

Religious Studies

Advanced GCE A2 H572

Advanced Subsidiary GCE AS H172

Mark Schemes for the Units

January 2009

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

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AS Preamble and Instructions to Examiners

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

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

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

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

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

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

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

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

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

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

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

Levels of Response: the descriptions are cumulative, 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.

AS LEVELS OF RESPONSE – G571-G579

Band	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms a.c.i.q	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification v lit arg
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6-10	a basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms b att	3-4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification b att
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11-15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms sat att	5-6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified sust / just
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16-20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate g att	7-8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point g att
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21-25	a very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms vg/e att	9-10	A very good / excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints vg/e att
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

G571 Philosophy of Religion

1(a) Explain what Aristotle meant by final Cause. [25]

Candidates may begin by explaining Aristotle's ideas about Cause and purpose in a general way. They may use their studies of Plato to put what Aristotle has to say in a context of disagreeing with his teacher. Some may then outline the route to the final cause by describing Aristotle's understanding of material, efficient and formal cause. They may for example explain the basis by writing something like:

Material Cause – The object is made of wood

Formal Cause – It has the shape of a desk

Efficient Cause – It was made by a carpenter

Final Cause – It was made so that I could write this exam response, my homework, etc

They may then explain both what is meant by the final cause and how this theory fits in with Aristotle's general understanding of reality, explaining how he sees nature as wholly purposive. They may also explain the way in which this particular cause is concerned with a thing's purpose or function. Some candidates may point to how this belief about purpose is a thread found throughout philosophical discussion in a number of different areas and is still argued about today.

1(b) To what extent does the concept of a final cause teach us anything about the real world? [10]

Candidates may begin by questioning the nature of reality and explore the extent to which Aristotle's views are closer or not to any other views of what reality might be. Some may use their knowledge of the design argument to explore issues of whether or not it is legitimate to see design qua purpose in the universe.

Others may argue that this is a human interpretation and that it is equally legitimate to say that what we see as the laws of science are in reality just random interaction which we think is ordered. They may for example look at Hume's suggestion that chaos may be the natural state of the universe.

Others may make use of one of the examples Aristotle uses to explain his four causes and explore the question of how easy it may be to understand a thing's purpose, comparing the purpose intrinsic to instruments made by human beings with the interpretation of purpose in nature. They might argue that only minds have purposes: we have purposes for things, but the pen has no purpose in itself. They might also look at aspects of nature and wonder about the purpose of the appendix or the mosquito.

2(a) Explain the Judeo-Christian concept of God as lawgiver and judge. [25]

Some candidates may respond to this question by looking at the nature of a God who gives commands to his people; possibly by making use of the Decalogue. Other candidates may discuss the nature of this particular understanding of God, exploring whether laws are good in themselves or because they are commanded by God.

Some may look at examples of the actions, reported in the Old Testament, brought about by God's judgement for example Adam now having to labour to live and Eve having birth pains. They may even discuss actions such as the destruction of two cities, namely Sodom

and Gomorrah. Some candidates may explore the stories which point to God supporting and aiding Israel when the Israelites obey him and His punishment of them when they do not.

Some may explore the extent to which the uses of these words to describe God are anthropomorphising God and question whether philosophers can legitimately talk about an ineffable God in this way.

2(b) 'God has no right to judge human beings.' Discuss. [10]

Some candidates may begin by evaluating the view that as we are all created by God, he is responsible for all that we are and do and as such has no grounds for making judgements of us.

Others may, alternatively, take the line that since God has created human beings with 'free will' and given us laws by which to order our conduct he has the right to make judgements about our success or failure to follow these laws. Those who go down this route may assess the descriptions found in the Book of Revelation, namely:

'And I say the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead who were in it; and death and hell delivered up the dead who were in them: and they were judged every man according to their works.' (Revelation 20:11-15)

Whichever route the candidates take, it is essential that they address the issue of God's *right to judge*.

3(a) Explain the theodicy of Irenaeus. [25]

Candidates may begin by explaining the problem of evil, possibly using the version put forward by Epicurus. Some may include an explanation of omnipotence, omniscience and benevolence. They may say that for evil to be a problem all of the classical descriptions of God need to be accepted, without any one God could do nothing about evil and there would be no need for a theodicy of any type.

They may then go on to explore 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, explaining 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.

Some may then discuss the extent to which human beings might be said to grow from the image of God into the likeness of God. Here the exploration of the notion of 'free will' is essential for a full understanding of this theodicy.

As part of their assessment candidates may look at the extent to which the quantity of suffering in the world counts heavily against the success of this theodicy. 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.

3(b) 'The theodicy of Irenaeus cannot justify the existence of evil.' Discuss. [10]

Candidates are free to agree with or attack this question from a number of angles. They may, for example, if they have already introduced the idea of suffering outweighing the argument in the theodicy, evaluate the idea with examples which they may have discussed in class. They could, for example, address the Holocaust or more modern atrocities such as Rwanda.

On a smaller scale they may look at the question of suffering within a family exploring, for example, how one might conceive of a God who would challenge a father or mother to grow through the cot-death of their child. They might discuss D.Z. Phillips' argument that it can never be right to inflict suffering on people for their own good.

Whichever route they take, it is important that they address the issue of 'justification'.

4(a) How do religious believers respond to challenges posed to them by scientists? [25]

Candidates may begin by exploring some of the challenges which have been posed by scientific discoveries, e.g.:

- the reductionist view of existence
- evolution versus design
- the Big Bang theory versus Creationism

Candidates are free to address any of these issues and any of the responses, for example, many may discuss the work of John Polkinghorne or Alister McGrath. For example if they are looking at Dawkins view of science and religion then McGrath would be a good counter point. If, however, they choose to explore issues raised directly by Darwin there would be a wide variety of responses from which they could choose.

Others may look at other scientifically trained writers who may argue along the lines of intelligent design, such as Michael Behe. They could, for example, explore the alleged existence of irreducible complexity. This argument depends on the acceptance that there are things in the universe which could not have come about by random chance and that therefore there must be some kind of intelligence behind the design.

4(b) 'Religious believers understand the world better than scientists.' Discuss [10]

There is clearly no easy, transparent or indeed correct answer to this question.

Examiners must evaluate the strength and weakness of the arguments used for whichever view the candidates wish to espouse. Polkinghorne, arguably, for example, may be seen as integrating the discoveries of science with religious revelation in a way which gives us the clearest understanding of the world.

Others may see all religious believers as 'faith heads' (Richard Dawkins view) with no real understanding of the world. If they took this approach they would need to be clear why they feel that believers lack understanding of the

Credit may also be given to others who may argue for psychology as a science pointing to all religious belief being illusory.

G572 Religious Ethics

1(a) Explain how belief in the Sanctity of Life may influence ethical approaches to abortion. [25]

Candidates are likely to explain the elements of the 'Sanctity of Life' including emphasis on responsibility to God as Creator and life as divine, e.g. in relation to soul.

Some candidates may use Biblical texts to back up their argument, such as Genesis 1:26-28, which talks about man being in the image of God, Exodus 20:13 – the command against murder, Job 1:21 which suggests that only God may take life, or Psalm 139:13 and Jeremiah 1:5 which suggest that all life is known to God before birth.

Others may make the link between the 'Sanctity of Life' and Natural Law, with preserving innocent life as a primary precept.

Candidates may discuss the difference between strong and weak Sanctity of Life arguments.

Other candidates will also introduce the idea of personhood as starting from conception. Abortion may, therefore, be rejected by adherents of this doctrine.

1(b) 'A foetus is not a person.' Discuss. [10]

Some candidates may argue that birth marks the beginning of true moral status – for example they may use the text Genesis 2:7 suggesting that man was created before he was given the breath of life and so a baby is not a living human being until it is born. They may also argue that a foetus is no more a person than a sperm is a person. Some may argue for continuous growth of the foetus, and that there could be a point at which it is not a human being

Some may define personhood as consciousness, rationality etc. But candidates may also argue against this as young babies do not qualify as persons according to this definition.

Some may refer to medical problems such as ectopic pregnancies where the foetus has no chance of ever becoming a human being and the issue of double effect.

Reference may also be made to the problems surrounding concepts of soul and personhood. The question of 'potential' person may be discussed. Some may raise the issue of twins and viability.

Alternatively they may argue that a foetus is a person from conception, and that all the genetic material is present from conception.

2(a) Explain how Bentham's version of Utilitarianism can be used to decide on the right course of action. [25]

Candidates may give an explanation of Utilitarianism – the rightness or wrongness of an action is determined by its 'utility' or usefulness, which is the amount of pleasure or happiness caused by the action. An action is right if it produces the greatest good for the greatest number.

Candidates may explain the hedonic calculus (intensity, duration, certainty or uncertainty, closeness or remoteness, the chance of it being followed by sensations of the same kind, the purity and extent), and how it can be used to measure pleasure and pain. They may give examples to illustrate this.

They may explain that Bentham's version of Utilitarianism is often called Act Utilitarianism, where the principle of utility must be applied for each individual situation.

2(b) 'Utilitarianism is the best approach to euthanasia.' Discuss. [10]

Candidates may consider that euthanasia is acceptable to a Utilitarian using the greatest happiness principle.

Other candidates may consider the medical resources being used to keep a terminally ill person alive, and argue for greater happiness if resources were used in other ways.

A Utilitarian view may be contrasted with the Sanctity of Life, and the rights of the patients and the rights of the family/society might be discussed. They may argue that Utilitarianism might allow too much and gives no protection for the minority against the majority. They may also consider the difficulty of foreseeing consequences.

3(a) Explain the ethical teachings of the religion you have studied. [25]

Candidates may explain that ethics is the result of religious belief, and describe the rules, duties and commands from revelation.

They may explain that religious ethical behaviour comes from a sense of obedience to God, and a desire to live life in the way God wishes it to be lived.

When explaining Christian ethics candidates may also refer to Natural Law or Divine Command theory. They may also contrast this with less absolute approaches.

They may explain the principles of any other world religion.

3(b) 'Some religious ethics are too rigid for moral decision making.' Discuss. [10]

Candidates may evaluate the deontological and teleological approaches to ethics in the context of religious ethics. They may wish to agree with the question and contrast religious ethics with another way of making moral decisions such as Utilitarianism.

Some may argue that an absolute approach is right, using Natural Law they may argue for consistency and clearness in approach, as well as the respect for human life, and others may reject this, arguing that an absolute approach does not consider individual situations or the consequences of actions.

If they are answering from the view point of Christian ethics, they may consider that most Christian ethics are deontological and contrast this with a relativist approach.

4(a) Explain, with examples, Kant's theory of the Categorical Imperative. [25]

Candidates could explain, perhaps using Kant's own examples, the three formulations of the Categorical Imperative: actions should be able to be universalised; people should be

treated as ends in themselves and one should act as if in a kingdom of ends. They could explain that the Categorical Imperative helps us to know which actions are moral and which are not – it tells us what our duty is.

Some candidates may explain the difference between the Categorical and Hypothetical Imperative.

Some candidates may explain the importance of 'good will' which is intrinsically good (good in itself, not just for what it produces), so a good will acts from duty, and not just in conformity with duty. A second hand car dealer who never sells a dodgy car or a ringer from a sense of fairness (and not from fear of getting caught) has a good will.

Other candidates may refer to a priori synthetic propositions.

Candidates may use Kant's own examples or examples of their own to explain the Categorical Imperative.

4(b) 'Kant's theory has no serious weaknesses.' Discuss.

[10]

Candidates might refer to inflexibility and the conflict of duties. They may use examples, such as whether to tell a lie or save a life, and real issues to illustrate this.

On the other hand they might point to Kant's underlying logic and the need for universal moral principles. They might point out the objectiveness of Kant's theory, and how the emphasis of treating people as ends in themselves underpins human rights.

G573 Jewish Scriptures

- 1(a) Explain the similarities between the covenants G-d made with Adam and with Noah. [25]**

Some story telling about Adam and about Noah might be included and gain credit but candidates are likely to focus on suggesting potential similarities such as the fact that both covenants are for all humankind etc.

Responses might legitimately include differences e.g. between the promises and requirements of the two covenants before highlighting the similarities.

The set texts for the covenants are Genesis 1:26-30 and Genesis 8:20-9:29 and candidates might use the opportunity to demonstrate knowledge and understanding of these texts.

Candidates may wish to make reference to types of covenant in ANE or to place the covenants in the context of the purpose and process of the literary compilation of the Jewish scriptures but this is not essential.

- 1(b) 'The stories of the covenants with Adam and with Noah lose all significance unless they are historically true.' Discuss. [10]**

The discussion is likely to develop from the material used in the first part of the question.

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

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

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

- 2(a) Explain the main features of the covenant G-d made with David in 2 Samuel 7. [25]**

There is likely to be some story telling in most scripts because understanding of the text of the set chapter is necessary.

The context e.g. Nathan, the promise to build a Temple, the play on the word 'house' and the promise of a dynasty are important parts of the story, especially in the minds of the Deuteronomic editors.

A relevant passage is: 'I shall yet establish a place for My people, for Israel; I shall plant it there and it shall dwell in its place...' 2 Samuel 7:10

2(b) The promise of land was the least important feature of the covenant with David.' Discuss. [10]

Discussions are likely to continue on from the main features explained in part (a). Though the land quotation is only a small part of the words of the covenant promise, candidates might argue that it was integral to the future hopes of any supporters of the Davidic dynasty.

Candidates are likely to try to debate the balance between the importance of the dynasty and the continuation of the promise to Abraham of a land.

Accept arguments which use a futuristic Messianic perspective when discussing the relative long-term importance.

3(a) Explain the difficulties of the situations faced by Jonah and Job. [25]

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

In addressing the situations of both Jonah and Job, candidates need not deal with the two eponymous characters in equal proportions.

Candidates might cover the theological dilemmas as well as the practical difficulties. Neither character doubts the existence of G-d but both books explore their limited perceptions of the power and character of the Creator.

Responses might include quotations from relevant parts of the text, for example when Jonah says, 'I am greatly grieved to death' during the kikayon incident as he tries to come to terms with G-d's forgiveness of the enemies of the Jews.

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 their traditional arguments. Candidates might explain that this anguish is another aspect of his suffering.

3(b) To what extent do the books of Jonah and of Job suggest that G-d is to blame for human suffering? [10]

Candidates are likely to select evidence from the first part of the question in their arguments e.g. Jonah's disobedience and resentment might lead them to argue that to some extent he brought the suffering on himself thus exonerating G-d to some extent.

Some candidates might attempt to justify Jonah's attitude because of the threat to Israel which he could foresee would come from Assyria. Other discussions might concentrate on the suffering of the innocent Job.

Satan's plot behind the scenes which affected Job might lead to a variety of suggested theodicies based on the fact that Satan is permitted by G-d to test Job.

Candidates are free to come to any conclusion about the extent of G-d's culpability in both cases.

Accept comments which discuss justification of the ways of G-d, particularly his goodness, justice and power in the face of evil and suffering, as themes of these books which still have relevance today.

4(a) Explain why the prophet Elijah went to Mount Horeb and the significance of what happened there. [25]

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

Responses are likely to include a summary of the context of the flight to Horeb. It came after the contest on Mount Carmel and the subsequent threats from Jezebel.

In addressing 'why' some might also comment on the apparent psychological change from the ecstasy of the victory to despair and the instinct of flight. Others might explore parallels with Moses going to Horeb/Sinai in explaining why Elijah went to that particular place.

The account of what happened and the details of the theophany including the commission to anoint Hazael, Jehu and Elisha are found in the set passage I Kings 19 in verses 1-18.

4(b) To what extent did the experience on Mount Horeb change Elijah's understanding of the role of a prophet? [10]

Candidates are likely to take the opportunity to discuss the role of the prophet as spokesman for G-d, anointer of kings, foreteller and forthteller etc. or discuss the relationship of prophets with, for example, seers, priests, ecstatic prophets, schools of prophets, false prophets and court prophets.

Responses might include reference back to what candidates have written in part (a) about the theophany e.g. G-d not being found in the dramatic natural phenomena but in a 'still small sound', interpreted usually as the voice of conscience.

Candidates might discuss the implications for a prophet of having an experience which confirmed the theological truth that G-d is revealed in everyday life in the small things, not only in miracles and special places.

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

G574 New Testament

1(a) Explain the importance of the Jerusalem Temple to Jews in the First Century C.E.

[25]

Explanation of the central role played by the Temple in first century Judaism. Answers might describe some of the significant features of the Temple and explain aspects of their religious, economic and political importance.

The Temple was considered the dwelling place for God's name. The cult of the Temple involved a range of sacrifices e.g. at festival time (the Passover lambs) and also daily sacrifices. Jews would travel from all over Palestine to Jerusalem to celebrate the pilgrim festivals.

The theological significance of the Temple buildings and courts and the temple rock might be explained. The Restoration of Israel (and the end of the diaspora) was closely linked with the Temple as a symbol of the oneness of God and the covenant

The economic significance of the Temple was apparent from the activity in the Court of Gentiles. The annual Temple tax was collected from all Jews and paid only in shekels (to avoid idolatry). Money was collected for the poor.

Political significance: The Fort of Antonia was the headquarters of the Roman Procurator when in Jerusalem. The Sanhedrin met within the Temple and the High Priest was probably based there. (The Romans had caused a riot by flying flags with the head of Caesar from the Temple walls.)

1(b) 'The Temple was a symbol of rebellion rather than religion.' Discuss. [10]

Responses might evaluate the immense religious importance of the Temple as being a symbol of Jewish identity but also defiance in the face of Roman occupation.

One view would be that Jews did not have a choice in the matter of following the traditions of their religion as Temple worship was part of the Law and commanded by God. The Temple was the only place where sacrifices could be offered to God.

It was however also a cause of rebellion and riot against the Romans, candidates might, but not necessarily, evaluate examples of this or discuss more generally the Jews loyalty to their religion in defiance of Roman ignorance, unconcern or cruelty.

2(a) Explain the issues concerning the authorship and purpose of Mark's Gospel.

[25]

Authorship: explanation might involve selection from various theories as to the identity of the gospel writer with, probably, evidence from the text of eg Mark 14: 51-52, the young man who fled away naked. Also, perhaps evidence of Mark as the interpreter of Peter etc. some may know of the John Mark link with Paul.

Purpose: explanation here might be of a persecuted community, possibly the 60s etc. of which Mark might have been part, in need of a clear account of the life of Jesus and encouragement in the face of suffering and persecution etc. The emphasis on discipleship and the rewards of suffering might be explored.

Some comment might be made as to the possibility of Mark writing for a community in Rome and the inclusion of gentiles in the 'good news'. The possibility of the gospel being a record of the eye-witness accounts of Peter might also be seen as part of its purpose.

2(b) 'Historical accuracy is the most important issue in assessing the reliability of Mark's gospel.' Discuss. [10]

An evaluation of the genre of historical/biographical writing in the first century and Mark's theological purpose in writing the gospel.

Responses might assess that the purpose of the gospel was to not entirely to provide an historical record but to outline to a new/persecuted community the beliefs and principles on which it was based.

A balanced view might be that the gospel was written close enough to the time of Jesus to have the accuracy that any oral tradition might provide, especially if one of the main disciples provided eye witness accounts.

However as a faith document it will contain challenging material, for example the resurrection, which are matters of belief. This does not necessarily reflect on the reliability of the gospel.

3(a) Explain the use of Old Testament themes in Mark's Passion narrative. [25]

Answers might explain the Old testament motifs and references in Mark's Passion narrative. Answers are most likely to begin with references in the Last supper to Exodus/Passover, the blood of the covenant etc and include the trials and the crucifixion.

Some explanations might include Psalm 22 as the key Old Testament text, with evidence from the crucifixion account of direct quotation e.g. 'They have divided my garments, My God My God why have you forsaken me.'

Also explained should be the motif of the Suffering Servant from Isaiah. Answers might explain, with evidence from the text, how Mark's arrangement of his account indicates that Scriptures have been fulfilled.

3(b) 'There is evidence in Mark's story of the Passion that Jesus could have avoided his death.' Discuss. [10]

Responses might evaluate that by Mark 15 – the account of the crucifixion, Jesus' death was inevitable and in fact was divine fulfilment of Scripture and the climax of the gospel.

However, from the time of the arrest and throughout the trials there were opportunities for Jesus to escape this cruel death eg, by resisting arrest, giving a different answer at the Sanhedrin trial, accepting the mercy of Pilate etc.

Some answers might conclude that the very purpose of writing the gospel was to demonstrate that Jesus' death was voluntary and linked to the theological theme of salvation.

4(a) Describe and explain the significant features of the resurrection of Jesus in Matthew's Gospel. [25]

Explanation of the events might include all the main details, probably in paraphrase.

The account contains an explanation of the stone being rolled away, the appearance of the angel and the fear of the guards, as if answering questions or doubts that might be raised.

The conversation of the angel with the women and the instruction to tell the disciples. the women filled with joy, believing, meet Jesus and he speaks to them, again the instruction to tell 'my brothers to go to Galilee'.

Specific to Matthew are verses 11-15 when the chief priests bribe the guards to say that the disciples came in the night and stole the body: an explanation of why 'this story has been widely circulated among the Jews to this day.' Matthew's account attempts to cover every eventuality of doubt.

4(b) 'Matthew's account of the resurrection of Jesus is unconvincing.' Discuss. [10]

Answers might evaluate whether Matthew's concern to cover all aspects of doubt, which might arise, makes his account too apologetic or defensive to be convincing.

The whole account and particularly the passage about the Jewish plot and the guards appears contrived to dispel rumours that the resurrection was a hoax.

Another view might be that Matthew's attention to detail was perceptive foresight of the doubts/ questions, which might arise after his account of the sealing of the tomb and Pilate ordering that it should be guarded. A conclusion might be that these details could make the account more credible.

Some candidates might comment (but not necessarily) that this attention to detail might be proof that Matthew's account was not the first account of the resurrection and that it relies on the priority of Mark.

G575 Developments in Christian Theology

Part 1

1(a) Explain Augustine's teaching on sin. [25]

Candidates might wish to discuss the state of men and women before the Fall and their relationship as friends without sexual desire.

They may wish to explain Augustine's explanation of the Fall, the problem of the evil will and distinction between the rebellious will and rebellious action.

Some candidates might discuss the nature of concupiscence as presented in the Confessions and Augustine's use of St Paul.

1(b) 'Humans are naturally selfish.' Discuss. [10]

Some candidates may wish to support this statement perhaps by considering socio-biological accounts of human evolution and the need to be selfish merely to survive. Some might give examples of human natural desire to survive with little genuine regard to the welfare of others.

On the other hand candidates might give examples of those who behave in ways which are generous and self-sacrificial with no obvious ulterior motive.

Some might argue that humans are a combination of selfishness and altruism and that it is the tension between them (as outlined by Paul in Romans 7) which makes human nature distinctive.

2(a) Explain the purpose of hermeneutics. [25]

Candidates will probably explain that the purpose of hermeneutics is the self-conscious process of interpreting a text. Most will focus on hermeneutics and the Bible.

Candidates may well outline some of the different hermeneutical theories. Some might explain the distinction between fundamentalist/conservative views that Scripture is the Word of God and means what it says on the page. Others might look at more liberal approaches which attempt to determine the mind of the author in his historical setting.

Some candidates might wish to explain the hermeneutic of suspicion and the view that the text holds more meaning at a deeper psychological level than it first appears.

2(b) Assess the view that it does not matter who wrote the Bible. [10]

Some might argue that knowledge of the authorship of a Biblical text helps to understand when and why a text was written. Without such knowledge it would be easy to read into a text modern views which the original author did not intend.

On the other hand candidates might argue that it doesn't matter who wrote the various books of the Bible because the texts have a life of their own which can continue to have meaning without the necessity of an actual author. Some might suggest that the texts

anyway have multiple authors (eg. editors and revisers) so that an 'original' intention is very hard to discern.

Some may wish to tackle the problem of divine inspiration and whether this makes authorship irrelevant.

Part 2

3(a) Explain what liberation theologians mean by the term 'Jesus the Liberator'. [25]

Candidates might begin with some examples of Jesus' life as one who sided with the poor in the struggle for justice against religious authority. They might discuss, for example, the Cleansing of the Temple and its political and religious symbolism.

Candidates might look at Jesus' criticisms of religious nominalism and his teaching on the Sabbath and cleanliness laws. Some might look at his frequent reversal theme of placing humans before law and the last before the first.

Some might discuss liberation in terms of different types of sin. They might contrast Augustine's internalised notion of sin with the structural sin of oppression and capitalism. Jesus' actions therefore might be seen in revolutionary terms to question the social construction of society.

3(b) 'Jesus' aim was to be a revolutionary.' Discuss. [10]

Some candidates might agree that in historical terms Jesus might have belonged to the Zealot movement (he certainly sided with the poor and dispossessed) as a deliberate act of solidarity against the Romans and Jewish sympathisers.

Others might argue that revolutionary should be taken in the sense that Jesus' teaching was a call for a shift in consciousness in preparation for the Kingdom of God. He did not look to subvert the political order in the first instance. Some might discuss his saying that human obligations are both to Caesar as well as God.

Candidates might suggest other aims which Jesus had which they think are more important than revolution.

4(a) Explain Marx's teaching on exploitation. [25]

Candidates might begin by explaining that exploitation is one aspect of Marx's teaching on capitalism. Capitalism causes competition between those who own the means of production to make greater profits at low wages.

Workers are exploited both materially, as they do not own the means of production, and mentally as they are considered to be no more than the 'appendage of the machine'.

Exploitation is therefore a form of existential alienation in which the worker and the employers are both dehumanised. Whilst in this state social harmony is impossible.

4(b) Assess the view that Marxism has very little relevance for Christian theology. [10]

Some might argue that Marx and Jesus had very similar aims i.e. the reversal of society which alienates those it regards as its 'underside'. Some candidates might argue that Christianity needs the sociological and economic insights of Marxism to enable it to have a critique of society on which to base its praxis.

Others might argue that Marxism is of necessity atheistic, materialistic and concerned only with one kind of liberation. They might agree with Ratzinger that Marxism has caused liberation theology to be too reductionist in its outlook whereas Christianity is about spiritual matters in the first instance.

G576 Buddhism

1(a) Explain the sociological and economic background in India at the time of the Buddha. [25]

Candidates are likely to describe some of the key features of the sociological and economic background in India at the time of the Buddha.

Candidates might consider the urbanisation of society and the challenges this brought to the caste system.

Candidates might explore the development of monarchies, and the loss of tribal leadership.

Candidates might explore the economic success in North India, and the increased leisure time this may have allowed for religious pursuits.

1(b) To what extent did the sociological and economic conditions in India influence the teachings of the Buddha? [10]

Candidates might argue that the Buddha's teachings are a revelation of the eternal dhamma, and thus completely unaffected by his background.

Alternatively they might explore areas where his background may appear to have influenced his teachings, for example the Buddhist rejection of the caste system may have been influenced by the challenges urbanisation brought to the caste system.

Some candidates might explore whether the Buddha's background could have influenced the emphasis upon certain aspects of the eternal dhamma.

2(a) Explain how and why the vinaya rules were developed. [25]

Candidates could explain the nature of the early monastic sangha, to provide a background for the formulation of the vinaya rules.

Candidates might explore the rules in general or give specific examples to support their explanation.

Candidates are likely to explore the evolving nature of the early monastic sangha, and explain how rules were developed to deal with emerging issues within the monastic sangha.

They might explore how the rules preserve the middle-way, or the reputation of the monastic sangha.

2(b) 'The way in which the vinaya rules were developed means they can be changed when circumstances change.' Discuss. [10]

Candidates might argue that the rules developed to deal with emerging situations, and thus as new situations emerge they may be subject to change.

Candidates might argue that once formulated and recorded in the scriptures the rules became fixed, as they enshrine the nature of the middle-way.

Some candidates might consider whether the monastic sangha would be able to maintain their reputation if the rules they followed were always subject to change, or whether as long as the middle-way was preserved the rules ought to be flexible.

3(a) Explain the importance of the three refuges for Buddhists. [25]

Candidates might outline importance of the act of taking refuge for Buddhists.

To access the higher levels a balanced account of each refuge would be preferred, and clear understanding of the nature of refuge within Buddhism.

Candidates might explore, for example, the importance of the Buddha as a source of inspiration, a focus for meditation, and the basis for the Buddhists teachings.

Candidates might explore, for example, the importance of the dhamma as the source of moral and ethical guidance, and the basis for Buddhist practice.

Candidates might explore, for example, the importance of the sangha in providing practical support and guidance for Buddhists.

3(b) 'The Buddha is the most important of the three refuges.' Discuss. [10]

Candidates are likely to argue that all three refuges are of equal importance or they would not be considered refuges.

Candidates might argue that the Buddha is more important since without his revelation Buddhism may not exist.

Candidates might argue that the dhamma is most important since it contains eternal truths, which exist regardless of a historical revelation.

Candidates might argue that the sangha is most important due to the ongoing and daily influence on people's lives.

4(a) Explain the bodhisattva path within Mahayana Buddhism. [25]

Candidates are likely to outline the ten stages of the bodhisattva path.

Candidates might explore the six/eight/ten perfections of the bodhisattva path.

Candidates might explore the nature of the goal of bodhisattvahood within Mahayana Buddhism.

Candidates might consider the universal applicability of the bodhisattvahood within the Mahayana tradition.

4(b) 'The bodhisattva path is of no importance within Theravada Buddhism.'
Discuss.

[10]

Candidates might argue that the bodhisattva path is followed by some within the Theravada tradition and therefore is of importance.

Candidates might argue that only in Mahayana is the path universalised, and therefore of significance.

Candidates might explore whether the limited extent of the path within Theravada decreases its importance or not.

G577 Hinduism

1(a) Explain the concept of samsara. [25]

Candidates are likely to describe the nature of samsara as the cycle of rebirth.

Candidates might consider the different realms of rebirth, and the nature of what is reborn.

Some candidates might consider the nature of moksha as the release from the cycle of rebirth.

Some candidates might explore the role of karma in samsara and moksha, though this is not expected.

1(b) 'A better rebirth is a more realistic aim for most Hindus than achieving moksha.' Discuss. [10]

Candidates might argue that moksha should be accessible to all, if they follow their dharma correctly, especially since a human rebirth is the highest level within samsara.

Candidates might argue most Hindus are not in a position to aim for moksha, due to their low status, or inability to follow Hindu practices to a full extent.

Some candidates might explore whether holding moksha as an ultimate aim, and a better rebirth as an interim aim is an acceptable solution for Hindus.

2(a) Explain the Hindu concept of atman. [25]

Candidates could explain the nature of the atman as the Self within a person to which karma attaches itself.

Candidates might explore the eternal and unchanging nature of the atman.

Some candidates might consider the relationship between atman and Brahman though this is not expected.

Candidates can answer from any of the traditions they have studied, so may explain, for example, that atman is identical to Brahman, or that the atman has a distinct and individual aspect.

2(b) 'An atman has no connection with the body which houses it.' Discuss [10]

Candidates might argue that if an atman is unchanging and eternal then anything which happens to the body which contains it is in fact irrelevant to the atman, and in fact that an atman could be housed in any container.

Good responses might consider whether a changing soul/self is more or less logical than the atman posited in Hinduism.

3(a) Explain the relationship between puja and the bhakti path. [25]

Candidates might describe main features of puja, but mere description is unlikely to access the higher levels.

Candidates might explore nature of the bhakti path.

Candidates might explore how puja strengthens and supports the relationship between the worshipper and the deity.

3(b) To what extent is puja a necessary part of the bhakti path? [10]

Candidates might argue that puja is an essential way of establishing the relationship between the worshipper and the deity.

Candidates might explore other aspects of the bhakti path and consider whether these are more important than puja, though this is not necessary.

Some candidates might explore whether attitude is more important than practice, and thus whether puja performed with the wrong attitude is worthless.

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

Candidates might describe some of the stories and characteristics associated with Krishna, but mere description is unlikely to access the higher levels.

Candidates could explore the stories of Krishna and Radha as reflecting the relationship between the God and the worshipper, and the importance of this relationship in demonstrating bhakti worship.

Candidates might explore the nature of avatars, and thus Krishna's importance as an avatar of Vishnu.

Candidates might explore the importance of Krishna for some Vaisnavites, as synonymous with Brahman.

4(b) 'Krishna is easier to worship than other gods.' Discuss. [10]

Candidates might argue that Krishna's appearance as a young boy, or youth makes him more approachable than other gods.

Some might argue that the level of devotion which Krishna appears to demand, in the stories of his relationships with the gopi girls, is hard to achieve.

Candidates might argue that Krishna's 'naughtiness' might make some question whether he is worthy of worship.

Some candidates might explore whether the answer will vary according to the attitude and experiences of the individual worshipper.

G578 Islam

1(a) Explain why Muhammad ﷺ is called the final messenger of Allah. [25]

Islam teaches that Allah has always communicated with his creatures in order to give them guidance. His communications were made directly through spoken utterances delivered to chosen human messengers.

These messengers were sent to particular communities. There have been as many as 124,000 of these (according to a Hadith), though the best known include Adam, Ibrahim, Musa, Dawud and 'Isa.

The communities to which they were sent repeatedly ignored them, forgot their teachings or corrupted their messages. Hence the books they brought were either lost or survived in corrupt form.

Muhammad ﷺ, lived in western Arabia at the beginning of the seventh century CE.

Muhammad ﷺ came as the last of these messengers with the most complete revelation meant for the whole of humanity. His message, the Qur'an, has been preserved from loss or corruption by Allah himself, and is intact to this day.

(b) 'Muhammad's character was central to the early growth of Islam.' Discuss. [10]

The statement might appear controversial but it is perfectly possible to argue that the Qur'an is Islam and that it would have been revealed to the people with or without Muhammad ﷺ.

However, the point is that Allah decided to reveal it at this time and to Muhammad ﷺ therefore the growth of Islam is dependent in part at least on the life of the Prophet, the manner in which he lived and preached and the teachings of the Sunnah which survived him.

Some candidates may wish to consider how Muhammad's ﷺ personal character may have influenced the early growth of Islam.

2(a) Explain the religious background of pre-Islamic Arabia. [25]

Candidates are likely to write generally about these.

They should be aware of the different religious influences at the time and be able to write about the reasons for their being there and the effect which they probably had on the life and environment of the country.

Answers may include Jewish and Christian influences as well as Zoroastrian and specifically pagan beliefs.

Expect answers to deal with the background influences of these faiths rather than specific theological detail.

2(b) How far was Islam a rejection of the beliefs and practices of pre-Islamic Arabia? [10]

This question is wide open and response may well depend on the particular views or reading of the candidates.

It can be argued either way.

Certainly some of the teachings of Muhammad ﷺ might be seen as rejecting these beliefs whilst others can be viewed as clarifications and adjustments.

Some candidates may wish to discuss to what extent Muhammad ﷺ was reforming what existed or whether it was a deliberate attempt to start a new religion.

Comments might include the deliberate changing of prayer times and the method of calling to prayer as examples of rejection. On the other hand, maintenance of practices such as the pilgrimage to Makkah show that not everything was rejected.

3(a) ‘Show us the straight way...’ (Surah 1:6). Explain what Muslims mean by ‘the straight way’. [25]

Surah 1 is a set text.

Candidates may give general descriptions of the way of life which is Islam but other responses might also include explanations of the key concepts in the surah e.g. the obligation to monotheism and moral behaviour as the human submissive response to the one God, Creator and Sustainer, Judge and guide; who shows grace and mercy.

At the Day of Judgement, Wrath, the fate of those who do not find the path or stray from it, is not sent by God, according to most Muslim teaching;- it is the inevitable result of missing the path. Good candidates are likely to use the opportunity to show knowledge of the wording of Surah 1, al-Fatihah, and any suitable paraphrase is acceptable.

Candidates might try to explain the importance of ‘show us’ i.e. humans cannot find the path except by God’s grace but this is not essential for high marks.

3(b) ‘Following the “straight way” is not a realistic goal for a Muslim.’ Discuss. [10]

There are various ways of approaching this question. Most discussions are likely to be about the extent to which any or every part of Islamic life might be part of the straight way.

The phrase quoted in the question is a prayer for guidance and good candidates might point to the essential role of revelation and of grace in Islam.

All humans are born Muslims according to Islam. ‘Show us’ is asking Allah to lead people to the path and then help them to stay in it.

The consideration is then whether the ‘straight way’ itself is achievable by humans with or without the grace of Allah. A possible argument might be that Allah would not set impossible goals for his creation.

4(a) Explain how the practice of salah and zakah might purify Muslims. [25]

Some information about salah and zakah is necessary but responses are likely to focus on specific aspects of these two pillars relevant to the wording of the question.

This might include points such as ritual washing in preparation for salah which mirrors spiritual purity and regular prayer cleanses the soul.

Zakah not only cleanses the remainder of one's property but encourages the giver to value the spiritual rather than the material in life and purifies the community from envy and greed etc. Answers may include general information about zakah such as it being 2.5% of surplus income whilst some may choose to give greater detail of its collection and distribution.

4(b) 'Religious practices benefit the Muslim who observes them more than they benefit the Islamic community.' Discuss. [10]

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

Some responses are likely to consider spiritual as well as material benefits.

They might also consider the motives of the individual and try to reach a balance of religious views concerning faith and works.

G579 Judaism

1 (a) Explain what is meant by Law in Judaism. [25]

Candidates might consider the different ways in which 'Law' is used in Judaism.

They might therefore refer to the Oral and Written Law.

They may also consider the idea of Law as the teachings of the Torah (which itself means Law).

Some may refer more specifically to the Law of Moses as found in the Ten Commandments, Answers might therefore consider the Law as Exodus 20, or candidates could broaden their answers to consider the Books of the Law – either would be acceptable.

Some responses may wish to include the mitzvot as Law.

(b) To what extent is it true to say that there are more important aspects of Judaism than the Law? [10]

Some candidates may disagree with the statement in the question and argue that, although Torah – Law – can be used for the first five books of the Jewish Scriptures alone, it can also be applied to the entire Hebrew Bible and, indeed, can be understood further as including both the Written Law and the Oral Law. On the latter view, the whole of Jewish teaching is contained in the Torah.

Some may argue that if the Law is limited to the Five Books of Moses, it nevertheless contains all the important aspects of Judaism.

On the other hand, they may argue that there is more to Judaism than the Law, and that the willing worship of G-d, the trust in G-d's benevolence and the observance of the mitzvot in daily life are all aspects of Judaism that stand alongside the Law.

2 (a) Explain the origins of the Pilgrim Festivals. [25]

Answers are likely to consider the biblical origins of the Pilgrim Festivals (Pesach, Shavuot, and Sukkot) as ordered in the Torah and therefore commanded by G-d. Some may be able to cite the specific biblical text where they are commanded.

Candidates may be able to consider the origins of these festivals as harvest festivals, and more detailed responses may well deal with the two different origins of Pesach indicated in the text.

Candidates may be able to point out that these were festivals of sacrifice and thanksgiving involving visits to the Temple to make offerings.

(b) To what extent is it true to say that the Pilgrim Festivals serve no purpose? [10]

The main part of this discussion will probably lie in whether the requirements of pilgrimage and sacrifice (which appear in the scriptural instructions for the festivals) can be met without the Temple in Jerusalem.

Of course, the festivals have been adapted and modified for life without the Temple and in the diaspora; the question is whether the festivals are equally valid in this observance.

Some may argue that the requirement remains the same as it is given in the Torah and the Rabbis have made provision for celebration without the Temple.

Others may consider that, without the Temple, the purpose of the festivals has changed or is lost.

3 (a) Explain the importance of the laws of niddah (purity) in Jewish daily life. [25]

Candidates may be able to discuss niddah and its origins in the Torah.

Many will probably write about the physical practices of niddah e.g., the use of the mikveh.

Others may deal with dressing modestly as a requirement for both men and women. They may include covering the head as part of this.

Some answers may indicate that of chief importance is the intent of spiritual cleansing and preparation enshrined within the laws.

(b) 'Niddah is central in the relationship between Jewish men and women.' Discuss. [10]

Candidates are likely to argue that niddah is central to the married relationship, and therefore Jewish life could not continue without the use of the mikveh.

On the other hand, some may argue that the purity laws (particularly the use of the mikveh) are out-of-date and, perhaps, demeaning to women.

Others may argue that the laws protect women from men, and may well cause men to respect women more.

4 (a) Explain the origins and practice of the main features of Jewish daily worship. [25]

Candidates are likely to explain the main features of daily worship such as the set prayers and their observance with correct ritual dress.

They may explain that instructions concerning how these are to be carried out are found in the Siddur.

Some may consider Sabbath worship.

Candidates may also deal with the requirements of daily worship found in the Torah, and may go on to explain how these requirements have been reinterpreted for life without the Temple.

(b) 'For Jews, spontaneous prayer is more important than prayers at set times of the day.' Discuss. 10]

Candidates may comment that spontaneous prayer is often overlooked in Judaism because of the amount of formal and ritual prayer involved in worship.

Those who have studied the topic thoroughly will probably be able to make a good case for the use of spontaneous prayer and the many traditional blessings associated with it.

There is no need for any conclusion to be reached – the important factor is the quality of debate concerning the relative merits of each.

Grade Thresholds

Advanced GCE (Subject) (Aggregation Code(s))
January 2009 Examination Series

Unit Threshold Marks

Unit		Maximum Mark	A	B	C	D	E	U
G571	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0
G572	Raw	70	53	46	39	32	25	0
	UMS	100	80	70	60	50	40	0
G573	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0
G574	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0
G575	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0
G576	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0
G577	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0
G578	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0
G579	Raw	70	53	45	37	30	23	0
	UMS	100	80	70	60	50	40	0

Specification Aggregation Results

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

	Maximum Mark	A	B	C	D	E	U
N/A							
N/A							

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

	A	B	C	D	E	U	Total Number of Candidates
N/A							
N/A							

0 candidates aggregated this series

For a description of how UMS marks are calculated see:

http://www.ocr.org.uk/learners/ums_results.html

Statistics are correct at the time of publication.

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