

GCSE

**Religious Studies B
(Philosophy and Applied Ethics)**

Unit **B602**: Philosophy of Religion 2

General Certificate of Secondary Education

Mark Scheme for June 2016

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

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

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

1. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
 - a. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - b. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - c. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG Mark Awarded	Mark if candidate eligible for one third (e.g. grammar only)	Mark if candidates eligible for two thirds (e.g. grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

2. If a script has a word processor cover sheet attached to it the candidate can still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a word processor cover sheet AND a scribe cover sheet attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

12. Subject-specific Marking Instructions

We do not annotate Religious Studies scripts, with the exception of BP (above) and a tick on each page where there are responses present.

General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

For all parts of each response your first task is to match the response to the appropriate level of response according to the generic levels of response given below. Only when you have done this should you start to think about the mark to be awarded.

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive and where a candidate offers a response which is not listed,, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Half marks must never be used.

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written, do not assume that the candidate knows something unless they have written it.

Depending on the objective being assessed the levels of response start with one from the following list of flag words:

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word good must not be interpreted as the best possible response. It will be what is judged to be although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- when answers have been placed into the appropriate level, examiners should then consider quality of written communication in the placing of the answer towards the top or bottom of the level;
- the quality of written communication must **never** be used to move an answer from the mark band of one level to another.

SPaG is now assessed in part (e) of each question. Please refer to the grid below when awarding the SPaG marks.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.
<i>Intermediate performance 2 marks</i>
Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<i>Threshold performance 1 mark</i>
Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.

AO1 part (d) question

Level 3 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range/depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation
Level 2 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 1 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
Level 0 0	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

Level 4 10-12	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly <p>Few, if any errors in spelling, grammar and punctuation</p>	Level 2 4-6	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately <p>There may be errors in spelling, grammar and punctuation</p>
Level 3 7-9	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly <p>There may be occasional errors in spelling, grammar and punctuation</p>	Level 1 1-3	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms <p>Errors of grammar, punctuation and spelling may be intrusive</p>
		Level 0 0	<p>No evidence submitted or response does not address the question.</p>

Section A – Good and Evil

Question		Answer/Indicative content	Mark	Guidance
1	a	<p>Name the being who represents evil for some Buddhists.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Mara <p>1 mark for response</p>	1	
1	b	<p>State TWO ways people might experience suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being hungry or starving • Being ill or unable to get medical help • Not having the money to live • The death of a loved one • Being in pain • Being denied basic needs or rights • Craving <p>1 mark for each response</p>	2	Not an abstract philosophical concept, e.g. not just moral evil or natural evil.
1	c	<p>Describe one way Buddhists might try to stop the suffering of others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving time or money to charities which aim to reduce suffering • Activities like ethical shopping, recycling and reducing waste help make the world better for everyone • Treating other people with respect and compassion, showing them that they are valued and appreciated • Setting an example of behaviour for others by following the Noble Eightfold Path • Teaching people the Four Noble Truths so that they can understand there is a way to end dukkha • Metta bhavana, or loving-kindness meditation to cultivate love for other sentient beings <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	The question focuses on stopping suffering, therefore words of comfort with no practical action is not a creditable response. Practical action includes prayer.

Question		Answer/Indicative content	Mark	Guidance
1	d	<p>Explain how Buddhists believe good and evil relate to one another.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might begin by considering kamma and the idea that all actions have consequences; this means that both good and evil are the result of previous choices, and inevitable parts of rebirth. They might go on to consider the difference between skilful and unskilful actions, defining skilful action as actions which are ethical, actions which promote or cause happiness and/or reduce suffering.</p> <p>Another approach could be to consider the Four Noble Truths of the Buddha and all the other Buddhist teachings and principles which arise from them as being intrinsically good in that their intention is to overcome suffering which is understood as a negative thing. This is not evil in the sense that non-Buddhist might understand it, as there is no external force creating it. The good comes from detaching oneself from the things which create the suffering.</p> <p>Some candidates might also discuss the implications of karmic conditioning, and the way in which action can shape a person's character. They might also discuss the idea that striving to perform skilful action is a means of freeing oneself from the consequences created by previous unskilful action and taking control of one's own life.</p> <p>Other candidates might discuss the idea that 'good' and 'evil' are not absolutes for Buddhists in the way that they might be for some religions; as long as one is not liberated or remains deluded by Maya then there will be suffering, the purpose of Buddhism is to escape this suffering. They might also note that a life which is too easy – such as a rebirth in the realm of the gods - creates very little incentive to strive for liberation. This might lead to a discussion of the middle way, avoiding extremes of both austerity and luxury in order to focus on liberation.</p>	6	In order to answer the question it is important that candidates consider both good and evil and discuss the links and connections between the concepts rather than giving a descriptive account of each.

Question	Answer/Indicative content	Mark	Guidance
1 e	<p>‘People want to be good.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Buddhist perspective it is clear that the Eightfold Path and the Precepts offer guides to what might generally be regarded as moral behaviour, so candidates could certainly argue that Buddhists want to be good. This argument to be extended to suggest that Buddhists believe everyone has the potential to be good, and if they understood the way the world is then they would strive to be so.</p> <p>Candidates might discuss whether the statement refers to actively seeking to do good things rather than bad things or to simply sticking to the rules of society or of a particular institution. In either case they might consider the issue of free will, or explore potential motivations for ‘good’ as opposed to ‘bad’ behaviour, and whether good behaviour is carried out in anticipation of reward either now or in some form of after life. Another possible approach to the question is to consider whether people actually desire to be good or are pushed into it by the potentially negative or frightening consequences of being bad.</p> <p>Candidates might also examine what ‘good’ actually means. They might ask whether there can be an objective or absolute approach to goodness (in the form of universal goods or things which are good regardless of consequence), arguing that religious codes of behaviour, like the Precepts, imply such a thing; alternatively they might suggest that what is good is always relative, being a matter of context, situation or consequence or even that what is good is actually just a conformation to rules and norms rather than an intrinsic thing in itself.</p> <p>The statement could be interpreted as referring to acting in a good way, or to regarding oneself as a good person and either approach is acceptable. Some candidates might also combine the two, suggesting that good people perform good actions, or that if you are striving to be a good person then you will think more carefully about your actions than others. Some might also choose to consider intention as one factor which determines the goodness of an action.</p>	12	<p>The scope of the question is wide and candidates may approach it in different ways from the abstract philosophical to issues of practical action and choice. The content here is indicative and other approaches are valid.</p>
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
2	a	<p>Name the being who represents evil for some Christians.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Satan • Lucifer • The devil <p>1 mark for response</p>	1	Different spellings are acceptable, e.g. Shaytan.
2	b	<p>State TWO ways people might experience suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being hungry or starving • Being ill or unable to get medical help • Not having the money to live • The death of a loved one • Being in pain • Being denied basic needs or rights • Being cut off from God <p>1 mark for each response</p>	2	Not an abstract philosophical concept, e.g. not just moral evil or natural evil.
2	c	<p>Describe one way Christians might try to stop the suffering of others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving time (positive action) or money to charities which aim to reduce suffering • Activities like ethical shopping, recycling and reducing waste help make the world better for everyone • Treating other people with respect and compassion, showing them that they are valued and appreciated • Setting an example of behaviour for others by following Biblical teachings and the example of Christ • Sharing the teachings of Christ so that people can be redeemed • Praying for suffering in the world to be relieved <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>A way is an active concept – a ‘how’ rather than a ‘why’.</p> <p>Prayer is an active attempt to stop suffering.</p> <p>It is not always possible to stop suffering; the question asks about trying and therefore responses referencing a reasonable attempt to ease or share suffering should be credited.</p>

Question	Answer/Indicative content	Mark	Guidance
2 d	<p>Explain how Christians can believe God is good even though evil exists.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i></p> <p>Candidates are likely to begin by outlining the problem of evil – namely that if God is real, and has the attributes ascribed by Christian theology then there should be no evil in the world; God has the power to stop it, the knowledge that it is happening and the love for suffering people which creates the desire to stop it.</p> <p>However to fully address the question they need to explain how Christians get beyond this dilemma, and retain faith in a benevolent God in the face of evil and suffering. They may also argue that this is not in fact a dilemma for people of faith in the same sense that it is for atheists, as Christian teachings about God and God’s relationship with humanity enable them to both respond to such arguments philosophically and to find comfort in/through their religion when they are suffering themselves.</p> <p>There are a range of counter-arguments for the problem of evil in Christianity. One approach might be the ‘big picture’ or ‘greater good’ arguments, that only God can know the ultimate outcome, that God is concerned with long term good and that suffering in the short term can be a part of creating that.</p> <p>Another approach might be to consider the role of human free will. They might explain that it was given by God as a gift and although human beings sometimes use that gift in a way that goes against God and God’s laws it cannot be taken back, not because God is unable to but because God’s love means that God wants human beings to grow and learn. If evil is the result of human free will then God cannot be held responsible for it. Some candidates might also note that natural evil can also be attributed to free will, as a result of the fall. Alternatively some candidates might consider the idea of predestination.</p> <p>Some candidates might make reference to the devil as an agent of evil, but they are also likely to note that the devil can only operate because God allows it (otherwise God’s omnipotence is called into question) and therefore this solution must be linked with other solutions, such as the greater good or the idea that God tests people’s faith.</p>	6	<p>A description of the problem of evil that is not developed in relation to how believers justify or retain their belief in a benevolent deity is not a response to the question asked.</p> <p>Some candidates might take a less abstract approach, discussing areas like upbringing and personal experience reinforcing the belief; these are valid responses and should be credited according to the level descriptors.</p>

Question		Answer/Indicative content	Mark	Guidance
2	e	<p>‘People want to be good.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>There are different possible Christian approaches to this statement, and candidates might draw on ideas of Original Sin to suggest that people are incapable of being truly good or alternatively argue that through Christ’s sacrifice people can be redeemed from sin and be good if they want to be.</p> <p>Candidates might discuss whether the statement refers to actively seeking to do good things rather than bad things or to simply sticking to the rules of society or of a particular institution. In either case they might consider the issue of free will, or explore potential motivations for ‘good’ as opposed to ‘bad’ behaviour, and whether good behaviour is carried out in anticipation of reward either now or in some form of after life. Another possible approach to the question is to consider whether people actually desire to be good or are pushed into it by the potentially negative or frightening consequences of being bad.</p> <p>Candidates might also examine what ‘good’ actually means. They might ask whether there can be an objective or absolute approach to goodness (in the form of universal goods or things which are good regardless of consequence), arguing that religious codes of behaviour like the Ten Commandments, imply such a thing; alternatively they might suggest that what is good is always relative, being a matter of context, situation or consequence or even that what is good is actually just a conformation to rules and norms rather than an intrinsic thing in itself.</p> <p>The statement could be interpreted as referring to acting in a good way, or to regarding oneself as a good person and either approach is acceptable. Some candidates might also combine the two, suggesting that good people perform good actions, or that if you are striving to be a good person then you will think more carefully about your actions than others. Some might also choose to consider intention as one factor which determines the goodness of an action.</p>	12	The scope of the question is wide and candidates may approach it in different ways from the abstract philosophical to issues of practical action and choice. The content here is indicative and other approaches are valid.
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
3	a	<p>What term describes the beings who oppose the gods in Hinduism?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Asuras • Demons <p>1 mark for response</p>	1	The devil is an incorrect answer.
3	b	<p>State TWO ways people might experience suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being hungry or starving • Being ill or unable to get medical help • Not having the money to live • The death of a loved one • Being in pain • Being denied basic needs or rights • Being deluded by maya <p>1 mark for each response</p>	2	Not an abstract philosophical concept, e.g. not just moral evil or natural evil.
3	c	<p>Describe one way Hindus might try to stop the suffering of others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving time (positive action) or money to charities which aim to reduce suffering • Activities like ethical shopping, recycling and reducing waste help make the world better for everyone • Treating other people with respect and compassion, showing them that they are valued and appreciated • Setting an example of behaviour for others • Living according to dharma so that negative karma is not created • Praying for suffering in the world to be relieved <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question focuses on stopping suffering, therefore words of comfort with no practical action is not a creditable response.</p> <p>Practical action includes prayer.</p>

Question		Answer/Indicative content	Mark	Guidance
3	d	<p>Explain how Hindus believe good and evil relate to one another.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might begin by considering the law of karma, and the idea that all actions have consequences; this means that both good and evil are the result of previous choices, and inevitable parts of rebirth within samsara. Karma can be either positive or negative, but it is not intrinsically either good or evil, it is simply what results from a given action and it helps to determine the shape of future rebirths.</p> <p>Some candidates might build on the idea of samsara and the cyclical nature of the universe which must be destroyed in order to be recreated. They might note that Shiva is one of the major gods and a member of the Trimurti, but although destruction is one of the things with which he is associated he is not regarded as bad or evil because these things are necessary.</p> <p>Other candidates might discuss the idea that 'good' and 'evil' are not absolutes for Hindus in the way that they might be for some religions; as long as one is not liberated or remains deluded by Maya then there will be evil and suffering. This might be understood as the consequences of past lives, as the result of current choices, or as a sign of the Kali Yurga but whichever interpretation is accepted the goal of Hinduism is to achieve liberation from Maya.</p>	6	In order to answer the question it is important that candidates consider both good and evil and discuss the links and connections between the concepts rather than giving a descriptive account of each.

Question	Answer/Indicative content	Mark	Guidance
3 e	<p>‘People want to be good.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>From the Hindu perspective it can be argued that the emphasis on dharma and the operation of karma at least suggests people <i>should</i> want to be good, even though they have a choice about it. Candidates might suggest that Hindus motivated by sakam karma want to be good because they want to avoid bad consequences while those motivated by nishkam karma would do good because it is what needs to be done, with no expectation of rewards. The idea of dharma and the desire to live a life that is dharmic or righteous might also be explored. Dharma is good in that it helps one towards liberation, the ultimate goal of moksha. If someone is observing their dharma then arguably they are also striving to be good.</p> <p>Candidates might discuss whether the statement refers to actively seeking to do good things rather than bad things or to simply sticking to the rules of society or of a particular institution. In either case they might consider the issue of free will, or explore potential motivations for ‘good’ as opposed to ‘bad’ behaviour, and whether good behaviour is carried out in anticipation of reward either now or in some form of after life. Another possible approach to the question is to consider whether people actually desire to be good or are pushed into it by the potentially negative or frightening consequences of being bad.</p> <p>Candidates might also examine what ‘good’ actually means. They might ask whether there can be an objective or absolute approach to goodness (in the form of universal goods or things which are good regardless of consequence), arguing that religious codes of behaviour, like the purusharthas imply such a thing; alternatively they might suggest that what is good is always relative, being a matter of context, situation or consequence or even that what is good is actually just a conformation to rules and norms.</p> <p>The statement could be interpreted as referring to acting in a good way, or to regarding oneself as a good person and either approach is acceptable. Some candidates might also combine the two, suggesting that good people perform good actions, or that if you are striving to be a good person then you will think more carefully about your actions than others. Some might also choose to consider intention as one factor which determines the goodness of an action.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
4	a	<p>Name the being who represents evil for some Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Shaytan • Iblis • The devil <p>1 mark for response</p>	1	Different spelling, e.g. Satan, is acceptable.
4	b	<p>State TWO ways people might experience suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being hungry or starving • Being ill or unable to get medical help • Not having the money to live • The death of a loved one • Being in pain • Being denied basic needs or rights • Being unable to observe the pillars of Islam <p>1 mark for each response</p>	2	Not an abstract philosophical concept, e.g. not just moral evil or natural evil.
4	c	<p>Describe one way Muslims might try to stop the suffering of others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving time (positive action) or money (Zakah) to charities which aim to reduce suffering • Activities like ethical shopping, recycling and reducing waste help make the world better for everyone • Treating other people with respect and compassion, showing them that they are valued and appreciated • Setting an example of behaviour for others by following the teachings in the Qur'an and the example of the Prophet • Teaching people about submission to Allah and how to live a life pleasing to Allah • Praying for suffering in the world to be relieved <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question focuses on stopping suffering, therefore words of comfort with no practical action is not a creditable response.</p> <p>Practical action includes prayer.</p>

Question	Answer/Indicative content	Mark	Guidance
4 d	<p>Explain how Muslims can believe Allah is good even though evil exists.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to begin by outlining the problem of evil – namely that if Allah is real, and has the attributes ascribed by Islamic teaching then there should be no evil in the world; Allah has the power to stop it, the knowledge that it is happening and the love for suffering people which creates the desire to stop it.</p> <p>However to fully address the question they need to explain how Muslims get beyond this dilemma, and retain faith in a benevolent God in the face of evil and suffering. They may also argue that this is not in fact a dilemma for people of faith in the same sense that it is for atheists. Muslim teachings about Allah and Allah’s relationship with humanity enable them both to respond to such arguments and to find comfort in/through their religion when they are suffering themselves.</p> <p>There are a range of counter-arguments for the problem of evil in Islam. Nothing can happen that is not willed by Allah, but only Allah can know the ultimate outcome of any event. Allah is concerned with the bigger picture and the longer term goods for the world. Suffering in the short term may be a part of creating such greater goods.</p> <p>Another approach might be to consider the role of human free will. They might explain that it was given by Allah as a gift and although human beings sometimes use that gift in a way that goes against Allah and Allah’s laws it cannot be taken back, not because Allah is unable too but because Allah’s love means that Allah wants human beings to follow Islam because they choose to, not because they have to. If evil is the result of human free will then Allah cannot be held responsible for it.</p> <p>Some candidates might make reference to the Shaytan as an agent of evil, but they are also likely to note that Iblis can only operate because Allah allows it (otherwise God’s Allah’s omnipotence is called into question). The Shaytan is allowed to tempt believers away from Allah as a test of their faith and their submission to Allah’s will.</p>	6	<p>A description of the problem of evil that is not developed in relation to how believers justify or retain their belief in a benevolent deity is not a response to the question asked.</p> <p>Some candidates might take a less abstract approach, discussing areas like upbringing and personal experience reinforcing the belief; these are valid responses and should be credited according to the level descriptors.</p>

Question	Answer/Indicative content	Mark	Guidance
4 e	<p>‘People want to be good.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might use the concept of fitrah, arguing that Muslims believe human beings are naturally drawn to the way of Allah unless other things interfere. This would mean that people do want to be good, but may fall short of that ideal through the temptations of the Shaytan or because of things that happen in their lives. Examples from the Sunnah of the Prophet or the lives of other Muslims could be used to explore the idea of living a righteous life.</p> <p>Candidates might discuss whether the statement refers to actively seeking to do good things rather than bad things or to simply sticking to the rules of society or of a particular institution. In either case they might consider the issue of free will, or explore potential motivations for ‘good’ as opposed to ‘bad’ behaviour, and whether good behaviour is carried out in anticipation of reward either now or in some form of after life. Another possible approach to the question is to consider whether people actually desire to be good or are pushed into it by the potentially negative or frightening consequences of being bad.</p> <p>Candidates might also examine what ‘good’ actually means. They might ask whether there can be an objective or absolute approach to goodness (in the form of universal goods or things which are good regardless of consequence), arguing that religious codes of behaviour, such as the Five Pillars, imply such a thing; alternatively they might suggest that what is good is always relative, being a matter of context, situation or consequence or even that what is good is actually just a conformation to rules and norms rather than an intrinsic thing in itself.</p> <p>The statement could be interpreted as referring to acting in a good way, or to regarding oneself as a good person and either approach is acceptable. Some candidates might also combine the two, suggesting that good people perform good actions, or that if you are striving to be a good person then you will think more carefully about your actions than others. Some might also choose to consider intention as one factor which determines the goodness of an action.</p>	12	The scope of the question is wide and candidates may approach it in different ways from the abstract philosophical to issues of practical action and choice. The content here is indicative and other approaches are valid.
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
5	a	<p>Name the being who represents evil for some Jews.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Devil • Lucifer • Satan • Adversary <p>1 mark for response</p>	1	Different spellings e.g. Shaytan are acceptable.
5	b	<p>State TWO ways people might experience suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being hungry or starving • Being ill or unable to get medical help • Not having the money to live • The death of a loved one • Being in pain • Being denied basic needs or rights • Being unable to keep the mitzvot <p>1 mark for each response</p>	2	Not an abstract philosophical concept, e.g. not just moral evil or natural evil.
5	c	<p>Describe one way Jews might try to stop the suffering of others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving time (positive action) or money to charities which aim to reduce suffering; this is the concept of tzedekah • Activities like ethical shopping, recycling and reducing waste help make the world better for everyone • Treating other people with respect and compassion, showing them that they are valued and appreciated • Setting an example of behaviour for others by following the Mitzvot • Teaching people the Noachide code and behaviour which is pleasing to G-d • Praying for suffering in the world to be relieved <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question focuses on stopping suffering, therefore words of comfort with no practical action is not a creditable response.</p> <p>Practical action includes prayer.</p>

Question	Answer/Indicative content	Mark	Guidance
5 d	<p>Explain how Jews can believe G-d is good even though evil exists.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to begin by outlining the problem of evil – namely that if G-d is real, and has the attributes ascribed by Jewish teachings then there should be no evil in the world; G-d has the power to stop it, the knowledge that it is happening and the love for suffering people which creates the desire to stop it.</p> <p>However to fully address the question they need to explain how Jews get beyond this dilemma, and retain faith in a benevolent G-d in the face of evil and suffering. They may also argue that this is not in fact a dilemma for people of faith in the same sense that it is for atheists, as Jewish teachings about G-d and G-d's relationship with the Jews enable them to both respond to such arguments philosophically and to find comfort in/through their religion when they are suffering themselves.</p> <p>There are a range of counter-arguments for the problem of evil in Judaism. One approach might be the 'big picture' or 'greater good' arguments, that only G-d can know the ultimate outcome, that G-d is concerned with long term good and that suffering in the short term can be a part of creating that.</p> <p>Another approach might be to consider the role of human free will. They might explain that it was given by G-d as a gift and although human beings sometimes use that gift in a way that goes against G-d and G-d's laws it cannot be taken back, not because God is unable too but because G-d's love means that G-d wants human beings to grow and learn. If evil is the result of human free will then G-d cannot be held responsible for it.</p> <p>Some candidates might make reference to the devil as an agent of evil, but they are also likely to note that the devil can only operate because G-d allows it (otherwise God's omnipotence is called into question) and therefore this solution must be linked with other solutions, such as the greater good or the idea that G-d tests people's faith, as Job was tested.</p>	6	<p>A description of the problem of evil that is not developed in relation to how believers justify or retain their belief in a benevolent deity is not a response to the question asked.</p> <p>Some candidates might take a less abstract approach, discussing areas like upbringing and personal experience reinforcing the belief; these are valid responses and should be credited according to the level descriptors.</p>

Question	Answer/Indicative content	Mark	Guidance
5 e	<p>‘People want to be good.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware that Jews believe much evil to be created by human beings rather than a devil-like figure, so may well argue that it is clear not all people want to be good. However they might also be aware that Jews are meant to be an example of goodness for other people, through acts of gemulit hasidim (loving kindness) and tikkun olam (repairing the world). Examples from Jewish scripture of people striving to be good (Job), or of people who did not want to be good (Jonah) could be used to explore ideas of living an halakhic life.</p> <p>Candidates might discuss whether the statement refers to actively seeking to do good things rather than bad things or to simply sticking to the rules of society or of a particular institution. In either case they might consider the issue of free will, or explore potential motivations for ‘good’ as opposed to ‘bad’ behaviour, and whether good behaviour is carried out in anticipation of reward either now or in some form of after life. Another possible approach to the question is to consider whether people actually desire to be good or are pushed into it by the potentially negative or frightening consequences of being bad.</p> <p>Candidates might also examine what ‘good’ actually means. They might ask whether there can be an objective or absolute approach to goodness (in the form of universal goods or things which are good regardless of consequence), arguing that religious codes of behaviour, such as the Mitzvoth, imply this; alternatively they might suggest that what is good is always relative, being a matter of context, situation or consequence or even that what is good is actually just a conformation to rules and norms rather than an intrinsic thing in itself.</p> <p>The statement could be interpreted as referring to acting in a good way, or to regarding oneself as a good person and either approach is acceptable. Some candidates might also combine the two, suggesting that good people perform good actions, or that if you are striving to be a good person then you will think more carefully about your actions than others. Some might also choose to consider intention as one factor which determines the goodness of an action.</p>	12	The scope of the question is wide and candidates may approach it in different ways from the abstract philosophical to issues of practical action and choice. The content here is indicative and other approaches are valid.
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
6	a	<p>What term means ‘self-centredness’ in Sikhism?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Haumai <p>1 mark for response</p>	1	
6	b	<p>State TWO ways people might experience suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being hungry or starving • Being ill or unable to get medical help • Not having the money to live • The death of a loved one • Being in pain • Being denied basic needs or rights • Being deluded by maya <p>1 mark for each response</p>	2	Not an abstract philosophical concept, e.g. not just moral evil or natural evil.
6	c	<p>Describe one way Sikhs might try to stop the suffering of others.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving time (positive action) or money to charities which aim to reduce suffering; service to others (sewa) • Activities like ethical shopping, recycling and reducing waste help make the world better for everyone • Treating other people with respect and compassion, showing them that they are valued and appreciated • Setting an example of behaviour for others by following the examples of the Gurus and the teachings of the Guru Granth Sahib Ji • Teaching people about the law of karma and the insights of the Gurus • Praying for suffering in the world to be relieved <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question focuses on stopping suffering, therefore words of comfort with no practical action is not a creditable response.</p> <p>Practical action includes prayer.</p>

Question		Answer/Indicative content	Mark	Guidance
6	d	<p>Explain how Sikhs can believe Waheguru is good even though evil exists.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to begin by outlining the problem of evil – namely that if Waheguru is real, and has the attributes ascribed in Sikh teachings then there should be no evil in the world; Waheguru has the power to stop it, the knowledge that it is happening and the love for suffering people which creates the desire to stop it. However most candidates are also likely to be aware that the problem of evil is not as intrinsic a part of religions which developed in India, as Sikhism did, because ideas about balance and the need for both creation and destruction are part of the metaphysical worldview which gave rise to the faith.</p> <p>They may also argue that this is not in fact a dilemma for people of faith in the same sense that it is for atheists, as Sikh teachings about Waheguru and Waheguru's relationship with the human race enable them to both respond to such arguments philosophically and to find comfort in/through their religion when they are suffering themselves.</p> <p>One key concept which candidates might explore is the idea of karma, the law of consequence. Sikhs believe that actions have consequences which are played out both in this lifetime and through future rebirths. Suffering can therefore be karmic consequences coming to fruition. This is not evil in the sense of any deliberate desire by Waheguru to cause suffering and pain but more like the operation of a natural law. Since Sikhs strive to be gurmukh and therefore detached from the material world they are also working to reduce the operation of karma.</p> <p>In Sikhism the world was brought into being by hukam (the will of God) and what happens within it happens because Waheguru allows it to. If people can overcome maya, and see the way world really is and if they do not allow themselves to be controlled by haumai and other poisonous emotions then they can become liberated, and escape suffering. But this is the responsibility of the individual, rather than of Waheguru.</p>	6	<p>A description of the problem of evil that is not developed in relation to how believers justify or retain their belief in a benevolent deity is not a response to the question asked.</p> <p>Some candidates might take a less abstract approach, discussing areas like upbringing and personal experience reinforcing the belief; these are valid responses and should be credited according to the level descriptors.</p>

Question		Answer/Indicative content	Mark	Guidance
6	e	<p>‘People want to be good.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>From the Sikh point of view candidates are likely to suggest that Sikhs do want to be good, because they strive to be gurmukh. This is not goodness in expectation of reward, a God-facing person will do good things because they are good things; the operation of karma in Sikhism might also be considered as offering a reason why even manmukh Sikhs might want to be good.</p> <p>Candidates might discuss whether the statement refers to actively seeking to do good things rather than bad things or to simply sticking to the rules of society or of a particular institution. In either case they might consider the potential motivations for ‘good’ as opposed to ‘bad’ behaviour, and whether good behaviour is carried out in anticipation of reward either now or in some form of after life. Another possible approach to the question is to consider whether people actually desire to be good or are pushed into it by the potentially negative or frightening consequences of being bad.</p> <p>Candidates might also examine what ‘good’ actually means. They might ask whether there can be an objective or absolute approach to goodness (in the form of universal goods or things which are good regardless of consequence), arguing that religious codes of behaviour, or principles such as the Panj Vikar (Five Evils) imply such a thing; alternatively they might suggest that what is good is always relative, a matter of context, situation or consequence or even that what is good is actually just a conformation to rules and norms rather than an intrinsic thing in itself.</p> <p>The statement could be interpreted as referring to acting in a good way, or to regarding oneself as a good person and either approach is acceptable. Some candidates might also combine the two, suggesting that good people perform good actions, or that if you are striving to be a good person then you will think more carefully about your actions than others. Some might also choose to consider intention as one of the factors which determines whether an action is good or bad.</p>	12	The scope of the question is wide and candidates may approach it in different ways from the abstract philosophical to issues of practical action and choice. The content here is indicative and other approaches are valid.
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section B – Religion, Reason and Revelation

Question		Answer/Indicative content	Mark	Guidance
7	a	<p>What is meant by the term ‘sacred’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	<i>Special is not an answer. There has to be an association with religion.</i>
7	b	<p>i) Who revealed ultimate truths for Buddhists? ii) What form did this revelation take?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Buddha; the Four Noble Truths, the Noble Eightfold Path <p>1 mark for each response</p>	2	<p>Credit can be given for any named figure who Buddhists believe has achieved enlightenment and revealed something about this to other Buddhists</p> <p>Form can be broadly interpreted as a reference to specific teaching or to the nature of the individual. E.g. a general or special revelation.</p> <p>The mark for ii) cannot be gained without having the mark for i); ii) specifies ‘this revelation’, therefore has to reference back to i).</p>
7	c	<p>Describe the qualities of a bodhisattva.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They are enlightened beings • Their actions are motivated by bodhicitta (the compassionate wish of Buddhahood for all sentient beings) • They have vowed to practice the six perfections – generosity, patience, zeal/energy, wisdom, meditation, and morality <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Reference to any virtues associated with buddha-nature is creditable

Question		Answer/Indicative content	Mark	Guidance
7	d	<p>Explain the role of revelation in Buddhism.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Most people associate revelation with communications from God and candidates might well begin their response by noting that this is not the case in Buddhism. However taken more broadly the concept of revelation still has a role in the religion.</p> <p>Candidates might explain the Enlightenment of the Buddha as a revelation in the sense of an uncovering of knowledge that was previously hidden. The knowledge the Buddha gained then cannot be directly shared but the existence of a solution to the problem of dukkha (suffering) and a path means by which each individual might solve that problem for themselves were shared. In this way candidates might argue that Buddhism is a religion based on revealed knowledge and which encourages people to seek their own revelation.</p> <p>Another approach might be to consider some of the Buddhist scriptures and writings which do attempt to communicate ideas about nibbana. These are revelations in that they are attempting to communicate what was experienced and understood by people who have followed the path of the Buddha to its end. While reading them does not reveal nibbana in its entirety it might help Buddhists understand more clearly what they are working towards.</p> <p>Through the practice of meditation some Buddhists might also obtain glimpses or impressions of nibbana before they consider themselves to have achieved it. This could also be viewed as revelation although perhaps only a partial one.</p>	6	

Question		Answer/Indicative content	Mark	Guidance
7	e	<p>‘The world cannot reveal God.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware the Buddhism does not prescribe a belief in an ultimate being, and therefore could take the simple view that they accept the statement without further consideration.</p> <p>A more complex understanding might suggest that the issue is one of lack of certainty, therefore speculating over it can only increase rather than decrease dukkha. This is not the same as being forbidden or prevented from believing in God, although it still implies an agreement with the statement as the possibility of revelation would make certainty possible. Other candidates might discuss maya, and argue that in order to know anything about ultimate truths one must see beyond what is unreal, the world therefore cannot reveal anything but only conceal it.</p> <p>Some candidates might choose to argue that nothing can reveal God because there is no such being, or that when people receive revelations it is created in their psyche rather than anything real being found through another medium. Alternatively candidates might explore different religious views about the nature of God in relation to the world – considering issues of immanence and transcendence and what it means to regard God as being ‘in the world’.</p> <p>Another approach might be for candidates to argue that only God can reveal Godself, but that such a being might choose to do so in many ways. The complexity, beauty and wonder of the world could be one such way. Some candidates might refer to teleological and cosmological arguments for the existence of God in this context. They might also consider why some people see evidence of God in the world around them and others do not.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
8	a	<p>What is meant by the term 'sacred'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	<i>Special is not an answer. There has to be an association with religion.</i>
8	b	<p>i. Who revealed God for Christians? ii. What form did this revelation take?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Jesus; his death and Resurrection • Matthew, Mark, Luke or John; their written gospels <p>1 mark for each response</p>	2	<p>Credit can be given for any named figure who Christians believe had a revelation from God</p> <p>Form can be broadly interpreted as a reference to specific teaching or to the nature of the individual. E.g. a general or special revelation.</p> <p>The mark for ii) cannot be gained without having the mark for i); ii) specifies 'this revelation', therefore has to reference back to i).</p>
8	c	<p>Describe ONE way a Christian might experience God.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being involved in worship – singing, reading the Bible, making offerings, prayer etc – is a religious experience; charismatic worship involves the gifts of the Holy Spirit to the worshipper • Feeling connected to or one with the divine; feeling the presence of God – mystical experience • A state of altered consciousness, no sense of time passing or awareness of what is going on • A sense of being guided in a particular direction or to a particular decision • Witnessing a miracle such as healing <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question		Answer/Indicative content	Mark	Guidance
8	d	<p>Explain the role of mystical experience in Christianity.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>As a starting point candidates might consider what is meant by mystical experience, exploring ideas about union or communion with God, states of transcendence or religious ecstasy and/or a sense of the overwhelming presence and power of God. Elements of these experiences can be found in worship, and candidates might consider the Eucharist or Holy Communion as a mystical experience for some believers, thus placing it at the heart of Christian worship.</p> <p>Some candidates might focus on the idea of mystics as distinct from the wider religious community; individuals who seek out mystical experiences through prayer, meditation, austerity or specific ritual practices. Christianity does have a tradition of such mystics and candidates might discuss specific examples of individuals who have become saints and are considered to be able to intercede with God on behalf of others, or of those people whose personal mystical experiences led them to found new branches or sects within the Christian religion. Candidates might also consider dramatic conversion experiences in this context.</p> <p>Mystical experience might also be viewed as a distraction from what is really important, and ways of seeking it as unnecessary or even heretical practices within some Christian denominations. Candidates might suggest that many branches of Christianity teach that intercession is not necessary, people can speak directly to God at any time and God hears all prayers; if one truly has faith in this then mystical experience is unnecessary.</p>	6	Individual experience / role of experience in personal adherence to religion is creditable.

Question		Answer/Indicative content	Mark	Guidance
8	e	<p>‘The world cannot reveal God.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware that Christianity teaches the world is God’s creation, and it would therefore be strange for a Christian to accept this statement, although they might accept that the world is not in itself sufficient evidence for God for many people today.</p> <p>Some candidates might consider miraculous happenings in the world as examples of God being revealed. Others might consider the challenge that suffering and evil in the world pose to the issue of creation itself being a revelation of God or God’s nature, or discuss the importance of having faith in God rather than crying out for proof of God’s existence</p> <p>Some candidates might choose to argue that nothing can reveal God because there is no such being, or that when people receive revelations it is created in their psyche rather than anything real being found through another medium. Alternatively candidates might explore different religious views about the nature of God in relation to the world – considering issues of immanence and transcendence and what it means to regard God as being ‘in the world’.</p> <p>Another approach might be for candidates to argue that only God can reveal Godself, but that such a being might choose to do so in many ways. The complexity, beauty and wonder of the world could be one such way. Some candidates might refer to teleological and cosmological arguments for the existence of God in this context. They might also consider why some people see evidence of God in the world around them and others do not.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
9	a	<p>What is meant by the term 'sacred'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	<p><i>Special is not an answer. There has to be an association with religion.</i></p>
9	b	<p>i) Who revealed God for Hindus? ii) What form did this revelation take?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rama; setting the example of following dharma • Gandhi; his teachings about satyagraha <p>1 mark for each response</p>	2	<p>Credit can be given for any named figure who Hindus believe had a revelation from God or demonstrated the presence of God for other Hindus</p> <p>Form can be broadly interpreted as a reference to specific teaching or to the nature of the individual. E.g. a general or special revelation.</p> <p>The mark for ii) cannot be gained without having the mark for i); ii) specifies 'this revelation', therefore has to reference back to i).</p>

Question		Answer/Indicative content	Mark	Guidance
9	c	<p>Describe ONE way a Hindu might experience the divine.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being involved in worship – singing, reading scriptures, performing puja, prayer, reciting mantra etc – is a religious experience • Feeling connected to or one with the divine; feeling the presence of God – mystical experience • A state of altered consciousness, no sense of time passing or awareness of what is going on • A sense of being guided in a particular direction or to a particular decision • Samadhi, a state of oneness with the object of meditation which could be the divine • Witnessing a miracle such as healing <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	
9	d	<p>Explain the role of mystical experience in Hinduism.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following</i></p> <p>As a starting point candidates might consider what is meant by mystical experience, exploring ideas about union or communion with God states of transcendence or religious ecstasy and/or a sense of the overwhelming presence and power of God. Elements of these experiences can be found throughout Hinduism; the state of samadhi (oneness with the focus of meditation) is a goal for some forms of yoga and a sense of communion can be found through murti puja as the deity is present within the murti.</p> <p>Some candidates might focus on the idea of mystics as distinct from the wider religious community; individuals who seek out mystical experiences through prayer, meditation, austerity or specific ritual practices. Hinduism has a strong tradition of such mystics; sadhu and sadhvi are people who are wholly dedicated to achieving moksha and who live outside mainstream society. They are regarded as holy by most Hindus and can be asked to offer prayers on behalf of others. To see some sadhus is considered as receiving darshan, a glimpse or sighting of the divine. Candidates might also consider people whose personal mystical experiences led them to found new branches or sects within Hinduism. Candidates might also consider dramatic conversion experiences in this context.</p>	6	Individual experience / role of experience in personal adherence to religion is creditable.

Question	Answer/Indicative content	Mark	Guidance
9	<p data-bbox="315 277 1357 368">‘The world cannot reveal God.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p data-bbox="315 384 1014 445"><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p data-bbox="315 464 1346 676">Candidates are likely to be aware that there are a range of Hindu teachings about the nature of the world. Some might consider the presence of atman within all living things as evidence of God in the world or discuss the concepts of nirguna and saguna Brahman in relation to how God might be revealed by the world around us. Some candidates might also discuss maya, and suggest that nothing true or real can be revealed through the world since being too attached to the world means being deceived by maya.</p> <p data-bbox="315 711 1352 892">Some might suggest that Hindus believe that many deities are at work in the world, or can become incarnate in it in the form of avatars; others might consider the vedantic view that the world itself is God, there is nothing that is separate from God and therefore the most important things one can do is to see that as only then can liberation be achieved. Whichever approach is taken candidates are likely to conclude Hindus would reject the statement.</p> <p data-bbox="315 927 1346 1107">Some candidates might choose to argue that nothing can reveal God because there is no such being, or that when people receive revelations it is created in their psyche rather than anything real being found through another medium. Alternatively candidates might explore different religious views about the nature of God in relation to the world – considering issues of immanence and transcendence and what it means to regard God as being ‘in the world’.</p> <p data-bbox="315 1142 1352 1323">Another approach might be for candidates to argue that only God can reveal Godself, but that such a being might choose to do so in many ways. The complexity, beauty and wonder of the world could be one such way. Some candidates might refer to teleological and cosmological arguments for the existence of God in this context. They might also consider why some people see evidence of God in the world around them and others do not.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
10	a	<p>What is meant by the term ‘sacred’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	<i>Special is not an answer. There has to be an association with religion.</i>
10	b	<p>i) Who revealed God for Muslims? ii) What form did this revelation take?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Muhammad (pbuh); the Qur’an or the Sunnah of the Prophet <p>1 mark for each response</p>	2	<p>Credit can be given for any named person Muslims include among the Prophets.</p> <p>Form can be broadly interpreted as a reference to specific teaching or to the nature of the individual. E.g. a general or special revelation.</p> <p>The mark for ii) cannot be gained without having the mark for i); ii) specifies ‘this revelation’, therefore has to reference back to i).</p>
10	c	<p>Describe ONE way a Muslim might experience Allah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being involved in worship – reading the Qur’an, prayer, Eid sacrifices etc – is a religious experience, as is going on Hajj • Feeling connected to or one with the divine; feeling the presence of Allah – mystical experience • A state of altered consciousness, no sense of time passing or awareness of what is going on • A sense of being guided in a particular direction or to a particular decision • Witnessing a miracle <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question		Answer/Indicative content	Mark	Guidance
10	d	<p>Explain the role of mystical experience in Islam.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>As a starting point candidates might consider what is meant by mystical experience, exploring ideas about union or communion with Allah, states of transcendence or religious ecstasy and/or a sense of the overwhelming presence and power of Allah. Elements of these experiences can be found in worship, and candidates might consider Salah as a mystical experience for some believers, thus placing it at the heart of Muslim worship.</p> <p>Some candidates might focus on the idea of mystics as distinct from the wider religious community; individuals who seek out mystical experiences through prayer, meditation, austerity or specific ritual practices. Islam does have a tradition of such mystics, in Sufism and candidates might discuss the ways in which the Sufi tradition had sought to come closer to Allah. There are also Muslims who regard this kind of practice as unnecessary since all good Muslims will be with Allah after Judgement day anyway..</p> <p>Seeking mystical experience might also be viewed as a distraction from what is really important, which is to live as Allah wants people to live. Candidates might suggest that in Islam people can speak directly to Allah at any time and Allah hears all prayers; if one truly believes this then mystical experience is unnecessary.</p>	6	Individual experience / role of experience in personal adherence to religion is creditable.

Question		Answer/Indicative content	Mark	Guidance
10	e	<p>‘The world cannot reveal God.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware Islam teaches that the world is Allah’s creation, and it would therefore be strange for a Muslim to accept this statement, although they might accept that the world is not in itself sufficient evidence for Allah for many people today.</p> <p>Some candidates might consider miraculous happenings in the world as examples of Allah being revealed. Others might consider the challenge that suffering and evil in the world pose to the issue of creation itself being a revelation of Allah or Allah’s nature, or discuss the importance of having faith in Allah rather than crying out for proof of Allah’s existence.</p> <p>Some candidates might choose to argue that nothing can reveal Allah because there is no such being, or that when people receive revelations it is created in their psyche rather than anything real being found through another medium. Alternatively candidates might explore different religious views about the nature of Allah in relation to the world – considering issues of immanence and transcendence and what it means to regard Allah as being ‘in the world’.</p> <p>Another approach might be for candidates to argue that only Allah can reveal Godself, but that such a being might choose to do so in many ways. The complexity, beauty and wonder of the world could be one such way. Some candidates might refer to teleological and cosmological arguments for the existence of Allah in this context. They might also consider why some people see evidence of Allah in the world around them and others do not.</p>	12	Belief that there are scientific truths hidden in the Qur’an.
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
11	a	<p>What is meant by the term 'sacred'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	<i>Special is not an answer. There has to be an association with religion.</i>
11	b	<p>i) Who revealed G-d for Jews? ii) What form did this revelation take?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Abraham; the Covenant • Moses; the Pentateuch <p>1 mark for each response</p>	2	<p>Credit can be given for any named figure who Jews believe had a revelation from G-d.</p> <p>Form can be broadly interpreted as a reference to specific teaching or to the nature of the individual. E.g. a general or special revelation.</p> <p>The mark for ii) cannot be gained without having the mark for i); ii) specifies 'this revelation', therefore has to reference back to i).</p>
11	c	<p>Describe ONE way a Jew might experience G-d.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being involved in worship – singing, reading the Torah, prayer etc – is a religious experience • Feeling connected to or one with the divine; feeling the presence of G-d – mystical experience • A state of altered consciousness, no sense of time passing or awareness of what is going on • A sense of being guided in a particular direction or to a particular decision • Witnessing a miracle <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question		Answer/Indicative content	Mark	Guidance
11	d	<p>Explain the role of mystical experience in Judaism.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>As a starting point candidates might consider what is meant by mystical experience, exploring ideas about union or communion with G-d, states of transcendence or religious ecstasy and/or a sense of the overwhelming presence and power of G-d. Elements of these experiences can be found in worship and reading scripture could also be viewed as a form of communication with G-d. However it could also be argued that for many Jews their religion is based around action, and what they do in observance of it rather than on what they believe. This could be argued to render mystical experience an irrelevant concept.</p> <p>Some candidates might focus on the idea of mystics as distinct from the wider religious community; individuals who seek out mystical experiences through prayer, meditation, austerity or specific ritual practices. Mainstream Judaism does not really incorporate this way of living but there have been mystical traditions within Judaism and candidates might address these. However mystical practices in Judaism have always been restricted to small numbers of practitioners and one of the best known traditions, Kabbalah, is regarded by many Jews as having been corrupted or contaminated with elements forbidden to Jews.</p> <p>Seeking mystical experience might also be viewed as a distraction from what is really important, which is to an halakhic life in accordance with the Covenant.</p>	6	Individual experience / role of experience in personal adherence to religion is creditable.

Question		Answer/Indicative content	Mark	Guidance
11	e	<p>‘The world cannot reveal G-d.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware Judaism teaches that the world is G-d’s creation, and it would therefore be strange for a Jew to accept this statement, although they might accept that the world is not in itself sufficient evidence for G-d for many people today.</p> <p>Some candidates might consider miraculous happenings in the world as examples of G-d being revealed. Others might consider the challenge that suffering and evil in the world pose to the issue of creation itself being a revelation of G-d or G-ds nature, or discuss the importance of having faith in God rather than crying out for proof of G-d’s existence</p> <p>Some candidates might choose to argue that nothing can reveal G-d because there is no such being, or that when people receive revelations it is created in their psyche rather than anything real being found through another medium. Alternatively candidates might explore different religious views about the nature of G-d in relation to the world – considering issues of immanence and transcendence and what it means to regard G-d as being ‘in the world’.</p> <p>Another approach might be for candidates to argue that only G-d can reveal G-dself, but that such a being might choose to do so in many ways. The complexity, beauty and wonder of the world could be one such way. Some candidates might refer to teleological and cosmological arguments for the existence of G-d in this context. They might also consider why some people see evidence of G-d in the world around them and others do not.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
12	a	<p>What is meant by the term ‘sacred’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	<i>Special is not an answer. There has to be an association with religion.</i>
12	b	<p>i) Who revealed Waheguru for Sikhs? ii) What form did this revelation take?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Guru Nanak; the Mool Mantra; his vision that there is ‘no Hindu, no Muslim’ • Guru Gobind Singh; The Ardas Prayer <p>1 mark for each response</p>	2	<p>Credit can be given for any named figure who Sikhs believe had a revelation from God – please note that this is not restricted to Gurus!</p> <p>Form can be broadly interpreted as a reference to specific teaching or to the nature of the individual. E.g. a general or special revelation.</p> <p>The mark for ii) cannot be gained without having the mark for i); ii) specifies ‘this revelation’, therefore has to reference back to i).</p>
12	c	<p>Describe ONE way a Sikh might experience Waheguru.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Being involved in worship – singing, reading the Guru Granth Sahib Ji, making offerings, prayer etc – is a religious experience • The practice of Nam – constant awareness of God • Feeling connected to or one with the divine; feeling the presence of Waheguru – mystical experience • A state of altered consciousness, no sense of time passing or awareness of what is going on • A sense of being guided in a particular direction or to a particular decision • Witnessing a miracle <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer/Indicative content	Mark	Guidance
12 d	<p>Explain the role of mystical experience in Sikhism.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>As a starting point candidates might consider what is meant by mystical experience, exploring ideas about union or communion with Waheguru, states of transcend Waheguru. Elements of these experiences can be found in Sikh worship, and in concepts such as Nam and being gurmukh, thus arguably placing mystical experience at the heart of Sikh worship. Candidates might also point out Guru Nanak seems to have had mystical experiences on which much of his teaching was based.</p> <p>Some candidates might focus on the idea of mystics as distinct from the wider community of believers; individuals who seek out mystical experiences through prayer, meditation, austerity or specific ritual practices. Sikhism rejects this; the gurus having taught that the best way to find God is while fully engaged in life. The ideal life is that of a gristhi (householder) so setting oneself apart from the world in order to seek God is counter to the ideals of Sikhism. However the practice of Nam Simran and the striving to be gurmukh (god-facing) is an important aspect of that ideal life, so in a sense mysticism remains central, it is simply understood differently.</p> <p>Seeking mystical experience in the ways that ascetics or the holy people of other religions might do would be viewed by most Sikhs as a distraction from what is really important, which is to live always focussed on Waheguru. Candidates might suggest that in Sikhism Waheguru is immanent within the world and so people do not need to adopt extreme measures to achieve a connection with the divine.</p>	6	Individual experience / role of experience in personal adherence to religion is creditable.

Question	Answer/Indicative content	Mark	Guidance
12 e	<p>‘The world cannot reveal God.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware Sikhs believe Waheguru is both present within the world and separate from it – both nirguna and saguna (with and without attributes). Since the world exists solely through the will of Waheguru (hukam) candidates are likely to conclude that it must be possible for at least aspects of Waheguru to be revealed through it. Some candidates might also discuss maya, and suggest that nothing true or real can be revealed through the world since being too attached to the world means being deceived by maya.</p> <p>Candidates might discuss the concept of maya and the importance of seeing things as they really are – namely that the only true reality is Waheguru. Through understanding that the world is not permanent and that liberation from the cycle of death and rebirth is possible Waheguru is revealed. Thus in a sense understanding maya uses the world to reveal Waheguru.</p> <p>Some candidates might choose to argue that nothing can reveal Waheguru because there is no such being, or that when people receive revelations it is created in their psyche rather than anything real being found through another medium. Alternatively candidates might explore different religious views about the nature of Waheguru in relation to the world – considering issues of immanence and transcendence and what it means to regard Waheguru as being ‘in the world’.</p> <p>Another approach might be for candidates to argue that only Waheguru can reveal Godself, but that such a being might choose to do so in many ways. The complexity, beauty and wonder of the world could be one such way. Some candidates might refer to teleological and cosmological arguments for the existence of Waheguru in this context. They might also consider why some people see evidence of Waheguru in the world around them and others do not.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section C – Religion and Science

Question		Answer/Indicative content	Mark	Guidance
13	a	<p>State ONE way animals are used to help humans.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Food • Medical or cosmetic testing • Labour • Companionship <p>1 mark for response</p>	1	<p><i>The indicative content gives general categories of human behaviour in which animals are involved; specific examples like 'herding sheep' or 'guide-dogs for the blind' are creditable responses.</i></p>
13	b	<p>Give TWO ways Buddhists might show they care for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Picking up/not dropping litter • Reducing waste and pollution • Recycling • Planting trees • Lobbying government for legislation to protect the planet • Using public transport • Prayer • Releasing birds at wesak • Giving to charities which focus on the environment <p>1 mark for response</p>	2	<p>Responses should include the how and not the why.</p> <p>any response which reasonably reflects environmental concern as a personal motive for that action is creditable, e.g. vegetarianism</p>
13	C	<p>Describe ONE Buddhist teaching about caring for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are no more or less important than any other living thing, all living things should be valued • The need to reduce dukkha for others could extend to ensuring that the environment is healthy • Overcoming craving for things could reduce consumerism and so also reduced environmental damage • The First Precept requires them not to cause harm <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Scriptural quotations can be a part of description, but a quote without further development cannot gain all three marks</p>

Question		Answer/Indicative content	Mark	Guidance
13	d	<p>Explain how Buddhists view the relationship between religious beliefs and scientific theories.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>While there is a popular perception that religion and science are wholly in opposition to one another (and there are undoubtedly groups and individuals which fit this stereotype) most candidates will be aware that this is an over-simplified picture. This is especially the case with Buddhism where there is no religious creation story to complicate the picture. Candidates might make reference to accounts of the Buddha refusing to answer questions about such issues on the grounds that concern with such things did not help to reduce dukkha. This being the case most Buddhists do not experience a tension between their religion and the discoveries of science.</p> <p>Some candidates might explore Buddhist teachings such as dependent origination and the cyclical nature of the universe in more depth, and it could be suggested that these are teachings with evident similarities to current scientific discourse.</p> <p>Alternatively, since the focus of Buddhism is on reducing dukkha some candidates might suggest that many Buddhists follow the example of the Buddha and disregard such issues, they might also believe alternative explanations (including creation by a deity of some kind) if such belief enables them to focus on what really matters – avoiding and reducing dukkha.</p> <p>Another approach might be to avoid the question of creation and origins entirely; scientific theories are involved in many other areas such as medicine, the military and agriculture. Some of the scientific interventions which are made do reduce human misery, and the alleviation of physical suffering enables people to focus on what is really important so Buddhists would be likely to approve of some scientific advances, however others create misery or promote attachment to this material world and in those cases Buddhists would be more likely to disapprove.</p>	6	The relationship or connections between the two broad areas is the focus of the question, and answers which fail to consider connections (whether positive or negative in nature) will not achieve the highest level

Question	Answer/Indicative content	Mark	Guidance
13 e	<p>‘The world is not ours.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might begin by using the concept of Maya to argue that for Buddhists the world is not real and that therefore it can't belong to anyone; it is a veil which hides the truth. Alternatively they might argue that while we are within samsara we must treat the world and the things in it with respect, rather than viewing it as a possession, in order to reduce dukkha.</p> <p>On the other hand it can be argued that the human rebirths are the most important, as it is during these that one can become enlightened. It therefore makes sense to utilise the world's resources for human benefit, especially when this is done in a way that relieves suffering. Even if this is accepted however some candidates might argue that Buddhists should show compassion for all sentient beings, so harm to other living things should be minimised even if it cannot be entirely avoided. Candidates might also discuss the Middle Way in this context.</p> <p>Candidates might point out that many people behave as though the world is a human possession, even though they may not describe it that way. They might focus on environmental issues, pointing out that most people in the developed world use far more than they need, or that worldwide wild habitat is being removed and domesticated for human benefit at the expense of many other forms of life. Actions which suggest a belief that only the human race is really important. They might also consider actions being taken to change or challenge this kind of behaviour and consider whether it reflects a different underlying belief.</p> <p>Some might distinguish between ownership and responsibility, arguing that no one species can 'own' a multi-species world, but human beings have the greatest power to affect and damage the world as a whole and so have greater responsibility to be careful of how we act. But having power of this kind could also be viewed as having ownership, posing the question of who does own the world if it isn't the human race. Candidates might ask whether the world is the kind of thing that we should talk about as a possession at all.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
4	a	<p>State ONE ways animals are used to help humans.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Food • Medical or cosmetic testing • Labour • Companionship <p>1 mark for response</p>	1	<p><i>The indicative content gives general categories of human behaviour in which animals are involved; specific examples like 'herding sheep' or 'guide-dogs for the blind' are creditable responses.</i></p>
14	b	<p>Give TWO ways Christians might show they care for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Picking up/not dropping litter • Reducing waste and pollution • Recycling • Planting trees • Lobbying government for legislation to protect the planet • Using public transport • Prayer • Giving to charities which focus on the environment <p>1 mark for each response</p>	2	<p>Responses should include the how and not the why.</p> <p>any response which reasonably reflects environmental concern as a personal motive for that action is creditable, e.g. vegetarianism</p>
14	c	<p>Describe ONE Christian teaching about caring for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The concept of stewardship is that God gave Adam the responsibility to care for the earth. • The distinction between stewardship and dominion, being responsible to God or being given the right to do anything • Care for the environment is part of caring for one another as Jesus instructed his followers to do <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Scriptural quotations can be a part of description, but a quote without further development cannot gain all three marks</p>

Question	Answer/Indicative content	Mark	Guidance
14 d	<p>Explain how Christians view the relationship between religious beliefs and scientific theories.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>While there is a popular perception that religion and science are wholly in opposition to one another (and there are undoubtedly groups and individuals which fit this stereotype) most candidates will be aware that this is an over-simplified picture. In the case of Christianity there is a creation story which some perceive as being directly opposed to the discoveries and theories of science and thus regard Christians as having to make a choice between faith and reason. However other people regard the story as allegorical, or interpret the 'days' of creation as longer periods of time and so see no tension between religious and scientific accounts. Another approach in this area might be to discuss metaphor and allegory as forms of truth, communicating key ideas without being literal description of events or causes.</p> <p>Some candidates might consider the examples of scientists who were/are also Christians- famous examples include Isaac Newton and Gregor Mendel, who saw their scientific work as ways of revealing the true glory and complexity of God's creation rather than explaining God away. Others might draw on philosophical arguments such as the First Cause to argue that there is still a place for God within a scientifically explained creation.</p> <p>Another approach might be to avoid the question of creation and origins entirely; scientific theories are involved in many other areas such as medicine, the military and agriculture. Some of the scientific interventions which are made do reduce human misery, and the Christian focus on love and care for others suggests that Christians would be likely to approve of some scientific advances. However other scientific measures create greater misery, violate the principles of stewardship or appear to be usurping the power of God to make decisions about creation, and in these cases Christians would be more likely to disapprove.</p>	6	<p>The relationship or connections between the two broad areas is the focus of the question, and answers which fail to consider connections (whether positive or negative in nature) will not achieve the highest level</p>

Question	Answer/Indicative content	Mark	Guidance
14 e	<p>‘The world is not ours.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might begin with the ideas of stewardship and dominion to examine different Christian views in response to this statement. While all Christians would agree that the world was made by God whether it was then given to humanity as an outright gift is more contentious.</p> <p>Candidates could also point out that whether the world was given to humanity or not Christian teaching is very clear that human beings are God’s most important creation as they were made in God’s image, and therefore it makes sense to utilise the world’s resources for human benefit, especially when this is done in a way that relieves suffering.</p> <p>Candidates might point out that many people behave as though the world is a human possession, even though they may not describe it that way. They might focus on environmental issues, pointing out that most people in the developed world use far more than they need, or that worldwide wild habitat is being removed and domesticated for human benefit at the expense of many other forms of life. Actions which suggest a belief that only the human race is really important. They might also consider actions being taken to change or challenge this kind of behaviour and consider whether it reflects a different underlying belief.</p> <p>Some might distinguish between ownership and responsibility, arguing that no one species can ‘own’ a multi-species world, but human beings have the greatest power to affect and damage the world as a whole and so have greater responsibility to be careful of how we act. But having power of this kind could also be viewed as having ownership, posing the question of who does own the world if it isn’t the human race. Candidates might ask whether the world is the kind of thing that we should talk about as a possession at all.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
15	a	<p>State ONE way animals are used to help humans.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Food • Medical or cosmetic testing • Labour • Companionship <p>1 mark for response</p>	1	<p><i>The indicative content gives general categories of human behaviour in which animals are involved; specific examples like 'herding sheep' or 'guide-dogs for the blind' are creditable responses.</i></p>
15	b	<p>Give TWO ways Hindus might show they care for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Picking up/not dropping litter • Reducing waste and pollution • Recycling • Planting trees • Lobbying government for legislation to protect the planet • Using public transport • Prayer • Giving to charities which focus on the environment <p>1 mark for each response</p>	2	<p>Responses should include the how and not the why.</p> <p>any response which reasonably reflects environmental concern as a personal motive for that action is creditable, e.g. vegetarianism</p>
15	c	<p>Describe ONE Hindu teaching about caring for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are not intrinsically more important than other creatures as all living things have atman • The world itself is Brahman and so it should be treated with respect • Being greedy, selfish or destructive for no reason create negative karma and so should be avoided • All living creatures have jiva so human beings have no special status which puts their interest above everything else <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Scriptural quotations can be a part of description, but a quote without further development cannot gain all three marks</p>

Question	Answer/Indicative content	Mark	Guidance
15 d	<p>Explain how Hindus view the relationship between religious beliefs and scientific theories.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>While there is a popular perception that religion and science are wholly in opposition to one another (and there are undoubtedly groups and individuals which fit this stereotype) most candidates will be aware that this is an over-simplified picture. This is especially the case with Hinduism where there is not one religious creation story but many; it is therefore not a question of one account or the other being true. Candidates might argue that many Hindus hold pluralistic views, rejecting the idea of one single truth and they are therefore unlikely to perceive a tension between science and religion. Candidates might also be aware of philosophical teachings such as the Advaita Vedanta which postulate that Brahman and what we see as the world are the same thing and thus render scientific processes as another aspect of Brahman rather than a separate thing. Another approach in this area might be to discuss metaphor and allegory as forms of truth, communicating key ideas without being literal description of events or causes.</p> <p>Some candidates might explore Hindu teachings such as the cyclical nature of the universe in more depth, and it could be suggested that these are teachings with evident similarities to current scientific discourse.</p> <p>Alternatively, since the focus of Hinduism is on liberation some candidates might suggest that many Hindus are simply unconcerned with such questions; worrying too much about how the world came to be here implies and/or creates an attachment to the material world which is a bar to liberation.</p> <p>Another approach might be to avoid the question of creation and origins entirely; scientific theories are involved in many other areas such as medicine, the military and agriculture. Some of the scientific interventions which are made do reduce human misery, and the alleviation of physical suffering enables people to focus on what is really important so Hindus would be likely to approve of some scientific advances, however others create misery or promote attachment to this material world and in those cases Hindus would be more likely to disapprove.</p>	6	<p>The relationship or connections between the two broad areas is the focus of the question, and answers which fail to consider connections (whether positive or negative in nature) will not achieve the highest level</p>

Question	Answer/Indicative content	Mark	Guidance
15 e	<p>‘The world is not ours.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might begin by using the concept of Maya to argue that for Hindus the world is not real and that therefore it can't belong to anyone; it is a veil which hides the truth. Alternatively they might argue that while we are within samsara we must treat the world and the things in it with respect, rather than viewing it as a possession. They might also consider the Advaita Vedanta, which teaches that the world is Brahman, therefore it cannot be a possession, not even God's possession.</p> <p>On the other hand it can be argued that the human rebirths are the most important, as it is during these that one can become liberated. It therefore makes sense to utilise the world's resources for human benefit, especially when this is done in a way that relieves suffering.</p> <p>Candidates might point out that many people behave as though the world is a human possession, even though they may not describe it that way. They might focus on environmental issues, pointing out that most people in the developed world use far more than they need, or that worldwide wild habitat is being removed and domesticated for human benefit at the expense of many other forms of life. Actions which suggest a belief that only the human race is really important. They might also consider actions being taken to change or challenge this kind of behaviour and consider whether it reflects a different underlying belief.</p> <p>Some might distinguish between ownership and responsibility, arguing that no one species can 'own' a multi-species world, but human beings have the greatest power to affect and damage the world as a whole and so have greater responsibility to be careful of how we act. But having power of this kind could also be viewed as having ownership, posing the question of who does own the world if it isn't the human race. Candidates might ask whether the world is the kind of thing that we should talk about as a possession at all.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
16	a	<p>State ONE way animals are used to help humans.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Food • Medical or cosmetic testing • Labour • Companionship <p>1 mark for response</p>	1	<p><i>The indicative content gives general categories of human behaviour in which animals are involved; specific examples like 'herding sheep' or 'guide-dogs for the blind' are creditable responses.</i></p>
16	b	<p>Give TWO ways Muslims might show they care for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Picking up/not dropping litter • Reducing waste and pollution • Recycling • Planting trees • Lobbying government for legislation to protect the planet • Using public transport • Prayer • Giving to charities which focus on the environment <p>1 mark for each response</p>	2	<p>Responses should include the how and not the why.</p> <p>any response which reasonably reflects environmental concern as a personal motive for that action is creditable, e.g. vegetarianism</p>
16	c	<p>Describe one Muslim teaching about caring for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The world was created by Allah, and is therefore special and worthy of respect • Human beings are khalifah, vice-regents taking care of Allah's creation • The Prophet Muhammad ﷺ taught that people should care for animals and plants, and Muslims strive to follow his example <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Scriptural quotations can be a part of description, but a quote without further development cannot gain all three marks</p>

Question	Answer/Indicative content	Mark	Guidance
16 d	<p>Explain how Muslims view the relationship between religious beliefs and scientific theories.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>While there is a popular perception that religion and science are wholly in opposition to one another (and there are undoubtedly groups and individuals which fit this stereotype) most candidates will be aware that this is an over-simplified picture. In the case of Islam there is a creation story which some perceive as being directly opposed to the discoveries and theories of science and thus regard Muslims as having to make a choice between faith and reason. However other people regard the story as allegorical, or argue that 'the big bang' is simply a tool which Allah employed, and so see no tension between religious and scientific accounts. Another approach in this area might be to discuss metaphor and allegory as forms of truth, communicating key ideas without being literal description of events or causes.</p> <p>Some candidates might consider the history of science and mathematics in Islam, arguing for example that it was mostly Islamic scholars who preserved the work of the ancient Greeks throughout the European Dark Ages, and who made the greatest progress in medicine during the same period. These scholars saw their scientific work of revealing the true glory and greatness of Allah's creation rather than challenging or explaining Allah away. Others might draw on philosophical arguments such as the First Cause or the Kalam argument to argue that there is still a place for Allah within a scientifically explained creation. Some Muslims believe that some recent scientific theories are referred to in the Qur'an, such as the idea of an expanding universe.</p> <p>Another approach might be to avoid the question of creation and origins entirely; scientific theories are involved in many other areas such as medicine, the military and agriculture. Some of the scientific interventions which are made do reduce human misery, and suffering and Muslims are likely to approve of these. However other scientific measures create greater misery, violate the principles of stewardship or appear to be usurping the power of Allah to make decisions about creation, and in these cases Muslims would be more likely to disapprove.</p>	6	<p>The relationship or connections between the two broad areas is the focus of the question, and answers which fail to consider connections (whether positive or negative in nature) will not achieve the highest level</p>

Question	Answer/Indicative content	Mark	Guidance
16 e	<p>‘The world is not ours.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might begin by noting that Muslims believe the world is Allah’s creation, and although they were given a great degree of control over it most Muslims believe they are only khalifah (vice regents) taking care of it for Allah.</p> <p>On the other hand it can also be argued that the humans are Allah’s most important creation, as they are capable of having a relationship with Allah. It therefore makes sense to utilise the world’s resources for human benefit, especially when this is done in a way that relieves suffering.</p> <p>Candidates might point out that many people behave as though the world is a human possession, even though they may not describe it that way. They might focus on environmental issues, pointing out that most people in the developed world use far more than they need, or that worldwide wild habitat is being removed and domesticated for human benefit at the expense of many other forms of life. Actions which suggest a belief that only the human race is really important. They might also consider actions being taken to change or challenge this kind of behaviour and consider whether it reflects a different underlying belief.</p> <p>Some might distinguish between ownership and responsibility, arguing that no one species can ‘own’ a multi-species world, but human beings have the greatest power to affect and damage the world as a whole and so have greater responsibility to be careful of how we act. But having power of this kind could also be viewed as having ownership, posing the question of who does own the world if it isn’t the human race. Candidates might ask whether the world is the kind of thing that we should talk about as a possession at all.</p>	12	
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
17	a	<p>State ONE way animals are used to help humans.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Food • Medical or cosmetic testing • Labour • Companionship <p>1 mark for response</p>	1	<p><i>The indicative content gives general categories of human behaviour in which animals are involved; specific examples like 'herding sheep' or 'guide-dogs for the blind' are creditable responses.</i></p>
17	b	<p>Give TWO ways Jews might show they care for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Picking up/not dropping litter • Reducing waste and pollution • Recycling • Planting trees • Lobbying government for legislation to protect the planet • Using public transport • Prayer • Giving to charities which focus on the environment <p>1 mark for each response</p>	2	<p>Responses should include the how and not the why.</p> <p>any response which reasonably reflects environmental concern as a personal motive for that action is creditable, e.g. vegetarianism</p>
17	c	<p>Describe ONE Jewish teaching about caring for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The world was made by G-d, and so it is special and should be respected • G-d gave human beings authority over other living things, and so people are stewards for G-d • The principle of tikkun olam means to act to heal and repair the world • The Torah contains instructions about managing farmland appropriately <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Scriptural quotations can be a part of description, but a quote without further development cannot gain all three marks</p>

Question		Answer/Indicative content	Mark	Guidance
17	d	<p>Explain how Jews view the relationship between religious beliefs and scientific theories.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>While there is a popular perception that religion and science are wholly in opposition to one another (and there are undoubtedly groups and individuals which fit this stereotype) most candidates will be aware that this is an over-simplified picture. In the case of Judaism there is a creation story which some perceive as being directly opposed to the discoveries and theories of science and thus regard Jews as having to make a choice between faith and reason. However other people regard the story as allegorical, or interpret the 'days' of creation as longer periods of time and so see no tension between religious and scientific accounts. Another approach in this area might be to discuss metaphor and allegory as forms of truth, communicating key ideas without being literal description of events or causes.</p> <p>Some candidates might be aware that Judaism has a strong tradition of pursuing knowledge and places a great value on education, it is therefore unlikely to reject evidence-based knowledge on the basis that it contradicts the teachings of their religion. It could be argued that evolution and the big bang are simply tools which G-d employed as part of the process of creation. Others might draw on philosophical arguments such as the First Cause to argue that there is still a place for G-d within a scientifically explained creation.</p> <p>Another approach might be to avoid the question of creation and origins entirely; scientific theories are involved in many other areas such as medicine, the military and agriculture. Some of the scientific interventions which are made do reduce human misery, and Jews would be likely to approve of these. However other scientific measures create greater misery, violate the principles of stewardship or appear to be usurping the power of G-d to make decisions about creation, and in these cases Jews would be more likely to disapprove.</p>	6	<p>The relationship or connections between the two broad areas is the focus of the question, and answers which fail to consider connections (whether positive or negative in nature) will not achieve the highest level</p>

Question		Answer/Indicative content	Mark	Guidance
17	e	<p>‘The world is not ours.’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates might begin by noting that Jews believe the world is G-d’s creation, and that the idea of tikkun olam means that it is important to take care of it. They might also discuss the difference between stewardship and dominion.</p> <p>On the other hand it can also be argued that the humans are G-d’s most important creation, as they are capable of having a relationship with G-d. It therefore makes sense to utilise the world’s resources for human benefit, especially when this is done in a way that relieves suffering.</p> <p>Candidates might point out that many people behave as though the world is a human possession, even though they may not describe it that way. They might focus on environmental issues, pointing out that most people in the developed world use far more than they need, or that worldwide wild habitat is being removed and domesticated for human benefit at the expense of many other forms of life. Actions which suggest a belief that only the human race is really important. They might also consider actions being taken to change or challenge this kind of behaviour and consider whether it reflects a different underlying belief.</p> <p>Some might distinguish between ownership and responsibility, arguing that no one species can ‘own’ a multi-species world, but human beings have the greatest power to affect and damage the world as a whole and so have greater responsibility to be careful of how we act. But having power of this kind could also be viewed as having ownership, posing the question of who does own the world if it isn’t the human race. Candidates might ask whether the world is the kind of thing that we should talk about as a possession at all.</p>	12	
		Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Question		Answer/Indicative content	Mark	Guidance
18	a	<p>State ONE way animals are used to help humans.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Food • Medical or cosmetic testing • Labour • Companionship <p>1 mark for response</p>	1	<p><i>The indicative content gives general categories of human behaviour in which animals are involved; specific examples like 'herding sheep' or 'guide-dogs for the blind' are creditable responses.</i></p>
18	b	<p>Give TWO ways Sikhs might show they care for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Picking up/not dropping litter • Reducing waste and pollution • Recycling • Planting trees • Lobbying government for legislation to protect the planet • Using public transport • Prayer • Giving to charities which focus on the environment <p>1 mark for each response</p>	2	<p>Responses should include the how and not the why.</p>
18	c	<p>Describe ONE Sikh teaching about caring for the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The earth and everything within it was created through hukam (the will of Waheguru), and so is deserving of respect • Waheguru is immanent within the world and all living things • All living creatures have jiva so human beings have no special status which puts their interest above everything else <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Scriptural quotations can be a part of description, but a quote without further development cannot gain all three marks</p> <p>any response which reasonably reflects environmental concern as a personal motive for that action is creditable, e.g. vegetarianism</p>

Question	Answer/Indicative content	Mark	Guidance
18 d	<p>Explain how Sikhs view the relationship between religious beliefs and scientific theories.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>While there is a popular perception that religion and science are wholly in opposition to one another (and there are undoubtedly groups and individuals which fit this stereotype) most candidates will be aware that this is an over-simplified picture. This is especially the case with Sikhism where there is no religious creation story to complicate the picture. Candidates might argue that Sikhs believe that the material world was created through hukam (the will of God) and there is no reason why the physical processes through which this came about should not be discoverable by science. Candidates might also be aware of the belief that Waheguru is immanent throughout the world, which renders scientific processes as another aspect of God rather than a separate thing. Another approach in this area might be to discuss metaphor and allegory as forms of truth, communicating key ideas without being literal description of events or causes.</p> <p>Some candidates might explore Sikh beliefs such as the cyclical nature of the universe in more depth, and it could be suggested that these are teachings with evident similarities to current scientific discourse.</p> <p>Alternatively, since the focus in Sikhism is on liberation, some candidates might suggest that many Sikhs are simply unconcerned with such questions; worrying too much about how the world came to be here implies and/or creates an attachment to the material world which is a bar to liberation.</p> <p>Another approach might be to avoid the question of creation and origins entirely; scientific theories are involved in many other areas such as medicine, the military and agriculture. Some of the scientific interventions which are made do reduce human misery, and the alleviation of physical suffering enables people to focus on what is really important so Sikhs would be likely to approve of some scientific advances, however others create misery or promote attachment to this material world and in those cases Sikhs would be more likely to disapprove.</p>	6	<p>The relationship or connections between the two broad areas is the focus of the question, and answers which fail to consider connections (whether positive or negative in nature) will not achieve the highest level</p>

Question	Answer/Indicative content	Mark	Guidance
18 e	<p>‘The world is not ours.’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might begin by using the concept of Maya to argue that for Sikhs the world around us is not real, or not permanent and that therefore it can't belong to anyone; it is a veil which hides the truth. Alternatively they might argue that while we are within samsara we still must treat the world and the things in it with respect, rather than viewing it as a possession. Because Sikhs believe that Waheguru is present within and throughout the world they are unlikely to suggest that human beings could claim ownership of it.</p> <p>On the other hand it can be argued that the human rebirths are the most important, as it is during these that one can become liberated. It therefore makes sense to utilise the world's resources for human benefit, especially when this is done in a way that relieves suffering.</p> <p>Candidates might point out that many people behave as though the world is a human possession, even though they may not describe it that way. They might focus on environmental issues, pointing out that most people in the developed world use far more than they need, or that worldwide wild habitat is being removed and domesticated for human benefit at the expense of many other forms of life. Actions which suggest a belief that only the human race is really important. They might also consider actions being taken to change or challenge this kind of behaviour and consider whether it reflects a different underlying belief.</p> <p>Some might distinguish between ownership and responsibility, arguing that no one species can 'own' a multi-species world, but human beings have the greatest power to affect and damage the world as a whole and so have greater responsibility to be careful of how we act. But having power of this kind could also be viewed as having ownership, posing the question of who does own the world if it isn't the human race. Candidates might ask whether the world is the kind of thing that we should talk about as a possession at all.</p>	12	
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