are likely to be made by some candidates about the eloquence and beauty of the Arabic.

**Part 2**

Answer **one** question from this part.

**4 (a) Explain why mosques are important in Islam.**

**[33]**

**AO1** Candidates might approach this question in a variety of equally valid ways. Most will include some introductory comments or description of a mosque and some of the external and internal features.

Some responses might concentrate on importance and might go straight for addressing the question from the very beginning by identifying the mosque as the place of prostration and explaining the function of the mosque as eg a place of Muslim worship and especially at Salat-ul-Jumu(ah).

Candidates might refer back to Muhammad ﷺ and the first mosque at al-Madinah to emphasise the importance of the mosque to the community from the very beginnings of Ummah even though prayers can be said anywhere.

Responses might give a wide variety of activities which centre round the mosque and are important to the community, including lessons in the madrassah and funerals etc. Candidates are free to write about mosques in Muslim and/or non-Muslim countries. Good candidates are likely to comment on importance in terms of solidarity, cohesion and building a sense of the unity of Ummah.

**(b) 'The design of a mosque is practical, not theological.' Discuss. [17]**

**AO2** Candidates might make reference to purpose built mosques with domes and minarets or to converted houses in non-Muslim countries or to both.

Candidates might give evidence for some elements of the architecture and design favouring theological purposes and might demonstrate that other aspects are clearly of practical use. Accept any feasible justification.

Discussions might cover a fairly comprehensive and varied selection of main features which reflect Islamic beliefs including eg the significance of the mihrab in the qiblah wall and the lack of statues etc. Washing is bound to feature in most responses with reference to theological and/or practical importance and acoustics might be cited as well as symbolism of the dome etc.

To what extent there is a balance between the theological and the practical might be discussed and candidates are free to question whether or not the intention is to provide such a balance. Some candidates may develop points made in the first part of the question about the multiple uses of the mosque and responses might consider the inter-relationship of the theological and the practical in Islam as a whole.

**5 (a) Explain the theological significance of salah. [33]**

**AO1** Candidates might begin with some introductory information about salah as one of the Five Pillars and that it entails Muslims praying five times a day at Fajr, Zuhr, 'Asr, Maghrib and 'Isha '. Good candidates might explain that the number of five times was set when Muhammad ﷺ went on the night journey to al-Quds (Jerusalem) and visited heaven.

Candidates might explain that salah is significant because it is fard (obligatory). They are likely to try to address the wording of the question and might identify salah as an act of 'Ibadah (worship, submission and obedience) which is what Allah requires from his people.

Credit all valid explanations of symbolism and meaning of prayer preparations and movements that have some theological significance or reflect Muslim beliefs about Allah. Accept explanations about Du'a which can be prayed anytime anywhere (eg because Allah always listens to the cry from the heart and wiping the hand across the face shows that the blessing of Allah has been received).

Some responses might explain that the Qur'an recommends that prayer should be done with good intentions and be accompanied by good deeds. Candidates might quote and be credited for ahadith such as the one where Muhammad ﷺ uses the metaphor of the river by the door or surahs from the Qur'an (eg 30:17-18; 107:4-5 and 20:130) but these are not essential.

**(b) To what extent is salah a significant aspect of all the Five Pillars? [17]**

AO2 Inevitably, there will be some plodding through the other four (shahadah, zakah, saum and hajj) of the Five Pillars making reference to salah and some candidates may do this very well if they keep the wording of the question in mind.

N.B. Some text books have illustrations of all five as supporting pillars but others have four pillars and shahadah as the roof which might lead some candidates to legitimately consider shahadah in a unique category in their arguments.

Candidates are likely to develop points about the theological significance of salah from earlier in the question to illustrate its importance and therefore the significance of its role in all the other pillars.

'To what extent' is for the candidate to decide and some discussions might explore how far the Five Pillars are inter-linked practices of which none can exist alone.

**6 (a) Explain the Muslim understanding of Jihad as 'striving for the will of Allah'. [33]**

**AO1** The glossary reads that Jihad is: 'Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community,' and candidates may give an account of how Muslims might involve physical striving in battles to gain the favour of Allah. This is 'Lesser Jihad' and it must meet certain criteria, which some candidates are likely to itemise eg 'God loves not the aggressors'.

'Greater Jihad' covers more spiritual endeavours such as struggling against evil in oneself. Some candidates might use further subdivisions and this is acceptable. N.B. Increasingly, some centres teach Lesser and Greater the other way round; and some of the media seem to be doing so. In fact, any division of Jihad is somewhat artificial as, for Islam, life is a unity and does not really have a dichotomy between the spiritual and the material.

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

Note: The specification includes Surah 4, particularly 74- 76; 92-104 about Jihad. Candidates might make reference to the possibility that Surah 4 came after the battle of Uhud against the Makkans in 625 C.E. and, from their foundation studies, that Muhammad ﷺ fought battles 'in the cause of Allah, And of those who, being weak, Are ill-treated (and oppressed).'(4. 75). Reference to Surah 4 should be credited but is not essential.



- (b) **'Jihad shows more commitment to Allah than keeping any of the Five Pillars.'**  
**Discuss.** [17]

**AO2** Candidates might suggest any one of the Five Pillars as a contender for Muslim commitment to their faith.

Some candidates might continue from the first part of the question and re-iterate the commitment that is shown in situations of Jihad, lesser or greater.

Others might argue that since Jihad is the end result of the Five Pillars and is considered by some Muslims to be tantamount to the sixth Pillar, it is the equivalent of all of them individually and cumulatively in terms of more commitment.

Whatever the conclusion, some arguments are likely to reflect the understanding that Jihad is part of the ethics of a lifestyle following Muhammad ﷺ in good conduct and the struggle against evil and that for some Muslims this entails fighting and martyrdom to defend the faith.

## 2768 Judaism 1

- 1 (a) **Explain the importance of worshipping as a Jewish family.** [33]

Candidates are likely to focus on the home.

They may consider kashrut, washing of hands before meals, and ceremonies performed in the home within the answer.

They may also refer to daily prayer in the home and the use of the mezuzah.

They may also consider the importance of family worship in the synagogue on the Sabbath and for festivals.

They may say that this worship strengthens the family and therefore the faith.

- (b) **'The home will always be more important than the synagogue for Jewish life.'** Discuss. [17]

The statement is true as to intent as the home is the centre of Jewish life.

However, as this is often focused on Sabbath worship, clearly it is not possible to live each day in the way in which Shabbat is lived.

Candidates might also comment that the synagogue is a centre for the community which the home is not.

Some may consider the presence of the mikveh at the synagogue as essential for Jewish life.

- 2 (a) **Explain the basis of Jewish life and worship as devotion to G-d.** [33]

Candidates may consider the covenants and the instructions to love and worship G-d.

They may see this as the central tenet of Jewish life in that people should worship G-d in every aspect of their lives by living according to halakhah and observance of the mitzvot.

- (b) **'Jews cannot be expected to think about G-d all the time.'** Discuss. [17]

This statement itself might be seen as true and obvious.

However, candidates may argue that Jews should be thinking of G-d all the time and that in living an halakhic life they are in fact thinking of G-d because every act they perform is done in accordance with G-d's will.

- 3 (a) Explain how the Law demonstrates the relationship between G-d and the Jews. [33]**

This question requires an explanation of the concept of Law.

Candidates are likely to focus on the Torah and suggest that the Law, as the word of G-d, is central to the whole of Judaism and is the continuing basis of its existence and survival.

They may comment that the Law is enshrined in the Covenants and that these were agreements between humanity and G-d which therefore demonstrates the relationship.

- (b) 'The Law in Exodus 20 suggests that G-d wants Jews to be obedient, not happy.' Discuss. [17]**

Some may argue firmly in support of this statement suggesting that living according to G-d's will is an issue of obedience rather than a question of happiness.

On the other hand, the Law in Exodus 20 provides a set of rules and guidance which are designed to make people happy by living a good life and knowing that they are living according to G-d's will.

- 4 (a) Explain the observance of Sukkot. [33]**

Candidates are free to choose a range of material to employ for this question.

They may identify Sukkot as one of the pilgrim festivals and showing its importance in that way, whilst also considering its origins either as huts for shepherds or as temporary accommodation during the Exodus.

They may then consider the building of the sukkah, the Ushpizzin, rejoicing in the sukkah, its decoration, the four species etc..

Some may stray on to Simchat Torah but it must be remembered that this is not part of Sukkot but a separate observance in its own right.

- (b) 'No one can rejoice when they are living in a hut.' Discuss. [17]**

Many answers are likely to disagree with this statement.

Jews are under an obligation to worship G-d as part of the covenants and observe the mitzvot.

Answers should not concentrate on the fun of camping outside but would be better focused on the Rabbinic idea that you cannot rejoice in discomfort, and that therefore, living in a Sukkah is not required if, for example, it is raining.

**5 (a) Explain the use and purpose of the mikveh. [33]**

In order to consider the mikveh, candidates need to look at the laws of purity and how they affect all Jews, not just within married life.

Some candidates may explain the origins of the laws of purity found in the Torah and the way in which they are generally observed today.

In this they can then explain the use of the mikveh as a ritual bath.

Candidates may consider the use of the mikveh by brides, by women after menstruation, by orthodox men, converts and also for koshering objects.

**(b) 'Without the mikveh, Judaism could not survive.' Discuss. [17]**

Candidates will probably agree that mikveh is central to the married relationship and, from a Jewish perspective, married life. Therefore, Jewish life could not continue without the use of the mikveh.

On the other hand, from a progressive perspective, some may argue that the laws of Niddah, and particularly, the use of mikveh is out of date, and possibly demeaning to women.

**6 (a) Explain the origins and practice of Shavout. [33]**

Shavout is the least well-known of the Pilgrim Festivals. Its importance lies in the celebration of the giving of the Ten Commandments.

Answers may comment on its origins in the Torah and detail the most important observances eg decorating the synagogue with greenery to represent the slopes of Sinai, eating dairy foods as the rules of kashrut were not known at this time.

**(b) 'The origins of Shavout show that it is a more important festival than Pesach.' [17]**

Candidates may argue that the origins of Shavout and those of Pesach are very different in that the latter is found clearly in a specific and very important event in Jewish history.

However, they may also consider that this is not a reason on which to judge relative importance and as the three Pilgrim festivals are all ordained in the Torah, they are of equal importance and that each of them recalls specific events and teachings.

## 2769 Philosophy of Religion 2 (AS)

1 (a) **Compare the theories of resurrection and reincarnation.** [33]

Candidates may outline these two theories of life after death but will need to focus on the comparative nature of the question in order to answer it well.

Candidates may suggest that reincarnation does not require the existence of another realm such as heaven although candidates may make comparisons to Moksha.

Candidates may explain that resurrection leads to a belief in judgement by God involving rewards and punishment whereas in reincarnation the law of Karma brings rewards and punishment in the next embodied life

Some candidates may discuss the relationship between these theories and personal identity and makes links between the notion of the soul in Christianity and the Hindu concept of Atman. However relevant material from any faith will be credited

(b) **'The differences between theories of life after death suggest that there cannot be an afterlife.' Discuss.** [17]

Some candidates may support this statement by citing differences between theories such as resurrection and reincarnation. Alternatively candidates may offer evidence as to why one theory is correct and the other false.

Other candidates may attempt to reconcile the theories as being different interpretations of the same truth. This sort of approach may involve reference to the work of John Hick

2 (a) **Explain the arguments for and against miracles.** [33]

Candidates may defend the idea of miracles by arguing that such actions would be logically possible for an all powerful God. They may illustrate their answer by defending a particular miracle such as the resurrection of Jesus.

Candidates may present the arguments of Hume that miracles are against our experience of nature and are not supported by 'sane and educated' witnesses.

Some candidates may be aware of the argument of Maurice Wiles who rejects miracles on theological grounds. Miracles raise issues about the goodness of God in selecting some, but not others, for help.

Some candidates may offer support for miracles by defining a miracle as an event that we interpret to be an act of God.

- (b) **'The idea that miracles actually happen is not important to believers.'** Discuss. [17]

Candidates may support this statement by suggesting that miracle stories in scripture should not be interpreted historically but can still have meaning. They may refer to the work of theologians such as Bultmann who adopted such an approach.

Alternatively it can be argued that without a literal belief in miracles, the notion of the omnipotence of God is undermined. Candidates may choose to argue why a specific miracle, such as the resurrection of Jesus, has more significance if interpreted as historically true.

- 3 (a) **Explain the differences between Plato's and Dawkins' understanding of the soul.** [33]

Candidates may explain that Plato is a dualist and believed that our soul is indivisible and eternal and is merely trapped within our body. For Dawkins, there is no such thing as a soul, it is an ancient pre-scientific attempt to explain consciousness.

This leads to clear differences, Plato is a dualist, Dawkins is a materialist. Candidates may draw out the implications for their respective views on the afterlife.

Some candidates may explain that Plato locates reason within the soul and that knowledge is actually hindered by the body whereas Dawkins believes that knowledge is located physically within the brain.

- (b) **'Science cannot explain the soul.'** Discuss. [17]

Candidates may reject the above statement by arguing that the soul is just an ancient way of explaining consciousness. They may use the research in neuroscience to suggest that the soul is just another word for the brain.

Alternatively our rich experience of consciousness may be felt to be extraordinary. Experiences such as falling in love or the way in which a work of art moves us are too profound to be just activities of the physical brain.

Some candidates may argue that the statement is correct whichever way it is looked at. Either science cannot explain the soul as it is beyond empirical detection or that it doesn't need to.

## Part 2

- 4 (a) **Compare the verification and falsification principles.** [33]

Candidates are likely to explain the verification and falsification principles which each seek to show what statements may be counted as meaningful.

Candidates may suggest that the verification principle demonstrates that religious statements are meaningless as they cannot ever be proved true whereas the falsification principle suggests that religious statements are problematic as there is no evidence that can count against them.

Both principles could be taken to show that religious language is meaningless although candidates may draw contrasts by suggesting how they may differ on certain statements. Hick's view that religious statements can be verified but not falsified may be alluded to.

- (b) **'The falsification principle shows that meaningful statements cannot be made about God.'** Discuss. [17]

Candidates may defend the statement by referring to Wisdom's parable of the gardener, thus arguing that for a believer there is nothing that could ever count as decisive proof against God.

Some candidates may argue that despite the impossibility of proof, religious statements are meaningful to the believer. Candidates may refer to Mitchell's story of the stranger to suggest that evidence is not neutral but interpreted in the context of prior experiences.

- 5 (a) **Explain, using examples, the idea that God can only be spoken of in negative terms.** [33]

Candidates should explain the *Via Negativa* and how this aims to express the idea of God. Candidates may choose to illustrate their explanation with reference to the work of Pseudo-Dionysius or Maimonides.

Alternatively the examples used may be terms that can be applied to God using the *Via Negativa* such as 'God is not evil' or other similar ideas.

Some candidates may answer the question by explaining clearly the failure of positive language about God and this may be credited.

- (b) **'Speaking of God in negative terms tells us nothing.'** Discuss. [17]

Some candidates may agree and illustrate the difficulty of the *Via Negativa*. Even if a number of negative statements are made, it is still difficult to have a clear understanding of the idea expressed.

Some candidates may argue that despite its limitations, the difficulty is making positive assertions about God leads to this being the best response to the problem of religious language

- 6 (a) **Explain, with examples, different forms of religious experience.** [33]

Candidates should explain at least two different forms of religious experience such as 'numinous' experiences, visions or voices. Candidates using conversion experience, miracles or corporate experiences will be credited.

Candidates' examples may be from sacred texts or be more modern accounts such as the conversion of John Wesley or the Toronto Blessing.

Examples of 'numinous' experiences may include that of the prophet Isaiah (Isaiah 6) or other similar accounts. Candidates may make reference to visions such as that of Bernadette at Lourdes

**(b) 'Religious experiences must be caused by God.' Discuss. [17]**

Candidates may defend the statement by citing the similarities between many of the phenomena reported as religious experiences.

Like William James, they may make reference to the effects of these experiences as evidence for their authenticity. This may lead to the suggestion that they are caused by God.

Some candidates may explain religious experiences as psychological events, possibly resulting from wish fulfilment and leading to the conclusion that they are illusions caused by the mind, not God.



## 2770 Religious Ethics 2

- 1 (a) **Explain the view that not all of our actions are determined.** [33]

Candidates may explain the relation between freedom of action and various kinds of determinism. Credit will be given for accounts of 'soft' versus 'hard' determinism and how these relate to the idea that only some actions are determined.

They could also explain that a libertarian considers that we are free and morally responsible for our actions, so none are determined.

Candidates may also refer to scientific, psychological and social influences. They may refer to examples such as the Loeb case.

- (b) **'Only hard determinism can be justified.' Discuss.** [17]

Candidates may argue from a determinist point of view that all our actions are the result of cause and effect, 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

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 why it might be argued that conscience is not innate.** [33]

Candidates could explain the ideas of conscience from Freud, that conscience is guilt caused by the superego internalising the disapproval of others, especially authority figures.

Parental influence on children could be examined. Candidates may also refer to other scholars such as Piaget etc.

Some candidates may contrast this with religious explanations of conscience.

- (b) **'Conscience need not always be obeyed.' Discuss.** [17]

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

Better candidates may consider Aquinas' ideas about the possible weaknesses of conscience, the necessity to educate the conscience and whether consideration should be given to other sources of moral guidance such as moral laws/teachings, the situation and consequences of actions.

- 3 (a) **Explain how a follower of Natural Law might approach any one issue of medical ethics.** [33]

Candidates could begin by explaining the main principles of Natural Law; that Natural Law is deontological and that all actions should be measured against the primary precepts.

Candidates could explain how the theory of Natural Law according to Thomas Aquinas is absolutist and depends on the idea that God created everything for a purpose.

They would then need to apply the primary principles, possibly that of the preservation of life to any one medical ethical issue such as euthanasia, abortion or genetic engineering.

It is important that candidates focus on the application of Natural Law to the issue of medical ethics rather than describing the issue itself.

- (b) **'Natural Law is not the best approach to medical ethics.' Discuss.** [17]

Candidates may agree with the statement, arguing for a more relative approach that considers situations and outcomes. They may prefer the approach of Situation Ethics or Utilitarianism.

On the other hand, candidates may argue against the statement, as Natural Law offers clear guidelines and protects human life.

## Part two

- 4 (a) **Explain the differences between a Kantian and a religious approach to ethics.** [33]

Candidates may consider that Kantian ethics fit in nicely with a religious approach to ethics, as both could be considered deontological.

Good candidates may also discuss the second formulation of the Categorical Imperative which gives humans intrinsic value and says that they should not be treated as 'means to an end but as ends in themselves'.

Candidates may discuss the universalisability as similar to a religious approach to ethics, but good candidates will explain that Kantian ethics stick rigidly to rules, whereas religious ethics consider the person as paramount

Good candidates will explain that Kant argues that right moral action can be deduced using reason alone, leaving no room for authority, tradition or even Biblical revelation. 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.

Candidates may compare Kant to the ethics of any religion studied.

- (b) **'Kantian ethics are more useful in solving moral problems than the ethics of the religion you have studied.'** Discuss. [17]

Candidates may consider that both Kantian and religious ethics are deontological and so both give clear guidance for action.

Candidates might consider some of the problems in using Kantian ethics, such as the conflict of maxims.

Other candidates might consider that a religious situational approach, based on love, is more useful as it considers circumstances and consequences.

- 5 (a) **Explain how the ethics of the religion you have studied would approach the question of going to war.** [33]

Candidates could discuss the Just War approach to going to war and when it is right to fight.

Some answers will consider jus ad bellum only, and not spend time discussing how the war should be fought.

Other candidates may also include the views of a religious pacifist who would argue that going to war is always wrong.

The views of any world religion on going to war may be considered.

- (b) **'Religious believers should be pacifists.'** Discuss. [17]

Some candidates may support the statement and consider that all violence and killing is wrong. They may use Biblical or other church teachings to back up this view.

Others may consider that the Just War position is right, as it limits violence, but allows self-defence and defence of the weak.

- 6 (a) **Explain a Utilitarian approach to the environment.** [33]

Candidates could begin by explaining the main principles of Utilitarianism, and how a Utilitarian would weigh up the long term versus the short term gains for people of exploiting or harming the environment.

They could explain that Utilitarianism considers the consequences of actions, and give examples to illustrate this.

Some candidates may consider the different approaches of different forms of Utilitarianism and how a follower of Mill's version would consider enjoying a good environment a quality pleasure.

- 6 (b) **'Utilitarianism helps us to focus on the needs of the environment.'** Discuss. [17]

Candidates may consider that Utilitarianism only approaches the environment from the point of how actions will benefit humans. They may argue that this helps preserve the environment.

On the other hand, they may consider that an approach which considers the environment for its own sake, such as deep ecology or the Gaia hypothesis.

## 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, 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 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"> <li>a little relevant material</li> <li>some accuracy</li> </ul> Communication: often unclear or disorganised	1-7	states a point of view (pov) <ul style="list-style-type: none"> <li>shows minimal or no analysis/justification</li> </ul> Communication: often unclear or disorganised
2	14-23	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> <li>some relevant material</li> <li>some concepts accurate</li> <li>shows a little knowledge of technical terms</li> </ul> Communication: often unclear or disorganised	8-13	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> <li>some analysis, but not always successful</li> </ul> Communication: often unclear or disorganised
3	24-31	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection of material sometimes inappropriate</li> <li>limited use of technical terms</li> </ul> Communication: some clarity and organisation	14-17	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> <li>some analysis, but not always successful</li> <li>views asserted but not successfully justified</li> </ul> Communication: some clarity and organisation
4	32-39	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of relevant material</li> <li>some accurate use of technical terms</li> </ul> Communication: some clarity and organisation	18-21	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> Communication: some clarity and organisation
5	40-47	a good attempt to address the question (g att) <ul style="list-style-type: none"> <li>mostly accurate knowledge</li> <li>good understanding</li> <li>good selection of relevant material</li> <li>mostly accurate use of technical terms</li> </ul> Communication: generally clear and organised	22-25	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> Communication: generally clear and organised

6	48-53	<p>a very good attempt to address the question (vg att)</p> <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• very good understanding</li> <li>• substantial selection of relevant material</li> <li>• accurate use of technical terms</li> </ul> <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"> <li>• successful and clear analysis</li> <li>• considers more than one point of view</li> </ul> <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"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <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"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>



## 2781 Philosophy of Religion 2 (Extended Essay)

### 1 'Only a belief in embodied existence after death is philosophically justifiable.'

**Discuss.**

**[90]**

#### **AO 1**

Some candidates may begin by examining a range of beliefs about the possibility of life after death, though they should make it clear that they understand where the focus of the question lies. So while some may be tempted to give a long account of various differing understandings on how life after death may be possible, they should make it clear that the focus of the question is on 'embodied' post mortem existence.

Others may begin with an explanation specifically of embodied post mortem existence; for example they may describe the Christian belief in 'the resurrection of the body'. They will need to address the extent to which a theological belief can be considered to be philosophically justifiable.

They may, for example, make use of Hick's replica theory as one possible way for this Christian belief to be worked out. There may be some confusion over the specific details of this thought experiment so examiners should be looking for the extent to which the candidates understand the strengths and weakness of Hick's examples.

Some candidates may begin by attacking the question through a discussion pointing to the lack of evidence to justify believing in embodied existence after death. Some of the counter discussions may be anecdotal, so examiners should be careful to extract any genuine understanding for credit remembering that we are looking for positions which are philosophically justifiable.

However many philosophical positions they review, it is important that the candidates demonstrate that they understand these views and that they do not just write lists of what they have learned.

#### **AO2**

In their evaluation, if they are attacking the question, candidates may explore with writers such as Richard Dawkins whether or not the statement in the question is wrong and that there can be no philosophical justifications for a belief in post-mortem embodied existence. Assessing for example the extent to which they only evidence which should count is the clearly experienced destruction of the body which we all have.

Others may use the work of philosophers such as Thomas Aquinas to put together an argument for belief in embodied post mortem existence. Some candidates may for example be able to assess the success or otherwise of Aquinas attempts to discuss what an embodied existence after death might be like.

Others may want to conclude that there is no evidence one way or the other and therefore take the line of Hick's eschatological verification, though if they do take this route they should recognise that his principle is asymmetrical. Again they should not be just stating what Hick says at this point but evaluating it success or otherwise as an argument.

**2 'Religious experiences are all illusions.' Discuss. [90]****AO1**

Candidates are free to choose from any of the writings on religious experience that they have studied for their descriptions of the nature of religious experiences. Some may begin, for example by addressing what might count as a religious experience from miracles such as the resurrection or cures in Lourdes, through events such as the Toronto Blessing or Medjugorje, to more everyday events such as the birth of a child or evensong.

Some might begin with the writings of William James and explain what he meant by religious experiences having four characteristics, explaining *ineffable* experiences as being those of a divine nature which go beyond the ability of human language to express; *noetic* as the kind of experience of the divine which mystics receive in a direct manner; *transient* meaning that while they are not permanent in themselves they may involve a change in the person receiving them; and finally *passive* meaning that the person receiving the experience has no control over the event.

Others may begin with Swinburne's distinction between public and private experiences and explain how he develops these views. They may also discuss his principles of testimony and credulity. One route might be explore the idea of credulity discussing what he means by suggesting that unless we have evidence that we are mistaken we should believe that things are the way they seem to be. In terms of testimony they may explore how far people might be willing to believe what others say – friends, parents, teachers or strangers.

It is also important that they outline challenges to these views and they may, for example, use the writings of psychologists or sociologists exploring what might be meant by 'illusion' in this context.

**AO2**

In their evaluations candidates are likely to use the writings of psychologists such as Freud to argue for the view that religious experiences are all illusions. Some may assess these arguments through the context in which Freud was writing; pointing out that some believed that religion had been a necessary illusion for a more primitive people but for a more sophisticated people God may be considered 'dead' and that religion was the result of a neurosis.

Some may attack the position of Freud or others and argue through, for example, conversion experiences that there is nothing illusional about religious experiences. They may for example say that even until today scientists have a very limited understanding of the relationship between mind and body and that there is considerable evidence of these alleged experiences making real changes in peoples lives.

Whichever route they take it is important that they go beyond simple assertions of these views and justify their conclusions.

**3 'Myth is the only way to understand the nature of God.' Discuss.****[90]****AO1**

Candidates may begin by explaining what is meant by the idea of myth and how it contributes to the philosophical understanding of religious language. They may for example explore the way that throughout the world we can find a great variety of creation myths which often tell us a great deal about a people and their God in a way that a scientific account of the Big Bang cannot.

Some may describe the way that myths can be seen as similar to symbols in the way they point beyond themselves to a greater reality. There is also an argument that the simplicity of most myths takes us to the heart of issues in a way that other language cannot.

Some candidates may explore the limitations of using myths from the point of their having no literal interpretation. In this context some may look at the way that scholars such as Bultmann have tried to get behind some myths to the stories that created them.

Candidates could also explore other ways of attempting to understand the nature of God; for example Analogy or the Via Negativa. Discussing the criteria by which philosophers might judge the success of myth as compared to other kinds of religious language in understanding the nature of God.

It is important that candidates discuss these areas in a comparative way and not just list the various forms of religious language.

**AO2**

In their evaluation candidates should assess their comparisons and explore issues, such as the success of myth as compared to other forms of language to communicate values or truth.

They may alternatively look at the whether or not the nature of God is a concept that can ever be understood. This may lead some to an assessment of whether or not myth has any meaning and an exploration of the verification principle's contribution to this discussion; provided that the whole essay does not become an account of the verification and falsification principles.

Whichever route they take they must justify their examination of myth and not just present a list of assertions.

## 2782 Religious Ethics 2 (Extended Essay)

- 1 Evaluate the arguments of Virtue Ethics for and against abortion. [90]

### AO1

This question requires an explanation of the arguments for and against abortion in relation to Virtue Ethics. Candidates could explain the Virtue Ethics of Aristotle and also more modern versions.

The candidates could discuss whether a virtuous person would ever have an abortion, if so when and under what circumstances.

They could include a discussion of issues such as the Sanctity of Life and personhood, and the virtues of all the parties involved – whether the outcomes would lead to a more virtuous life or not.

### AO2

Candidates are asked to weigh up the ethical justifications for and against abortion, according to Virtue Ethics.

They may compare Virtue Ethics to other ethical theories.

These could be linked to questions such as when life begins, the Sanctity of Life, personhood and the rights of the pregnant woman.

They would probably consider whether there are situations where having an abortion would be virtuous and help human flourishing, or whether it would be more virtuous to continue with the pregnancy.

Some candidates may conclude that Virtue Ethics is of little help when considering abortion, or that it is ambiguous, as it depends on which virtues are considered to be the most valuable.

- 2 Discuss critically the view that we should always follow our conscience when making ethical decisions. [90]

### AO1

Candidates could assess the tensions between individual conscience and moral absolutes, religious teachings or laws, and consider whether conscience alone is a reliable guide.

Candidates could explain the different approaches to conscience eg Aquinas, Butler, Freud and how each argues for the need to obey conscience, or the reasons for following it.

### AO2

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

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

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

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

**3 Discuss critically religious ethical views on peace and justice. [90]**

**AO1**

Candidate could define which religious ethics they intend to discuss.

Candidates may discuss that pacifism in its various forms is the best way to achieve peace and justice. They may discuss the merits of absolute pacifism, contingent pacifism and preferential pacifism, looking at the religious ethical roots of these positions.

On the other hand, candidates may argue that the only way to achieve true peace and justice is through Just War and may examine the approaches of Jus in bello and Jus post bellum.

Candidates may also consider examples of social justice.

**AO2**

Candidates are asked to weigh up the religious ethical justifications of different views on peace and justice and whether true justice follows from peace.

Their answer could be illustrated with reference to conflicts and whether peace and justice can be restored – they may also discuss whether Jus post bellum, correctly applied may lead to fewer wars than a purely pacifist position.

## 2783 Jewish Scriptures (Extended Essay)

- 1 **To what extent is concern about social justice evident in the texts you have studied?** [90]

### AO1

Candidates are likely to focus on the eighth century prophets Amos and Micah and possibly Jeremiah 7 but they are free to use any of the texts in the specification as a whole including the Ten Commandments and other covenant material from the A/S course.

Some might write about the role of a prophet as forthteller not just foreteller to the people when and where they lived. They might then make reference to the contemporary situation in which Amos was called to prophesy in eighth century Samaria during the reign of Jeroboam II over Israel. Candidates might explain, with examples, that Micah, like Amos, condemns both Israel and Judah for unreal religion as well as social injustice.

Candidates are likely to take the opportunity to demonstrate knowledge of the set texts as they direct the catalogues of the social and religious sins of Israel, Judah and their neighbours towards addressing the question.

Candidates might explain some main themes of the texts and might demonstrate understanding that even the Messianic Kingdom is to be full of peace, righteousness and social justice.

### AO2

Candidates might discuss the role of a prophet in proclaiming the word of the Lord.

Candidates might explain that the concern about social justice becomes evident in the texts when we have the actual words of the canonical prophets not just stories about them.

In addressing the extent to which the texts are concerned with speaking out about social injustice (as opposed to, for example, unreal religion and predicting the future etc.) examples might be given from the specified material.

The relationship of religious and social issues is likely to be discussed. Candidates might consider the extent to which writers did not separate the religious and the social messages. For example, Amos sees the election of Israel as a responsibility not a privilege; Amos portrays G-d as just and preaches that therefore G-d requires justice from all people and particularly from the covenant people. Micah exhorts people to do justly and to love mercy but also to walk humbly before G-d.

- 2 **'Prophets are more important than kings in the Jewish Scriptures.' Discuss with reference to the set texts.** [90]

### AO1

There might be a wide variety of equally acceptable approaches to the question and candidates might begin with some information about the roles of prophets and the roles of kings.

Candidates might distinguish between true prophets and false prophets and explain about foretelling and forth-telling the word of the Lord to contemporary and future generations.

Some candidates might refer to the relationship of prophets and priests and might explain that some prophets like Isaiah of Jerusalem were priests.

Accept any character from the set texts who might be labelled a prophet in some traditions. The prophets named in the specification are Amos, Micah, Isaiah, Jeremiah, Ezekiel, Daniel. Jonah (accept Job) whilst Adam, Noah, Abraham, Moses, Nathan etc. come in the covenants in the texts set for A/S study.

Various kings feature as characters within the set texts but David is the main king mentioned in the specification. Candidates are likely to explain that a main theme of the set texts is the Messianic king and the Messianic Kingdom. Note that the establishment of the monarchy is not in the set texts and, though creditworthy, should not therefore be expected.

### **AO2**

Discussions are likely to make some reference to the significance of particular individuals in the sacred history which candidates studied in overview in the foundation course.

Candidates might suggest reasons for the over-riding importance of either all or some prophets or kings. They are free to use any evidence from the set texts to agree with the stimulus quotation or to disagree or to explore some sort of compromise.

Balanced arguments are likely to consider the theology of the Jewish Scriptures and particular set texts which refer to eg the calls of prophets and the anointing of kings or to the promises and purposes of G-d.

### **3 Discuss the extent to which date, authorship, purpose and historicity are important when studying Daniel 12 and 2 Maccabees 7. [90]**

#### **AO1**

In dealing with the two chapters, candidates need not do so in equal proportions. Candidates may assume the traditional authorship by Daniel of the book that bears his name but discussions may approach this question from any angle of study.

Candidates might put the chapters in the context of a summary of the contents of the whole book and might identify the type of literature with which they are dealing.

Accounts from 2 Maccabees 7 of the mother and her seven sons are of some relevance and storytelling from either set text may gain some credit if made relevant to the question of date, authorship, purpose or historicity.

Candidates might demonstrate understanding of the beliefs which might throw light on the purpose of the writers eg as expressed in Daniel 12 about the end of the tribulation, the resurrection of the dead and the sealing of the prophecy to the time of the End.

Note that Daniel is a prophetic book in the Roman Catholic and Protestant Bibles and one of the Writings in the Tenakh (Tanach).

#### **AO2**

Candidates might deal with date, authorship, purpose and historicity separately or might address them as a whole.

Discussions are likely to consider the chronology of historical events and of the writing of the texts. There are issues about the date, authorship, purpose and historicity which might

lead candidates to suggest that both chapters were particularly of value during times of persecution such as the Maccabean struggle for independence in 165BCE.

Candidates might discuss whether or not the texts show a development in beliefs, such as about life after death, by the time these chapters were written or edited. They might suggest the development was linked to specific catalytic events, just like the Exile experience had convinced the Jews of G-d's presence in foreign lands and His control over the whole world.

Candidates are free, of course, to argue that issues of date, authorship, purpose and historicity might be interesting and helpful but that they are less important than other aspects of the study of sacred literature intended for all time.



## 2784 New Testament (Extended Essay)

### Alternative A The Early Church.

#### 1 Analyse the significant theological themes in Paul's letter to the Galatians. [90]

##### AO1

The set text is Galatians 2-5. Some Candidates may comment on chapter 1, as background and this may be credited but is not a requirement in achieving the levels of response.

Justification by faith will most probably feature as the central theme of the letter. Also there are numerous other topics; salvation through Christ, union with Christ, unity in Christ, liberty in Christ gifts of the Spirit, fruits of the Spirit etc.

##### AO2

In an analysis of what is significant, responses might assess that the central topic in Galatians is the question of how and why Christians might be accepted by God and how that relationship is to be maintained, with the latter being challenged by the Judaizers.

Some answers might explore the modern theologians analysis of Paul's position in the distinctions made between 'justification' and 'reckoned righteous' etc.

The examination in A01 might also lead some to offer comment on Galatians as an emotional theological appeal to the Galatians at a time of controversy and perhaps refer, in comparison, to the formal clarity of Romans in dealing with the same themes.

#### 2 'For all have sinned and fallen short.' Romans 3: 3. From the letters you have studied, examine the extent to which Paul's mission was inclusive of both Jews and Gentiles. [90]

##### AO1

Answers might select and explain passages from the set texts where Paul claims that his mission is exclusively for gentiles and he criticises the Judaizers eg Galatians 2-3. Or, where he claims 'no one will become righteous by observing the law' as in Romans 3:20. Juxtaposing these claims alongside passages where he addresses Jews specifically and supports the role of the Law as in Romans 3:31 and also praises the leadership in Jerusalem in both Galatians and Romans.

There might also be explanation of how Paul attempts to explain the ambiguity of the distinction between Jews and gentiles, circumcised/uncircumcised, righteous/unrighteous in Romans 2-3 as in eg 'who is a real Jew?' Romans 2:28.

Candidates might also explain Paul's use, in his teaching, of references to O.T. figures in pre-Mosaic times - to defend the message of the gospel - eg Adam, Abraham, Hagar and Sarah etc. A motif frequently used by Paul to demonstrate the universality of the message for both Jews and gentiles etc.

There is a lot of material that can be used in this answer; from virtually all the specification so selection and development of material will discriminate between answers at all levels.

**A02**

Theologically, some might analyse the extent to which Paul successfully concludes that those 'who live under the law' and those 'who live apart from the law' are brought together in life through the Spirit

Practically, It would seem, especially from Galatians, that there might be a dilemma or contradiction between the reported instruction to 'preach to all nations' and the difficulties Paul encountered regarding the admission of gentiles into the Christian community.

Candidates might critically analyse Paul's own motives in his claim to be 'entrusted with the task of preaching to the gentiles' and his criticism of the Law.

In some evaluations there might be consideration as to whether the gospel promulgated by Paul (because he was a convert from Judaism) was more inclusive of gentiles than Jesus own teachings were.

- 3 'If one ignores the debate about authorship, Romans and Ephesians both offer reflective summaries of the major themes of Paul's theology.' Discuss. [90]**

**AO1**

It might be expected that the candidate has understood that this is not a question about the authorship of Ephesians and that although this matter might be referred to it should not be done so substantially.

The style, language and themes might be compared as thoughtful theological treatise, which deal with the major, central developments in Paul's teaching.

Some background of the time and conditions in which the letters were written might be offered.

**AO2**

Analysis might show the reasons why these letters might be said to be more 'reflective' than for example Galatians or 1. Corinthians.15.

Comparison might be made as to which one, or both, offer the most cogent summary of Paul's theology. Comment might be made on the relevance of omissions or any new material in the letters etc.

**Alternative B The Gospels.**

- 4 'In the gospels, Jesus' authority and status is shown only within the context of Judaism.' Discuss with reference to the texts you have studied. [90]**

**AO1**

Candidates might use the set texts to illustrate how the gospels attempt to demonstrate the authority and status of Jesus through the miracle stories and the parables/teachings.

The various texts might be used to show Jesus as 'Son of the most High God' (casting out of evil spirits) 'Son of Man, (healing of the paralytic). Prophet (Matthew 13): Messiah, bringer of the Kingdom (the parables in Matthew 13 and 25) and compassionate and universal Father in the Parables of the Lost in Luke 15.

**AO2**

The evaluation might be expected to involve an analysis of how these events would be understood by Jews (Judaism) in first Century Palestine and whether the intention of the gospel writers was to present Jesus' as the Jewish Messiah.

Analysis might show how the gospel writers while showing the authority and status of Jesus in Jewish terms also implied his divinity – a totally non-Jewish concept - promoting a universal Christianity beyond Judaism.

Some candidates might comment on a difference in the way the synoptic writers present Jesus' authority eg Mark's exorcisms and Messianic Secret were Jewish concepts. In Matthew, Jesus' versions of the Kingdom show the authority to challenge Jewish concepts, probably due to redaction by the early church. In Luke's parables of the Lost Jesus' authority and status is reflected in the compassionate universal God who seeks out sinners.etc.

- 5 Assess the extent to which Jesus teachings on the Kingdom of God were a challenge to his audience. [90]**

**AO1**

Set Texts. Matthew 13,25. Luke 15.

Responses might be expected to cover most of the set texts in a wide explanation and debate about the theological challenge in these parables. The structure of the essay will be significant. AO1 should cover explanation of some Of the interpretations of Jesus' eschatological teachings.

Matthew 13: - the Parables of The Sower, The Weeds, The Mustard Seed, The Hidden Treasure/Pearl and The Net.

Matthew 25: - The Ten Virgins, The Sheep & the Goats.

Luke 15: - The Lost Sheep/Coin/Son.

**AO2**

Candidates might debate the challenges inherent in the teachings. The challenges to Jewish Palestinians in the First Century and to the Early Church and the further challenges and debates to theologians throughout the Christian era.

The most significant challenges might be seen to be in the teachings about nature of the Kingdom – judgement (Matthew), inclusiveness (Luke) and the debate about its realised/inaugurated/future arrival.

Clarity of thought and judicious selection of arguments and counter-arguments about the meaning of Jesus' eschatological teachings with supporting evidence. From the vast amount of material available on this topic will discriminate at all levels.

- 6 **'The clearest understanding of Jesus' teaching on salvation is shown in the healing miracles in Mark's gospel.'** Discuss with reference to the texts you have studied.

[90]

**AO1**

The healing miracles in the set texts are from Mark 1: 22-2:12 and Mark 5.

Candidates should show knowledge and understanding of the miracles in the set text. Some reference to other miracles might be relevant in making points or as evidence in arguments but the particular focus of the essay should be the set texts.

In particular, the emphasis placed upon healing miracles in Mark as an expression of the central themes in the gospel such as the authority and status of Jesus, the Messianic secret, sickness and forgiveness of sin, the battle between good and evil.

There is a lot of material and scholarship available on this topic and selection and coherence of presentation will be an important factor in providing evidence for argument.

**AO2**

The evaluation might be of the effectiveness of the miracles in facilitating understanding of the concerns central to Mark which are also as an intrinsic part of the gospel of Christ (Good News) about triumph over evil and salvation through forgiveness and faith.

Cr multi-l itical assessment might be made as to the extent to which these accounts were clear teachings promoting understanding in their contemporary setting of First Century Judaism and, possibly, for the reader today.

The ayers of the miracle stories might be analysed and conclusions reached as to the number of levels on which they operated for the contemporary audience and for any reader of the gospel. The views of scholars might be used as points of debate.

## 2785 Developments in Christian Thought (Extended Essay)

### 1 'Black Theology is a Christian heresy.' Discuss.

[90]

#### AO1

Candidates will probably wish to define what is meant by heresy first. A definition might be, 'The formal denial or doubt of any defined doctrine of the Catholic faith' (Cross and Livingstone *The Oxford Dictionary of the Christian Church* page 639). In its more negative forms it indicates teaching which undermines the authority of the Church, although its milder version refers to alternative teaching.

Candidates might therefore wish to set out some of the tenets and teaching of Black Theology and compare it to the traditional doctrines of the Church. Some might wish to do this by looking at James Cone's theology.

For example comparisons might be made of: the Chalcedon definition of the Person of Christ and Cone's Black Messiah; eschatology and judgement and Cone's teaching on heaven; God as Trinity and Cone's teaching on the blackness of God; Church as mediator of God's grace and Cone's teaching on black communities as sources of black power; the Bible as God's Word and Cone's teaching on the Bible as a source of experience of God's justice. Candidates should be able to give examples from Cone's works and from Church teaching.

Other candidates may choose to look at other black theologians. Some may wish to look at more recent developments in Womanism for example.

#### AO2

Some may wish to argue that far from being a heresy Black Theology returns Christianity to its roots. They might share some of Cone's suspicion of doctrine which is controlled by the Church. They might consider that Barth's influence on Cone makes him a 'heretic' only in so far as he questions the racist and dogmatic position of Protestant teaching.

However, some might wish to use the distinction the Roman Catholic Church makes between material and formal heresy. Formal heresy is the deliberate and wilful teaching which should therefore be excluded from Church teaching. They might argue that Cone has devalued the Bible as a source of revelation by prioritizing black experience rather than God's revelation. They might consider his multiple sources of Black Theology deliberately confuses the secular and sacred. They might argue that making Jesus the black messiah diminishes his role as God's Son to a purely political level.

Others might focus on other theologians whom Cone has influenced. Some might feel that Womanism has played too much on the immanence of God and turned Christianity into pantheism or relativised its ethics beyond Biblical and Church teaching (eg. on sexuality). On the other hand Womanism stresses the place of the Spirit in Christian experience, which it might be felt has been lacking in orthodox teaching.

**2 To what extent does Martin Luther King's theology emphasize the strengths of Black Theology? [90]**

**AO1**

Candidates may wish to set out the chief elements of King's theology. These might include: his teaching on sin and estrangement; eschatology, the beloved community and the New Jerusalem; Jesus' vicarious suffering and promotion of love; reconciliation, the I-Thou relationship and struggle for justice.

Candidates may illustrate these ideas with specific reference to King's sermons and speeches.

Candidates will probably explain what is meant by Black Theology. This might be done with specific reference to James Cone or perhaps the National Association of Black Churchmen in 1969. They might explain the significance of calling Jesus the Black Messiah, the Exodus motif, the idea that God sides with the oppressed and the relationship of love and justice.

**AO2**

Candidates might point out that the essay title is ambiguous. It could mean that the weaknesses of King's theology are all the more apparent when compared to the success of Black Theology. On the other hand it could suggest that King's theology *is* a black theology and because it is successful so is Black Theology.

If the former position is taken candidates might argue that King's theology did not take black suffering seriously enough. His wariness about the 'black power' movement meant that his theology didn't embrace the radical elements which tackled the deep-seated injustices which Cone and others developed in their theologies. Some might refer to Cone's own criticisms of King in this respect. King's emphasis on non-violence and love lacks the dialectical dynamism of black theologians.

If the latter position is taken then candidates might wish to argue that King's theology incorporates the black hope of the Promised Land through protest, struggle and non-cooperation. On the other hand they might argue that King's praxis was really an extension of Tillich's teaching on correlation adding a revolutionary element which his theology lacked. The success of King's black theology can be seen in the tangible social transformations in the USA and elsewhere.

**3 'As we cannot define what religion is, there can be no satisfactory theology of religions.' Discuss. [90]**

**AO1**

Candidates will probably wish to look at different proposals as to what religion is. This might include sociological (eg Durkheim, Fraser, or Marx), psychological (eg. Freud or Feuerbach) and phenomenological (eg. Smart or Hegel) models. Discussion might focus on religion as a social phenomenon as something which binds a group together, or religion as an expression of an Ultimate Being or Reality, or religion as a set of moral beliefs.

Candidates will probably wish to outline the various theology of religion positions, namely those of the exclusivist, inclusivist and pluralist. Each of these views begins with a particular view of religion is. The exclusivist assumes the absolute revelation of God (as Ultimate Reality) in the person of Christ, whilst the inclusivist gives more prominence to the sociological structures of the Christian community as the mediation of God's grace and the pluralist appears to focus on the Real as the only essential factor of Christianity and other religions.

Candidates may wish to refer to teachings of the particular theologians they have studied.

**AO2**

Some candidates may agree with the first part of the proposition but disagree with the second part. They might for example take Barth's view that religion is a dubious source of revelation. However, even though Barth applies this to all religion including Christianity, this does not hinder him from developing a theology (of religion). All humans stand as finite beings against the Infinite and holy Other; in that sense there is no human institution or religion which can claim to have a monopoly of the truth.

Others may feel a position such as Barth's avoids the question. They might agree with some such as Hick that there is a discernable *religious* experience encountered by humans and expressed in various ways and the pluralist model of religions is coherent. The question is whether Hick's view actually represents what Christianity (or any other of the great world religions) does think about its central truth claims.

## 2786 Eastern Religions (Extended Essay)

- 1 **Critically examine the attitudes to the Buddha in Theravada and Mahayana Buddhism.** [90]

### AO1

Candidates are likely to explain the Theravada view that the Buddha was 'simply' a man, who having followed the Bodhisattva path reached its conclusion and could see the world as it really was.

Some responses are also likely to explain the idea that in Theravada Buddhism only one Buddha appears at a time.

Candidates might also consider the trikaya doctrine in Mahayana Buddhism, especially the more celestial views of the Buddha expressed in Mahayana Buddhism.

Some responses are likely to explain the concept of tathagatagarbha, and the multiplicity of Buddhas in the Mahayana tradition.

Candidates might be aware of differing attitudes to the Buddha in different Mahayana traditions.

### AO2

Candidates might argue that the Buddha is seen as a man in Theravada Buddhism, and as more than a man in Mahayana Buddhism.

Candidates might evaluate the influence attitudes towards the Buddha might have for practices within the Theravada and Mahayana traditions.

Candidates might compare and contrast the differences and similarities in attitudes to the Buddha in Theravada and Mahayana schools.

- 2 **'Wisdom is more important than morality in Buddhist ethics.' Discuss.** [90]

### AO1

Candidates should explain the concepts of sila and prajna in appropriate detail.

Candidates might explore the aspects of the eightfold path which comprise sila, namely right action, livelihood and speech.

Candidates might explore the aspects of the eightfold path which comprise prajna, namely right understanding thought.

Candidates might also explore the role of prajna in the bodhisattva path.

Some responses may consider a range of Buddhist ethical considerations, showing how they relate to sila and prajna.

### AO2

Candidates are likely to argue that the actions a Buddhist carries out are of more importance than wisdom.



They may give examples exploring the effects on others to support this. Good responses are likely to consider whether prajna is necessary in order to ensure that actions are correct.

They might consider whether well-meaning but mistaken actions are the most ethical choices.

Some responses may explore the concept of upaya, and consider whether prajna might mean sila can be ignored in some circumstances.

**3 To what extent are the teachings in the Heart Sutra representative of Mahayana Buddhism? [90]**

**AO1**

Some description of the origins and structure of the Heart Sutra would be appropriate, but not at the expense of addressing the question

Candidates are likely to explore the concept of sunyata.

Candidates might explore the concept of two levels of truth, conventional and ultimate.

Candidates might explore the significance of the delivery of the sutra by Avalokiteshvara.

**AO2**

Candidates might argue that Mahayana Buddhism is too varied to have any one scripture be representative of the whole tradition.

Candidates might explore how representative the concepts of sunyata and two levels of truth depicted in the Heart Sutra are of all Buddhist schools.

Candidates might argue that there are other key factors in Mahayana which are not considered on the Heart Sutra, such as upaya and ekayana.

Candidates should be able to evaluate the extent to which the teachings mentioned are representative of the Mahayana tradition.

**Alternative B – Hinduism**

**4 'The concept of ahimsa is incompatible with the concept of dharma outlined in the Bhagavad Gita.' Discuss. [90]**

**AO1**

Some description of the setting and events in the Bhagavad Gita would be appropriate, but this must not be at the expense of addressing the question.

Candidates should be able to explain the concept of ahimsa and its implications.

Candidates should be able to outline the concept of dharma as presented in the Bhagavad Gita.

Candidates might be able to explore differences and similarities between the concepts of ahimsa and dharma.

**AO2**

Candidates are likely to argue that ahimsa is incompatible with dharma, at least on the surface level.

Candidates might use examples to explore circumstance in which ahimsa and dharma are compatible, and when they might come into conflict.

Some candidates might explore whether dharma or ahimsa should take precedence in cases of conflict.

Some responses might explore whether on the ultimate level ahimsa and dharma can be compatible.

**5 'Varnashramadharma will cease to be of any value as the caste system falls into disuse.' Discuss. [90]**

**AO1**

Candidates should be able to offer a clear outline of the system of varnashramadharma.

Candidates are likely to explore the operation of the caste system in modern India, given the anti-discrimination laws instituted since 1948.

Candidates might also explore the operation of the caste system in the Hindu diaspora.

**AO2**

Candidates could explore whether the Hindus in the diaspora are moving away from the varnashramadharma system as the societal background diminishes.

Alternatively they might consider whether they see varnashramadharma as a mean of retaining their links with their cultural origins.

Candidates might also consider whether the legal constraints on the operation of the caste system in India, and increasing urbanisation are blurring, and thus diminishing the value of varnashramadharma.

Alternatively candidates might argue that the legal restraints while having societal impacts are not affecting the religious value of the system of varnashramadharma.

**6 Assess the long-term influence of reform movements on Hinduism. [90]**

**AO1**

Although candidates will need to refer to more than one reform movement there is no requirement for them to cover all the movements covered in the specification at the same depth.

Candidates might describe the British Rule of India as background to the origins of the reform movements, but this should not be at the expense of addressing the question.

Candidates might describe the influence of the social reforms brought about by the reform movements they have studied, such as changes to the caste system, treatment of women, and education.

Candidates might describe the religious influence of the reform movements they have studied, such as a focus on the Vedas and development of different styles of worship.

**AO2**

Candidates' answers will vary, depending on the reform movements they have chosen to focus on.

Candidates could argue that the social reforms of these movements have had greater long-term impact than the religious reforms.

Candidates might refer to the role of reform movements such as the Ramakrishnan Mission in raising the status of Hinduism on the world-wide stage.

Candidates might consider whether some reform movements had greater success than others, for example pointing to the world-wide acclaim given to Gandhi, and the relatively small number of followers of the Arya Samaj.

## 2787 Islam (Extended Essay)

- 1 'Sufism is the heart of Islam.' Discuss. [90]

### AO1

Candidates might begin by explaining the origins of Sufism as a reaction to the wealth, decadence and lack of piety of the Umayyads. Accept any sensible derivation for the Sufi name.

Candidates might include a paragraph about the history and key figures such as al-Ghazzali and Rumi with, perhaps, some appreciation of the contribution of Sufism to the spread of Islam and keeping it alive in times of persecution.

An explanation of Sufi beliefs and practices might follow. Beliefs might include usual reasons for religious devotion and asceticism as well as the goal of attaining the Sufi mystical state (hal) of passing away into God (fana).

Shayks teach techniques (maqam) for doing this eg poverty, solitariness, silence, abstinence etc. as well as repetitious poetry, music and dancing etc. which induce trances and visions.

Sufism tends to internalise and allegorise Islamic teachings. Candidates are likely to demonstrate understanding that some Muslims see this as distortion of the truth of Islam whilst other Muslims might find that the mystical approach to religion adds another dimension to their faith. Candidates might point out that some Sunni and Shi'a Muslims follow some Sufi practices.

### AO2

There might be a variety of equally valid approaches to the discussion, for example, about the extent of or about the importance of Sufism as part of Islam or for particular Muslim individuals or groups. Sunni and Shi'ah Islam are on the specification and discussion of their reactions to Sufism might be made relevant to the question.

Any sensible interpretation of the wording of the question is acceptable. For many, the discussion might be about the dichotomy between cerebral beliefs about dogma and the religious experience of believing in the heart by faith.

Some consideration might need to be given to the fact that there are a wide range of Sufi shayks and pirs in the modern world and many different Sufi orders. Candidates might criticise aspects of Sufism as verging on shirk or neglecting the Five Pillars but some might try to provide a balanced picture

- 2 To what extent do Sunni and Shi'a Islam share the same views concerning the importance of each of the articles of Islamic belief? [90]

### AO1

Text books refer to five or six or seven key beliefs of Iman, the faith. The number is not significant. The articles of belief itemised in the specification are: Allah, angels, scriptures, messengers, the last day, the divine decree. The specification includes study of 'beliefs about God: creator, judge and guide; tawhid.

Candidates might explain the meaning of each of the articles and that the basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah. These might be used as a framework for the response. Risalah includes angels, books and messengers.

Responses might explore Shi'ah views on these articles of faith and explain that the majority of beliefs are similar but also why the few differences are significant.

Note that Shi'ah sects might have views which vary from those of mainstream Islam. The Druze, for example believe in reincarnation and the Nizari Khojas believe the Imamate continued from Ishmail to the present day (the Agha Khan).

### AO2

Most considerations of the extent to which Sunni and Shi'ah Islam share the same views about the importance of each article might identify the similarities and the differences such as the differing views on the divine decree, tawhid, akirah, books and messengers.

Responses might go on from there to suggest the relative importance of some of the similarities and differences.

Candidates are likely to identify the role of the Imam as the key to the differences and try to gauge the extent of the significance for the individual Muslim and for Ummah.

### 3 'Shari'ah law has been a positive influence on family life and the roles of men and women.' Discuss. [90]

**AO1** Most candidates might explain that the Qur'an first and then the Sunnah are the two main sources of authority for 'the clear straight path' of Shari'ah.

There are many equally valid directions in which the essay might go. Candidates have studied 'Family life and the roles of men and women' and Surah 4 as well as 'Qur'an, Sunnah and Shari'ah law as bases for Muslim life'. Foundation studies included Pre-Islamic Arabia and the reforms in al-Madinah.

Candidates might therefore quote from the Qur'an, for example from Surah 4 eg 4:34 'Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they support them from their means.' etc. Surah 4 contains the ruling about the maximum of four wives so candidates might comment on polygamy. Surah 4 also discusses divorce.

Responses to address the question might also cite specific ahadith and candidates might make reference to the Sunnah of the Prophet from their foundation studies. Candidates might quote the farewell speech where Muhammad ﷺ spoke of the roles of men and women.

Some candidates might demonstrate understanding that Shari'ah rules are derived from the Qur'an and Sunnah but where there is no clear teaching, ijma', (consensus), qiyas, (analogy) and ijtiḥad provide rulings on areas of uncertainty.

Shari'ah encompasses all aspects of life and some candidates might explain the code of modest dress conduct expected of both men and women. Others might differentiate between the treatment in Muslim states and non-Muslim countries of men and women with reference to punishment for behaviour such as adultery.

**AO2**

Candidates might suggest Shari'ah laws that have and could help family life in a positive way especially when dealing with new problems and issues which arise for Islam in a rapidly changing global world.

Candidates might refer to the example of Muhammad ﷺ, the improvements he implemented in the treatment of women, the significant role women have played in the history of Islam and the importance of all members of the family and of Ummah to show the essential principles of Islam.

Candidates might discuss the causes of dissension within families related to gender roles. Some might attempt to weigh the positive strengths of continuity of tradition against the negative aspects.

Candidates might consider that Islam like other faiths is facing the dilemma of looking back but also looking forward whilst trying to disentangle the essential truths and values of Islam from traditional culture and customs.

## 2788 Judaism 2 (Extended Essay)

- 1 'Only Reform Judaism offers any real hope for the survival of Judaism into the 22<sup>nd</sup> century.' Discuss. [90]

### AO1

Candidates may wish to begin by defining Reform Judaism and then outlining the historical origins of this group and the reasons for its appearance within world Jewry and Great Britain. Candidates may also briefly provide details of the origins of the other groups within Judaism in order to offer comparison. The specification outlines that in studying this section candidates need to acquire a clear idea of the various groups within Judaism as represented in Great Britain; as such, it is expected that answers will focus discussion primarily on Reform Judaism within Great Britain but that the Reform movement as a whole can be discussed if the candidate feels that this will aid their answer.

Candidates will need to consider the central tenets and teachings of Reform Judaism. Discussion may consider whether Judaism should adapt to the world in which it finds itself whilst still maintaining its essential principles or not. Candidates may outline the principal theological views of Reform Judaism and how these are reflected in both religious and secular life and religious practice.

Candidates may wish to undertake a consideration of the views of other Jewish traditions in contrast to the Reform Movement. The perennial question 'Who is a Jew?' may be looked at and candidates are free to argue that Reform Judaism does or does not fulfil this category.

### AO2

In evaluating this question, candidates may consider whether there is any question about the survival of Judaism in the 22<sup>nd</sup> century, and whether, with G-d's protection, this is a real issue.

Answers may then compare the world views of different Jewish groups and see whether there is anything in Reform Judaism in particular which holds hope for the future. On the other hand candidates may argue that the hope for Judaism is better served by another group and show reasoning as to why this is.

Candidates may argue that the fact there are different groups within the faith counters the view that Judaism is a homogenous faith – candidates may suggest that different groups within a faith could be seen as a positive or negative factor for the survival of Judaism.

- 2 'The hope of the coming of the Messianic figures as prophesied in Isaiah and Malachi is simply unrealistic.' Discuss. [90]

### AO1

Candidates may begin their discussion by considering what type of Messianic figure is prophesied in the scriptures and provide scriptural evidence to support their discussion. Candidates may take the approach of either discussing the Messianic figure in the set text material from Isaiah (Isaiah 40-43 and 53) and then the Messianic figure as portrayed in Malachi, or they may approach discussion using both texts simultaneously. Candidates may refer to any other relevant texts as they see fit to support their line of argument.

Candidates may outline what this figure will be like and what the role of such a Messianic figure would be. They may offer a historical-critical or textual approach to the question and

discuss the similarities and differences within the prophets to the Messianic figure and the historical circumstances out of which these prophecies arose.

### AO2

Candidates may discuss that within the modern world many Jews have changed their concept of the Messiah and are looking for a Messianic age rather than a figure as such. They may outline how biblical texts can be 'interpreted' in the 21<sup>st</sup> century.

Candidates may offer debate about whether this is an appropriate response or whether the original concept found in the scriptures is still to be awaited. A consideration of the differing understandings of this coming will probably lead the candidate to discuss, on the one hand, the very literal idea of the Orthodox viewpoint that the Messiah, preceded by the return of Isaiah, will come to rule the world as prophesied in the scriptures. On the other hand, candidates may discuss the Progressive view that it is a 'Messianic Age' that is awaited. Candidates may suggest that Jews may already be living in the Messianic Age and provide support for this line of argument. They may draw upon events in world Jewry over the last 100 years to either reject or support the question.

### 3 'To ensure the survival of the faith, it is time for Jews to forget the 20<sup>th</sup> century Holocaust and look towards the future.' Discuss. [90]

#### AO1

Candidates may wish to begin by considering whether the survival of Judaism is an issue of concern in the sense of whether there is any doubt about its future. The statement suggests that the continued remembrance of the 20<sup>th</sup> century Holocaust is an obstacle to survival rather than a help and this needs to be considered by the candidate's response. Candidates may wish to discuss 'how' the Holocaust is remembered by both Jewry and secular society in Great Britain and the world, and discuss why this occurs and what impact it has for Judaism as a faith. They may outline that remembrance of the Holocaust has not meant an end to genocide within the world and question the validity of remembrance.

It is expected that candidates will engage with the specification content and offer an analysis of post-Holocaust theology and theodicy's. Candidates may explore the views of scholars such as Fackenheim, Wiesel, Friedlander, Rubinstein, Berkowitz and discuss if these viewpoints support, or reject, the essay question. It is expected that in outlining these viewpoints candidates will also engage in a discussion of what effect post-Holocaust theology has for world Jewry at present.

#### AO2

In evaluating the question, the candidate's answer may focus on the idea that the Holocaust should never be forgiven or forgotten. They may offer arguments in support of this position from the perspective of theologians or secular society/thinking.

Candidates may, on the one hand, argue that some post-Holocaust theology teaches us that it is time for Jews to move on into the future and leave the Holocaust behind. Candidates may outline how Judaism has moved on –whether it be through developments in thought, a return to Israel, or the viewpoints of the different groups within Judaism to the Holocaust.

On the other hand, candidates may consider that the memory of the Holocaust is, in fact, a great strength of Judaism rather than a weakness. Candidates may use the viewpoints of scholars to support this argument and again discuss the viewpoints of the different groups within Judaism to the Holocaust. Candidates may argue that a middle way needs to be found between dwelling on the past, looking to the future, and the concept of remembrance.



## 2789 Philosophy of Religion 1

- 1 **‘The moral argument for the existence of God fails as it is impossible to draw conclusions from our experience of morality.’ Discuss. [90]**

### AO1

Most candidates will probably be aware of the moral argument of Kant and this is likely to be developed in detail. However, candidates may focus on other moral arguments as well. These may include arguments from Newman and Owen.

Some candidates may draw a distinction between the Kantian argument and arguments that are based on Divine Command.

Candidates should consider what conclusions the arguments that they have chosen seek to draw. For instance, they may be aware that Kant does not believe that God’s existence can be proved.

### AO2

Candidates may well confine their arguments to a straightforward analysis of whether the moral argument(s) in question actually prove the existence of God.

They may discuss moral and cultural relativism as evidence that there is not one objective moral law. Candidates may also consider how the Euthyphro Dilemma poses problems for those who wish to link God and Morality.

The phenomena of conscience may be cited as a possible defence of absolute morality and, in the case of Newman, the existence of God.

Some candidates may pick up on the phrasing of the question: Is ‘our experience of morality’ a shared thing that is the same for everyone, why or why not? What ‘conclusions’ can be drawn from morality? Is God the only possible answer? Psychological and Sociological explanations of morality may feature.

- 2 **‘Religious experience provides solid evidence for the existence of God.’ Discuss. [90]**

### AO1

Candidates are likely to outline at least one argument from religious experience such as that given by William James or the argument from Richard Swinburne.

They may outline a general argument from religious phenomena to the existence of God by providing examples of types of religious experience, although there is a danger that this may lack focus. Candidates using alleged miracles as an example of religious experience will be credited.

In discussing the claim candidates may also show good knowledge of Freud, Marx or others who have raised objections to religious experience.

### AO2

Most candidates are likely to be able to put some arguments both for and against the idea being discussed. For instance the psychological evidence from Freud, the views of Marx or neuroscientific accounts that indicate that parts of the brain may be receptive to religious experiences.

Support of the experience argument may come from Swinburne's principles of credulity and testimony, James's pragmatic argument or the research of David Hay and others into the widespread nature of similar experiences.

Some candidates may raise the issue of what counts as solid evidence. Does this just mean empirically measurable data? Candidates may consider the extent to which truth claims based on subjective experience can be verified or falsified.

**3 'Thanks to Hume and Darwinism, teleological arguments are bound to fail.' Evaluate this claim. [90]**

**AO1**

Candidates should clearly explain the relevant ideas of each thinker focusing on how they respond to the teleological argument.

Material presented is likely to include Hume's challenges that we are unable to draw the conclusion of a designer from our limited evidence, that the world may suggest many designers or a limited designer and the possibility that matter may be self-ordering.

Candidates will inevitably focus on Darwin's theory of evolution but they need to draw out the implications for the teleological argument, ie that it presents an alternative explanation of apparent design. The views of Richard Dawkins may feature as an example of modern Darwinism.

Candidates may also expound modern teleological arguments such as the anthropic principle by way of response to the criticisms. Some candidates may bring in ideas such as Intelligent Design which states that God's actions are in theory empirically detectable in the universe.

**AO2**

Candidates should assess the ideas presented by both Hume and Darwinism and defend a view as to whether the teleological argument can succeed in the modern day.

Hume's work may be seen to challenge the idea that we can prove God but he concedes that the issue is beyond our knowledge. Darwin's ideas are believed by many religious people but are not viewed to be a sufficient explanation of the universe.

Some candidates will probably consider what counts as success or failure for the teleological argument. Modern versions are based on probability and candidates may discuss (perhaps in the light of Hume's scepticism) whether we are able to apply probability to this issue.

Candidates may consider whether modern anthropic arguments fare better. Are they a weaker version of the argument than the analogy of Paley?

## 2790 Religious Ethics (Extended Essay)

### 1 Evaluate the ethical arguments for and against euthanasia. [90]

#### AO1

Candidates ought to be aware of the distinctions between different types of euthanasia e.g physician assisted suicide, voluntary euthanasia, involuntary euthanasia etc.

The question requires an explanation of the arguments for and against euthanasia in relation to ethical theory.

The candidates could explore the application of deontological theories such as Natural Law and Kantian ethics and the teleological theories such as Utilitarianism and Situation Ethics to euthanasia.

They could include a discussion of issues such as the Sanctity of Life and personhood.

#### AO2

Candidates are asked to weigh up the ethical justifications for and against euthanasia.

These could be linked to questions such as when life ends, the Sanctity of Life, personhood and the difference between killing and letting die.

Candidates will probably use the ethical theories to defend their views.

### 2 Evaluate the strengths and weaknesses of moral absolutism. [90]

#### AO1

Candidates could explain that moral absolutism considers actions are right or wrong intrinsically –consequences have no bearing – and that a moral command is considered objectively and universally true.

The answer could include reference to Divine Command Theory, Natural Law or Kant's theories with a view to defining different kinds of absolutism.

They may contrast moral absolutism with moral relativism, and use examples to illustrate their answers.

#### AO2

Candidates may argue that an unchanging morality is essential to any normative system and may use examples such as stealing, killing, promise-keeping etc.

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

It may be pointed out that a Utilitarian approach possesses a universal principle. Kant's theory or another absolute theory may be invoked to support the case.

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

- 3 'Virtue Ethics is useless when dealing with issues about medical ethics.' Discuss. [90]

**AO1**

Responses may focus on the Virtue Ethics of Aristotle and explain that it is person rather than act centred.

They could examine the fact that Virtue Ethics encompasses the entire life of a person, including decisions about medical ethics, and aims that the individual becomes virtuous.

Some candidates might consider more modern versions of Virtue Ethics and the fact that virtues are relational and determined by the community.

**AO2**

This could be argued either way. Some candidates could see in Virtue Ethics a way forward in dealing with matters of medical ethics as it allows us to integrate emotions and relationships into our ethical decisions, which may be important in making decisions about abortion, euthanasia etc.

Other candidates may argue for a more absolute approach, such as that offered by Natural Law or Biblical Ethics, or that Virtue Ethics simply is not practical and would offer no clear guidelines on how to act in a particular situation.

# Grade Thresholds

Advanced GCE Religious Studies 3877 and 7877  
January 2009 Examination Series

## Unit Threshold Marks

Unit		Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	71	62	53	44	35	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	75	65	55	45	35	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	72	62	53	44	35	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	73	63	53	44	35	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	74	63	53	43	33	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	75	65	55	46	37	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	76	65	55	45	35	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	73	63	54	45	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	78	68	58	49	40	0
	UMS	100	80	70	60	50	40	0
2781	Raw	90	66	58	50	42	35	0
	UMS	90	72	63	54	45	36	0
2782	Raw	90	78	69	61	53	45	0
	UMS	90	72	63	54	45	36	0
2783	Raw	90	71	62	53	44	36	0
	UMS	90	72	63	54	45	36	0
2784	Raw	90	68	59	50	41	33	0
	UMS	90	72	63	54	45	36	0
2785	Raw	90	74	65	56	48	40	0
	UMS	90	72	63	54	45	36	0

<b>2786</b>	Raw	90	70	61	52	44	36	0
	UMS	90	72	63	54	45	36	0
<b>2787</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2788</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2789</b>	Raw	90	70	61	52	44	36	0
	UMS	90	72	63	54	45	36	0
<b>2790</b>	Raw	90	73	64	55	47	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
<b>3877</b>	300	240	210	180	150	120	0
<b>7877</b>	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
<b>3877</b>	17.00	51.90	77.50	93.80	98.90	100.00	777
<b>7877</b>	32.40	70.60	91.20	91.20	100.00	100.00	36

**813 candidates aggregated this series.**

For a description of how UMS marks are calculated see:

[http://www.ocr.org.uk/learners/ums\\_results.html](http://www.ocr.org.uk/learners/ums_results.html)

Statistics are correct at the time of publication.

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