

**A LEVEL**

*Sample SAM Taster Booklet*

# RELIGIOUS STUDIES

H573

For first teaching in 2016



# A LEVEL

# RELIGIOUS STUDIES

Our new GCE Religious Studies specifications provide a dynamic, contemporary and exciting opportunity for students to engage with the world around them.

Our Sample Assessment Material (SAM) taster booklet introduces you to the style of assessment for our new qualification.

The booklet features the questions and mark schemes for the three assessments that make up this qualification. The complete set of sample assessment materials is available on the OCR website <http://www.ocr.org.uk/religiousstudies>

## SUBJECT SPECIALIST SUPPORT

OCR Subject Specialists provide information and support to schools including specification and non-exam assessment advice, updates on resource developments and a range of training opportunities.

You can contact our Religious Studies Subject Specialists for specialist advice, guidance and support.

Meet the team at [ocr.org.uk/religiousstudisteam](http://ocr.org.uk/religiousstudisteam)

### CONTACT THEM AT:

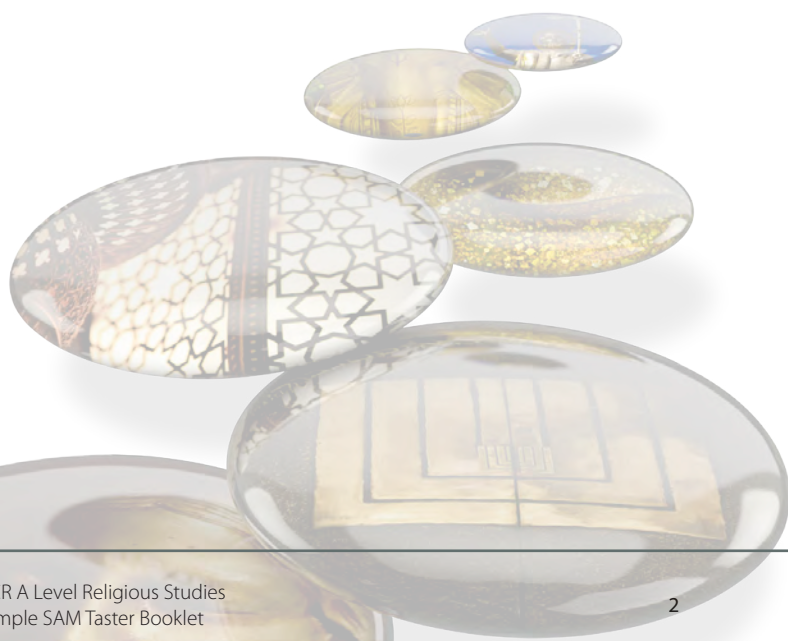
01223 553998

[religiousstudies@ocr.org.uk](mailto:religiousstudies@ocr.org.uk)

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## WHAT TO DO NEXT

- Sign up for regular updates, including news of our autumn calendar of events: <http://www.ocr.org.uk/updates>
- Book onto a free GCSE reform training event to help you get to grips with the new qualification: <https://www.cpdhub.ocr.org.uk/>
- View our new range of resources that will grow throughout the lifetime of the specification: [www.ocr.org.uk/religiousstudies](http://www.ocr.org.uk/religiousstudies)



# H573 A LEVEL IN RELIGIOUS STUDIES

For OCR's A Level in Religious Studies learners will study **three** components that are externally assessed, these are:

**Philosophy of religion (01)**

**Religion and ethics (02)**

**Developments in religious thought (03–07)** for which learners will study **one** from:

Christianity (03)

Islam (04)

Judaism (05)

Buddhism (06)

Hinduism (07)

Each paper will contain four essay questions, with the learner choosing three out of the four to answer. Questions can target material from any area of the specification. Two questions might be set from one specification section, or all questions might be from different sections. In order to guarantee access to the full range of marks for the assessment all specification content should be covered. Each essay will be worth 40 marks and will test both AO1 and AO2.

Time allowed: 2 hours

## ASSESSMENT OBJECTIVES

There are two assessment objectives:

	Assessment Objective	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"> <li>• religious, philosophical and/or ethical thought and teaching</li> <li>• influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• cause and significance of similarities and differences in belief, teaching and practice</li> <li>• approaches to the study of religion and belief</li> </ul>	40%
<b>AO2</b>	Analyse and evaluate aspects of, and approaches to, religion and belief including their significance, influence and study	60%

## AO WEIGHTINGS IN AS LEVEL IN RELIGIOUS STUDIES

Component	AO1	AO2
Philosophy of religion (H573/01)	13.3	20
Religion and ethics (H573/02)	13.3	20
Developments in religious thought (H573/03–07)	13.3	20
	<b>40</b>	<b>60</b>

## LEVELS OF RESPONSE

Questions are marked using a levels of response grid, when using this grid examiners must use a best fit approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

Descriptor	Award mark
<b>On the borderline of this level and the one below</b>	At bottom of level
<b>Just enough achievement on balance for this level</b>	Above bottom and either below middle or at middle of level (depending on number of marks available)
<b>Meets the criteria but with some slight inconsistency</b>	Above middle and either below top of level or at middle of level (depending on number of marks available)
<b>Consistently meets the criteria for this level</b>	At top of level

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>Religious, philosophical and/or ethical thought and teaching</li> <li>Approaches to the study of religion and belief</li> </ul>	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
<b>6 (14–16)</b>	An <b>excellent</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>fully comprehends the demands of, and focusses on, the question throughout</li> <li>excellent selection of relevant material which is skillfully used</li> <li>accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>5 (11–13)</b>	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>focuses on the precise question throughout</li> <li>very good selection of relevant material which is used appropriately</li> <li>accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>accurate and appropriate use of technical terms and subject vocabulary.</li> <li>a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4 (8–10)</b>	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>addresses the question well</li> <li>good selection of relevant material, used appropriately on the whole</li> <li>mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	

CONTINUED

**LEVELS OF RESPONSE** (CONTINUED)

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>• Religious, philosophical and/or ethical thought and teaching</li> <li>• Approaches to the study of religion and belief</li> </ul>	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
<b>3 (5–7)</b>	<p>A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> </ul> <p>A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</p>	
<b>2 (3–4)</b>	<p>A <b>basic</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success</li> </ul>	
<b>1 (1–2)</b>	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0 (0)</b>	No creditworthy response	

CONTINUED



Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
<b>6 (21–24)</b>	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skillfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p>Assessment of Extended Response: There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</p>	
<b>5 (17–20)</b>	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear argument which is mostly successful</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p>Assessment of Extended Response: There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</p>	
<b>4 (13–16)</b>	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p>Assessment of Extended Response: There is a well-developed line of reasoning which is clear, relevant and logically structured</p>	
<b>3 (9–12)</b>	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p>Assessment of Extended Response: There is a line of reasoning presented which is mostly relevant and which has some structure.</p>	

CONTINUED

**LEVELS OF RESPONSE** (CONTINUED)

Level (Mark)	<b>Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2)</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	<b>Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.</b>
<b>2 (5–8)</b>	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p>Assessment of Extended Response: There is a line of reasoning which has some relevance and which is presented with limited structure.</p>	
<b>1 (1–4)</b>	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p>Assessment of Extended Response: The information is communicated in a basic/unstructured way.</p>	
<b>0 (0)</b>	<p>No creditworthy response</p>	

# COMPONENT 01 PHILOSOPHY OF RELIGION

## QUESTION

**To what extent is the ontological argument successful in proving the existence of God?**

**[40]**

In all your responses, you should:

- demonstrate knowledge and understanding of religious and philosophical thought and teaching
- analyse and evaluate aspects of, and approaches to, religion and belief (in a philosophical context), including their significance, influence and study.

## SUGGESTED RESPONSES

*The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.*

### AO1 16 marks

Learners may demonstrate knowledge and understanding through the use of some of the following ideas:

- description and explanation of Anselm's approach to the ontological argument, for example how Anselm employs reduction ad absurdum within his argument
- description and explanation of Descartes' approach to the ontological argument, for example its a priori basis or the rationalism of Descartes
- contrast with a posteriori arguments, such as those formulated by Aquinas, might be used
- explanation of criticisms of the ontological argument might be covered, such as those from Gaunilo or Kant

### AO2 24 marks

Learners may demonstrate evaluation and analysis through the use of some of the following arguments:

- candidates might argue that the ontological argument is not successful in proving God's existence through the use of some of the following arguments:
  - if it is accepted that simply thinking of an idea or being with the attribute of greatness, which exceeds our conception, does not define that idea or being into existence (Gaunilo) then the argument seems to fail
  - if Kant's various critiques of Descartes' argument were to be accepted, not least Kant's famous attack on the idea that existence could be a predicate to which attributes such as greatness might be applied, then again the argument is damaged and may prove unsuccessful
  - if, as Aquinas does, one objects to the argument's a priori logic, then the argument might be seen as unsuccessful
  - they might suggest that the argument is not intended as a successful proof of God's existence, and so does not achieve this goal
- learners might argue that the ontological argument is successful, despite its critics, through the use of some of the following arguments:
  - it could be argued that the argument might lead to acceptance of a deity, just not necessarily the God of religious belief
  - defence might be made of the logic and premises of the ontological argument, countering criticisms such as those from Kant and Gaunilo
  - it might be argued that if the argument is not intended as a proof of God's existence then its failure to achieve this proof is not a failure of the argument but instead a misapplication of it.



# COMPONENT 02 RELIGION AND ETHICS

## QUESTION

**Assess the view that utilitarianism provides the best approach to business ethics.**

**[40]**

In all your responses, you should:

- demonstrate knowledge and understanding of religious and philosophical thought and teaching
- analyse and evaluate aspects of, and approaches to, religion and belief (in a philosophical context), including their significance, influence and study.

## SUGGESTED RESPONSES

*The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.*

### AO1 16 marks

- in discussing business ethics learners may explain or mention all or some of the following:
  - corporate social responsibility (that a business has responsibility towards the community and environment)
  - whistle-blowing (that an employee discloses wrongdoing to the employer or the public)
  - globalisation (that around the world economies, industries, markets, cultures and policy making is integrated)
- in discussing utilitarianism and its application candidates may explain or mention some or all of the following:
  - utility (what will offer the greatest happiness to the greatest number of people)
  - the hedonic calculus (a method of calculating the benefit or harm of an act through its consequences)
  - act utilitarianism ((calculating the consequences of each situation on its own merits)
  - rule utilitarianism (following accepted laws that maximize the happiness of everyone)
- candidates may also provide details of other normative theories, most likely that of Kant, in order to compare them to utilitarianism in their application.

### AO2 24 marks

Learners may demonstrate evaluation and/or analysis through the use of some of the following arguments:

- learners might assess that utilitarianism provides the best approach to business ethics using some of the following reasons:
  - utilitarianism is based on the extent to which, in any given situation, utility is best served; this might be argued to be a common sense approach suited to business
  - according to the hedonic calculus and act utilitarianism, principles and laws have to be considered only insofar as they provide utility and beneficial consequences, meaning there is flexibility to allow good business decisions
  - the view that in business ethics utilitarianism provides the best approach because according to rule utilitarianism, principles and laws have to be accepted, meaning businesses cannot act completely outside of accepted rules
  - the view that utilitarianism in general provides the best approach as it might accept corporate social responsibility because this maximises utility for the all stakeholders, not just for employers or shareholders intent on maximising profits
  - the view that utilitarianism in general provides the best approach as it might accept globalisation as the spread of capitalism enable humans to flourish whilst consumerism provides the opportunity to maximise pleasure
- learners might assess that utilitarianism does not provide the best approach to business ethics based on some of the following possible reasons:
  - since the overall goal of business is making profits, the best approach is simply the one that focuses on the maximisation of profits
  - it is too flexible to ensure businesses are held to account and are not able to simply justify whatever they want
  - it is teleological and based on consequences, which are not necessarily predictable, meaning it is not a helpful approach
  - the hedonic calculus is too long and complex a method to use in making real world decisions.
  - candidates may compare utilitarianism in its application to another normative theory, most likely that of Kant, and conclude that the alternative provides a better approach, for example:
    - Kantian ethics provides a better/best approach because it is based on duty rather than utility
    - Kantian ethics through the formula of the law of nature provides a better/best approach because it encourages whistle-blowing as a duty regardless of utility or consequences
    - Kantian ethics through the formula of the end in itself provides a better/best approach because it ensures the rights of employees and consumers.

# COMPONENT 03 DEVELOPMENTS

## IN RELIGIOUS THOUGHT – CHRISTIANITY

### QUESTION

**Assess whether Christianity and feminism are compatible.**

**[40]**

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

### SUGGESTED RESPONSES

*The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.*

#### AO1 16 marks

Learners may demonstrate knowledge and understanding through the use of some of the following ideas:

- the aims of feminism is to give equality to women and challenge sexist views in society
- secular feminists argue for female autonomy when deciding on reproductive matters and relationships
- secular feminists challenge traditional ideas of family and marriage
- Christian teaching on women is based on Bible, tradition and the teaching of the Church
- Christian foundational teaching considers men and women to be created in the image of God (Genesis 1:27) and that in Christ there is 'neither male nor female' (Galatians 3:28)
- the Gospels record that Jesus often came in contact with women and they were with him at his crucifixion and resurrection; candidates might give example(s) from the Gospels of Jesus' encounter with women

#### AO2 24 marks

Learners may demonstrate evaluation and analysis through the use of some of the following arguments:

- some candidates might argue that Christianity and feminism are compatible because:
  - Jesus' treatment of women was radical and revolutionary; he often challenge preconceived ideas of women's place in society
  - Rosemary Ruether's argument that Jesus challenged the patriarchal Davidic messianic role; Ruether argues that Jesus' non-Davidic idea of the messianic age was the foundation of a radically new type of community based on friendship (e.g. John 15:15)
  - Ruether argues that non-patriarchal church communities were revolutionary in gender and material equality (e.g. Acts 2:43-47)
  - Ruether's feminist theology is compatible with secular feminism because it challenges the institutionalised church to modernise
- some candidates might argue that Christianity and feminism are not compatible because:
  - by comparison to secular feminism Christian attempts at offering women equality and liberation have failed
  - from a feminist point of view traditional Christianity still regards women as an object or the 'other'
  - the Christian notion of God perpetuates the master-slave mentality which, as Mary Daly famously stated, means that as 'God is male then the male is God'
  - reinterpretation of the biblical view that man is the head of woman as 'equal but different' does not go far enough in questioning traditional male/female roles
  - from a traditional or conservative Christian point of view feminism is not compatible with Christianity as it undermines the natural and biblical order in which men and women work together as 'equal but different'
- some candidates may combine these views. They might argue Christianity's compatibility with feminism depends on the type of feminism one is dealing with.

# COMPONENT 04 DEVELOPMENTS IN RELIGIOUS THOUGHT – ISLAM

## QUESTION

**To what extent is the secular state a problem for Muslims?**

**[40]**

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including:
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

## SUGGESTED RESPONSES

*The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.*

### AO1 16 marks

Learners may demonstrate knowledge and understanding through the use of some of the following ideas:

- some learners might see the cause of the rejection of the secular state among Muslims in pre-modern political thought in Islam; the importance of the institution of the Caliphate as the central political authority binding together Muslims as well as the implementation of the Shari'a
- some learners might outline how the tensions between the traditional form of government and contemporary politics make it inevitable that the modern secular state will raise problems, for example, the secularisation of modern Muslim societies also effectively means a reduced role for the traditional ulama', who as interpreters of the Shari'a, were often in charge of important leadership positions in traditional Muslim societies
- other learners might also explore the historical context of colonialism and how it might have led to the rise of a reactionary form of Islamic politics:
  - in reaction to the perceived decline of the Muslim world in the nineteenth century, modern Muslim nations states formed in the twentieth, largely based on Western models
  - Political Islamism developed as a reaction against this and the perceived widespread moral decadence and political weakness in the Muslim community
- some learners might choose to describe and engage with the arguments made against the secular state by modern Muslim thinkers on this topic
- learners might choose to focus on a few key issues, such as the penal laws or secular state tolerance of Muslim-born atheists
- learners might interpret this question to include challenges to Muslim minorities in modern secular states in the West.

### AO2 24 marks

Learners may demonstrate evaluation and analysis through the use of some of the following arguments:

- some learners might question whether the secular state is really an issue at all for many Muslims, arguing that the vast majority of Muslim states today are secular in nature, with the opposition coming only from a small minority. They might draw on examples of Muslim thinkers who have supported the secular state as a beneficial political system for Muslim societies
- some learners might raise questions about what exactly is 'secularism', and whether or not one can apply this category accurately in a predominantly Muslim context. It could be argued that the traditional forms of Muslim polities were effectively 'secular' insofar that the Caliph was not necessarily bound by the dictates of the ulama' (and conversely, the Caliph did not have a say in the drafting of religious law)
- some learners might argue that although the vast majority of Muslims do not involve themselves in this debate at all, and it has little or no actual impact on their everyday lives
- other learners might focus more on the reasons some Muslims might oppose the secular state. The perceived threat could be due to the way in which it clashes with the traditional model of governance in Muslim societies, but also because, quite often, secular states do not implement religious laws on a scale some Muslims would like.

# COMPONENT 05 DEVELOPMENTS IN RELIGIOUS THOUGHT – JUDAISM

## QUESTION

**Assess the view that halakahic food regulations cause unnecessary division within modern Judaism** [40]

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including:
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

## SUGGESTED RESPONSES

*The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.*

### AO1 16 marks

Learners may demonstrate knowledge and understanding through the use of some of the following ideas:

- a general outline of the dietary laws: food which is fit to be eaten (*kosher*), food which is forbidden (*terefah*), the method of slaughtering (*shechitah*), the prohibitions concerning meat and milk, the *mitzvot* relating to vegetables and fruit, the preparation of utensils etc.
- relevance of the food laws for Judaism today: how food laws are interpreted by different groups within Judaism and how this causes differences in belief, teaching and practice
- how food laws show obedience to the Torah and communicate selfdiscipline, formation of character and conduct, growth in holiness, and personal health and hygiene
- how keeping kosher has been one of the most distinctive practices followed by Jews throughout their history, how many Jews continued to follow food laws in times of persecution and hardship
- reasons why some Jews no longer observe the dietary laws; such as the view that the dietary laws were composed not by G-d but by man, and for a particular time and place which no longer obtains, kosher food is an expense and can be inconvenient.

### AO2 24 marks

Learners may demonstrate evaluation and analysis through the use of some of the following arguments:

- learners might argue that food laws are divisive within Judaism as those that follow food laws might be seen to be 'more holy' than those that don't
- candidates might discuss whether observing kosher supports the view of the 'Jew as other' or the view of the 'Jew as holy'
- candidates might discuss whether, if the *mitzvot* are divine commandments, they can in fact lead to division as surely all Jews must obey G-d's will and follow the teachings within the Torah
- if the Jewish people are 'to be a light unto the nations' then it might be argued that food laws are part of G-d's plan for the people as a whole, and therefore are not divisive
- it might be argued that understanding of, and adherence to the *mitzvot* is vital if Jews are to grow in faith and meet the challenges of competing ideologies, meaning they are a force for cohesion not division
- 'keeping *kosher*' enables identification with the Jewish community 'past and present'; '*kosher*' is not divisive but rather something that strengthens the Jewish community
- 'separation' is seen as divisive; separation cannot encourage inclusivity but rather reinforces exclusivity, '*kosher*' restrictions may project an image of a Jewish community that is separating itself from the wider community.

# COMPONENT 06 DEVELOPMENTS IN RELIGIOUS THOUGHT – BUDDHISM

## QUESTION

Evaluate the view that, for all Buddhists, the only goal of meditation to achieve nibbana/nirvana.

[40]

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including:
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

## SUGGESTED RESPONSES

The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

### AO1 16 marks

Learners may demonstrate knowledge and understanding through the use of some of the following ideas:

- learners might outline the role of meditation in Buddhist practice, possibly with reference to the eightfold path, and what leads to different beliefs, teachings and practices
- *nibbana* as the goal of Buddhist practice will probably be explained, possibly with reference to the idea of the cessation of suffering (*dukkha*); different ways of explaining this goal might be outlined
- the example of the Buddha achieving enlightenment whilst meditating beneath the Bodhi tree might be offered and different ways of interpreting this discussed
- the relationship between meditation and the other sections of the Noble Eightfold Path might be mentioned, namely wisdom and ethics, and the ways in which these three complement each other could be developed
- learners might mention the different types of meditation such as *samatha* and *vipassana*, or those from specific schools such as Pure Land Buddhists' *nembutsu*, and *zazen* and *koan* meditation in Zen
- some learners might make reference to the difference in goals between (in the Theravada tradition) monastic and lay practitioners and what causes this difference; the monks will be aiming for enlightenment, however the lay practitioners will merely be looking for a better rebirth and reduction in suffering

### AO2 24 marks

Learners may demonstrate evaluation and analysis through the use of some of the following arguments:

- candidates might argue that at an ultimate level *nibbana* is the goal for all Buddhists, and therefore all meditative practices lead to this point
- candidates may also discuss how meditation might have the goal of developing wisdom and ethics as part of the eight fold path
- through an explanation of the different approaches to meditation some candidates may show that at a conventional level meditation seems to have differing aims:
- some might argue that it is a common misconception that Pure Land Buddhist practitioners do not aim for *nibbana*, but instead aim for rebirth in the Pure Land. Technically practitioners aim for rebirth in the Pure Land in order to practise and achieve *nibbana*
- some candidates might discuss the idea of 'all Buddhists' and show that it is only some who focus on the ultimate goal of *nibbana*, for example in the Theravada tradition only monks aim for enlightenment, not the laity.
- some candidates may wish to outline the importance of personalised practice in Buddhism, and how each Buddhist will have specific goals for his or her meditation practice, tailored to their personality and needs. This may or may not be the attainment of *nibbana*.

# COMPONENT 07 DEVELOPMENTS IN RELIGIOUS THOUGHT – HINDUISM

## QUESTION

**'A dalit cannot be a true Hindu.' Discuss.**

**[40]**

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including:
  - knowledge and understanding of religious thought and teaching
  - influence of beliefs, teachings and practices on individuals, societies and communities
  - cause and significance of similarities and differences in belief, teaching and practice
  - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

## SUGGESTED RESPONSES

*The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.*

### AO1 16 marks

Learners may demonstrate knowledge and understanding through the use of some of the following ideas:

- the *dalits* can be identified with the historic group of 'Untouchables' and so placed within India's Caste system
- the concept of *varnashramadharma* ensures that each person has own *svadhrama* based on the *varna* (social group) they belong too and the *ashrama* (stage of life) they are in, interpretations of this may cause differences in belief, teaching and practice
- the scriptural account of the creation of the *varnas* in the *Purusha Sukta* together with the historical ways in which the *varnas* developed. There is no reference to an 'untouchable' *varna* in scriptures, depending on the importance placed on scripture this may cause differences in belief, teaching and practice regarding *dalits*
- tensions between the idea of *varna* being decided according to ability and the concept of *jati* (caste) into which one is born and which some consider a corruption of the *varna* system
- social and cultural circumstances through which untouchability might have come into being, and the ways in which this concept relates to religious concepts of purity and the operation of karma, might be outlined
- attempts to redress the inequities of the caste system, such as Gandhi's work on behalf of the people he called *harijans* might be explained.

CONTINUED



## **COMPONENT 07 DEVELOPMENTS IN RELIGIOUS THOUGHT – HINDUISM (CONTINUED)**

### **AO2 24 marks**

Learners may demonstrate evaluation and analysis through the use of some of the following arguments:

- learners might argue that *dalits* are prevented from fully participating in the Hindu religion based on the following possible reasons:
  - inequality is inherent within the *varna* system, since it requires some people to do work which is ritually/spiritually polluting and this work is necessary for society to function
  - *dalits* may be given no option but to perform work which results in a burden of negative karma
  - *dalits* were historically seen as 'untouchable' regardless of the job they actually did, suggesting that they are ritually impure and unable to enter temples or perform religious duties fully
  - Brahminism prevents *dalits* from reading Hindu scriptures or participating fully in temple worship, thus cutting them off from paths towards liberation and ensuring they remain trapped in samsara
- learners might argue *dalits* are not prevented from fully participating in the Hindu religion based on the following possible reasons:
  - class/caste and role in society are social matters and might be understood by individuals as wholly separate to their 'hinduness' –in India it is not only Hindus who are involved in this complex network of social groups and ranks, which suggests that it is not a Hindu ideal and so status as a Hindu is distinct from caste or class
  - people could still be respected for doing dirty work; many Hindus do not believe either occupation or social status should be conferred by birth and the Vedas do not associate varna with birth but with suitability for particular roles
  - the system which operates today, and which created the class of *dalits*, is not the Vedic ideal system but either a corruption of it or a different system entirely
  - the idea of continual rebirth within samsara as part of the progression towards liberation could be used to argue that those who are in higher social groups now had the experience of being in lower groups in previous rebirths; this experience could be an essential part of addressing their karmic debt or of realising *maya* and thus an integral part of being Hindu rather than a separation from it.

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