

Religious Studies

Advanced GCE **2795**

Connections in Religious Studies

Mark Scheme for June 2010

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

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

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

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A2 Synoptic Units 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.

*

Synoptic Assessment

Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

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

Levels of Response descriptors for Connections Units 2791 – 2795

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 / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> a little relevant material some accuracy no understanding of the connections Communication: often unclear or disorganised	1-4	states a point of view (pov) <ul style="list-style-type: none"> shows minimal or no analysis/justification does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> some relevant material some concepts accurate little understanding of the connections shows a little knowledge of technical terms Communication: often unclear or disorganised	5-8	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> some analysis, but not always successful very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited understanding of the connections limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified limited understanding of broader context Communication: some clarity and organisation
4	21-25	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material appropriate understanding of the connections some accurate use of technical terms Communication: some clarity and organisation	12-14	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader concept Communication: some clarity and organisation
5	26-30	a good attempt to address the question (g att) <ul style="list-style-type: none"> mostly accurate knowledge good understanding good understanding of the connections good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	15-16	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question (vg att) <ul style="list-style-type: none"> accurate knowledge very good understanding very good understanding of the connections substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument (vg att) <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material (exc rep) <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument (exc rep) <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints excellent understanding of the broader context Communication: answer is well constructed and organised

Route B Philosophy of Religion with Jewish Scriptures

1 'Neither the Book of Job nor the theodicy of Irenaeus offer a credible answer to the problem of evil and suffering.' Discuss. [60]

AO1 It is likely that candidates will give an account of how Irenaeus and the author of Job respond to the problem of evil and suffering. They may point out that Irenaeus seeks to provide reasons for the work of G-d; whereas, the Book of Job offers no philosophical answer to the problem of evil and suffering but simply affirms that G-d lives, and that humanity can know him in the darkness.

Credit may also be given to candidates who consider the picture of G-d that emerges in the two works: Irenaeus has a purposeful and loving G-d; Job's might appear to be arbitrary and uncaring.

Some may wish to point out that, in its present form, the Book of Job shows evidence of several additions, and there is debate about what the book actually affirms, e.g. the extent to which the ending belies the questioning of elements of (possible) Deuteronomic theology in the rest of the text.

AO2 In their evaluation, candidates might consider how far the two approaches offer a theology which is both intellectually coherent and which corresponds with the facts. Perhaps some may argue that any neat solution amounts to insensitivity with regard to the magnitude of innocent suffering.

Some might argue that the Book of Job demonstrates the gap between human and divine understanding, and that this is as much of an answer as people can expect.

2 'Religious language must always be symbolic and can not be interpreted literally.' Discuss with reference to the texts you have studied from the Jewish Scriptures. [60]

AO1 Candidates might begin with a discussion of different ways of using religious language, in particular, symbol, and might be able to give examples from the texts to illustrate this. It is likely that they will distinguish symbol from analogy and myth. They may be able to refer to the work of well-known writers on religious language.

AO2 In their evaluation, candidates might consider the strength of the argument that all talk about G-d is symbolic and cannot therefore be translated into literal assertions. Some may discuss whether the use of any symbol can truly or adequately introduce G-d into language.

They may also wish to discuss the difficulties of knowing whether a piece of text is meant to be symbolically or literally true, and perhaps the difficulties of finding meaning in something for someone outside the particular 'language game'.

3 To what extent do the Jewish Scriptures show that there are common elements to religious experience?
[60]

AO1 *The concept of religious experience may be considered, and the ways in which it is distinguished from other kinds of experience. Candidates may point out that religious experience in the Jewish Scriptures is seen very much as initiated by G-d, rather than as the result of ascetic practice, meditation etc. They may point out that responses to religious experience often involve a sense of unworthiness and of 'call'. Some may wish to include examples of people who seemed to be in daily contact with G-d, rather than overwhelmed by occasional dramatic encounters.*

Some of the characteristics ascribed to religious experience by writers such as William James ('ineffability'; 'noetic quality') or Rudolf Otto ('numinous') might usefully be applied to the set texts.

AO2 *Candidates may use several examples from the set texts, and compare them for differences and similarities, considering whether they have elements in common in terms of the type of experience, the ways in which revelation was given, the reaction of the person having the experience, the effect on future behaviour, and so on.*

Some may wish to discuss the difficulties involved in distinguishing between the religious experience and the interpretation of that experience - is it possible to ascertain the pure description of the experience itself?

Route G Philosophy of Religion with Judaism

4 'Post-Holocaust theology is unable to reconcile the problem of evil and suffering with belief in G-d.' Discuss. [60]

AO1 Some candidates might begin their answer with discussion of the problem of evil.

Candidates are likely to show awareness of the events of the Holocaust and the impact that it has had on Jewish theology in the context of the problem of reconciling the existence of evil and suffering with belief in an omnipotent and providential G-d who watches over his chosen people, Israel. They may consider different theologies produced and the conclusions they reach: G-d was (or, was not) in Auschwitz, G-d died in Auschwitz.

Orthodox writers have tended to attempt a defence of traditional views of G-d and, therefore, suffering, while progressive writers have moved towards a new definition of G-d, and the relationship between G-d and the Jews, which does not explain the problem of evil and suffering but attempts to make sense of the Holocaust through a reappraisal of the concept of the divine which, in some cases, comes nearer to process theology.

AO2 In evaluation, candidates could consider the views of those for whom the Holocaust is a decisive refutation of the G-d of traditional Jewish faith. They might then go on to consider those thinkers who will have nothing of this, and for whom the abandonment of the G-d of Israel is not necessary. Some candidates may consider the views of those who refuse to draw particular consequences from the Holocaust, and for whom Auschwitz does not denote a turning point.

5 'The authority of the Scriptures is binding on all Jews in every generation.' Discuss. [60]

AO1 Candidates may begin their response with an exploration of the different understandings of revelation and divine inspiration, the idea that G-d is revealed in the Torah, perhaps in the literal words of G-d. They may discuss the concept of the infallibility of scripture, and objections to this such as the ways in which biblical criticism and modern science have challenged a literal interpretation of the scriptures.

It is likely that candidates will discuss the ways in which Progressive Judaism differs from Orthodoxy in its approach to the Jewish Scriptures: for Progressive Jews, the Torah is not the

result of a miraculous revelation at Sinai, but is the product of people who were striving to reach out to G-d; for Orthodox Jews, the Torah is of divine origin, and the record of G-d reaching out to people. Candidates may go on to discuss whether the interpretation of the traditional law (the Oral Torah) is also of divine origin. Some may include discussion of Conservative Judaism which is concerned with adapting itself to the climate of biblical scholarship and with redefining the meaning of terms such as 'law', 'revelation', and 'Mosaic teaching'.

AO2 In their evaluation, candidates are likely to consider questions raised from the views they have discussed. For example: What are the consequences for Jews today if the whole of the Torah found in their hands is the same Torah that was handed down by Moses at Mt. Sinai and it is all of divine origin? What are the consequences for Jews today if many Jewish practices were not directly revealed by G-d but are simply the product of the rabbinic tradition?

6 'In Judaism, the great variety of religious experiences casts doubt on their validity.' Discuss. [60]

AO1 Candidates are likely to show knowledge and understanding of various religious experiences in Judaism and might be able to give examples from the texts of the ways in which different encounters with G-d have happened and been described. Some may answer in terms of modern Judaism, perhaps considering how experience of G-d might be found in individual prayer, or through mysticism, or through study of the Torah.

Candidates may go on to consider the difficulties encountered when assessing the authenticity of religious experiences, and the interpretations of scholars in the field.

AO2 In their response, candidates may consider to what extent the lack of uniformity of experience undermines the validity of all religious experiences; or, whether the lack of uniformity may have another explanation rather than merely asserting the falsity of the experience.

Route H Religious Ethics with Jewish Scriptures

7 'The Jewish Scriptures are of little use when it comes to dealing with issues of modern medical ethics.'

Discuss. [60]

AO1 The question has broad scope and candidates are free to select one or more of the modern issues in medical ethics to illustrate their answer. Discussion is likely to concentrate on whether the ethics of the Jewish Scriptures can be interpreted and applied to problems of the modern world in any meaningful way. Knowledge and understanding may be demonstrated as candidates explain which Jewish texts might be considered relevant to issues of medical ethics.

AO2 Evaluation is likely to take the form of assessing how far the messages of these texts can be applied in modern medical ethics. Candidates might, for example, consider the extent to which life and flourishing are seen to come from G-d in the covenantal texts, and whether these texts have anything useful to say about 'right to life' issues such as euthanasia and abortion, in a modern (arguably, secular) context.

8 'The Jewish Scriptures show that when it comes to making moral decisions, people are not really free to choose.' Discuss. [60]

AO1 Candidates are likely to use examples from the texts to explore the sometimes ambiguous relationship between the concept of a G-d who takes control of history and who directs individuals and nations according to his plan, and the view that people have free will to act as they choose and can therefore be held to be morally responsible. Some candidates may begin their response by stating the problem.

The various forms of determinism might be applied and discussed. Some candidates may consider the views of the process philosophers who limit the area of G-d's sovereignty.

AO2 Evaluative skill is likely to be shown in assessing the extent to which the texts are considered to be determinist. Perhaps candidates will conclude that the circumstances are determined by G-d, up to a point, but that the way people respond to them is left to their own freedom of choice e.g., the prophets give warnings of what G-d will do if the people continue in their behaviour, but they are free to reform if they want to. On the other hand, there are examples where a person's free will is overridden: G-d takes control of history and directs individuals and nations according to his plan.

9 To what extent do the Jewish Scriptures make clear that the Law is absolute? [60]

AO1 Candidates are likely to demonstrate knowledge and understanding of the nature of Jewish Law in a categorisation of systems of ethics. They might show awareness that the laws do not necessarily all fit into the same category; some are apparently absolute general commands and prohibitions, others are casuistic.

Candidates might discuss why it is important for Jews to obey the laws, and why it is important for them to encourage other Jews to do so.

AO2 Candidates may consider the Law to be absolute. However, they might argue that there is still the need to consider the consequences of one's actions, as some laws are guiding principles that need to be applied to individual circumstances. Discussion might also include hypothetical circumstances under which different mitzvot might contradict.

Candidates might consider the concept of pikuah nefesh: should someone's life be at stake, every law of the Torah which stands in the way of saving it must, as a divine command, be broken, save three: the prohibitions against idolatry, murder, and sexual sins. The consequence of pikuah nefesh is, perhaps, that all laws except those concerning idolatry, murder, and sexual sins, are not, in fact, absolute.

Route N Religious Ethics with Judaism.

10 'If G-d knows before people are born all that they will do in their lifetime, how can they have freedom of choice?' Discuss with reference to Judaism. [60]

AO1 Candidates are likely to explore the concept of free will in Judaism within the context of freedom and determinism. The doctrines of G-d's omniscience and omnipotence may be discussed, and examples might be cited from the Jewish Scriptures.

Some candidates may be able to give the views of notable Jewish scholars in the field, among them: Maimonides, Gersonides and Crescas.

AO2 Any conclusion is acceptable in evaluation. It is likely that candidates will side with one of the following: G-d knows all that people will do, and yet they are free (Maimonides); people are free, and therefore G-d does not completely know what they will do (Gersonides); G-d knows all that people will do, and therefore they are not really free (Crescas).

11 'From the standpoint of ethical monotheism, the source of the conscience can only be G-d.' Discuss. [60]

AO1 Candidates may well begin with an explanation of ethical monotheism. They are likely to discuss different theories about the origin of the conscience, perhaps citing the work of scholars mentioned in the specification: Aquinas, Butler, Freud, Newman and Piaget.

AO2 Whether the existence of the conscience points to a divine lawgiver involves the candidate's assessment of the nature of conscience. They might, for example, consider the extent to which conscience could be regarded as innate or influenced by upbringing, and the extent to which it is a conversation between experience of the divine and everyday problems. Some might discuss whether individual consciences vary in their distinctions between good and bad; and, if so, whether there is a common core of moral standards.

12 'Jewish teachings about sexual ethics are better than other ethical approaches.' Discuss. [60]

AO1 Candidates are likely to demonstrate knowledge and understanding of Jewish teaching about sexual ethics. They might want to include issues such as the laws of purity within married life, contraception, fertility and homosexuality.

Candidates may make a comparison between Jewish ethics and other ethical approaches, e.g. Categorical Imperativism, Utilitarianism and moral relativism.

AO2 In discussion, candidates are likely to consider whether Jewish teaching on sexual morality is ethically acceptable today, or whether the laws are becoming irrelevant.

They might make a comparison between different groups within Judaism; or, they might compare Jewish attitudes to issues of sexual ethics, and could conclude that some of these attitudes are appropriate while others are not.

They might conclude that if Jewish teaching and society are out of step with each other, it is society that needs to change and not the divine law.

Route R Jewish Scriptures with Judaism.

13 'The most significant difference between Jewish groups is to be found in their approach to the Torah.' Discuss. [60]

AO1 Candidates may demonstrate knowledge of the different groups within Judaism, and of their origins. It is likely that they will discuss the ways in which Progressive Judaism differs from Orthodoxy in its approach to the Torah: for Progressive Jews, the Torah is not the result of a miraculous revelation at Sinai, but is the product of people who were striving to reach out to G-d; for Orthodox Jews, the Torah is of divine origin, and the record of G-d reaching out to people. Candidates may include discussion of Conservative Judaism which is concerned with adapting itself to the climate of biblical scholarship and with redefining the meaning of terms such as 'law', 'revelation', and 'Mosaic teaching'. Candidates may go on to discuss whether the interpretation of the traditional law (the Oral Torah) is also of divine origin.

AO2 Evaluation might include discussion as to whether the divisions are the direct result of Torah, interpretation or whether the differences in interpretation are secondary. If candidates think it is the latter, then other causes might be historical or social development in different parts of the diaspora, and therefore largely unrelated to scripture. Such differences could be the product of Haskalah, or they could be seen as the essential corruption of basic beliefs.

14 'Neither the Book of Job nor post-Holocaust theologies offer a credible answer to the problem of innocent suffering.' Discuss. [60]

AO1 Candidates are likely to demonstrate understanding of the theology of the Book of Job, with its emphasis that there is no answer to the problem of innocent suffering, and that what appears unjust is part of G-d's unfathomable plan. They may refer to the Prologue, and to the speeches of Job's friends, in which the author tackles the meaning of undeserved suffering – whether it is a test of righteousness, a punishment for sin, a divine discipline.

Candidates are likely to consider the contributions of various post-Holocaust theologians and the conclusions they reach, e.g.: the G-d of Israel remained 'hidden' in order to allow human free will (Berkovits); G-d punished the people because they had been lured into modern idolatry (Maza); the G-d of traditional Jewish faith is dead (Rubenstein).

AO2 In their evaluation, candidates might consider how far the various approaches offer a theology which is both intellectually coherent and which corresponds with the facts. Perhaps some may argue that any neat solution amounts to insensitivity regarding the magnitude of the suffering.

Others might argue that the Book of Job demonstrates the gap between human and divine understanding, and that this is as much of an answer as people can expect.

15 'The present-day state of Israel is an integral part of G-d's covenant with the Jewish people.' Discuss. [60]

AO1 Candidates are likely to display knowledge and understanding of the Jewish texts related to the Promised Land as part of the covenant relationship. They are likely to demonstrate understanding of the present-day state of Israel, and may be able to give an account of the teachings and aims of Zionism in relation to the state. They may discuss different attitudes within modern Judaism to Zionism, and consider the extent to which these beliefs have a basis in the texts. They may wish to indicate that the land concerned in the scriptures does not simply have different boundaries to the modern state, but Eretz Yisrael (Land of Israel) is actually a different concept.

AO2 In evaluation, candidates are likely to consider these views and ask whether the Jewish Scriptures do really offer support for the present-day state of Israel. Some may wish to argue that the establishment of the state is an integral part of G-d's covenant and a fulfilment of G-d's promises. Some may contend that the state should not have been set up because only the Messiah can do this.

It is possible to argue that the covenants give absolutely clear instruction about the Promised Land without any need for further discussion.

Route V – Islam with Judaism.

16 'The Qur'an has the same significance for a Muslim that the Torah has for a Jew.' Discuss. [60]

AO1 Candidates are likely to explain the authority of the Qur'an and the Torah, with the view that the Qur'an is the direct revelation of Allah to the world through the channel of Muhammad, and the Torah is the direct revelation of G-d to all the Children of Israel through Moses.

Candidates may discuss the significance of the Qur'an and the Torah as principal sources of doctrine and law.

Candidates may be able to show knowledge of differing approaches within Judaism, and might explain how these beliefs involve literal interpretation of the text, imply absolute ethics and so on.

Candidates may be aware that some parts of Jewish scripture are more authoritative than others.

AO2 In evaluation, candidates are likely to compare the two, probably discussing whether the Torah is open to more liberal interpretation than the Qur'an, and whether liberal interpretation implies less authority, e.g. some may wish to argue that Progressive Judaism is based on the

belief that many Jewish practices were not directly revealed by G-d, but were imposed upon the people by the rabbis, therefore they need not be followed if they do not fit into modern life.

17 'In both Judaism and Islam, the main divisions do not disagree over essential beliefs.'
Discuss. [60]

AO1 Candidates are likely to demonstrate knowledge and understanding of the main divisions in Judaism and Islam: Orthodox and Progressive Jews, Sunni and Shia Muslims. They may be able to give explanation for these divisions and the way they affect different aspects of belief and practice.

Some candidates might be able to provide a more detailed knowledge of the different sub-groups, or variations in religious practice in different parts of the world.

AO2 Evaluation is likely to be made of the extent to which the divisions disagree on the key issues, such as the Torah/Qur'an. Candidates may conclude that the divisions are based on political or social factors rather than different understandings of the faith.

They might be able to make a comparison between Judaism and Islam, and may conclude that the divisions are more far-reaching in one religion than the other.

18 To what extent are Jewish and Muslim attitudes to war the same? [60]

AO1 Candidates are likely to display a thorough knowledge and understanding of the approaches of Judaism and Islam to the use of military force: the concepts of milchemet mitzvah and milchemet reshut, and the concept of military or lesser jihad. They may go on to discuss the principles behind these views in relation to other religious beliefs.

AO2 In evaluation, candidates are likely to consider the extent to which the two religions have different interpretations of the justification of war. Some may wish to assess the relative strengths and weaknesses of each approach.

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