

GCSE

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

Unit **B602**: Philosophy of Religion 2

General Certificate of Secondary Education

Mark Scheme for June 2017

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2017

Annotations

| | |
|----|--|
| BP | 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. |
|----|--|

Subject-specific Marking Instructions

We do not annotate Religious Studies scripts.

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 (eg grammar only) | Mark if candidate eligible for two thirds (eg 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.

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 | No evidence submitted or response does not address the question. |

AO2 part (e) question

| | | | |
|--------------------------|--|------------------------|--|
| Level 4 10-12 | <p>A good answer to the question. Candidates will demonstrate a clear understanding of the question. 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 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. 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 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. 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 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. 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 Errors of grammar, punctuation and spelling may be intrusive</p> |
| | | Level 0 0 | No evidence submitted or response does not address the question. |

| Section A – Good and Evil | | | |
|---------------------------|---|------|---|
| Question | Answer/Indicative content | Mark | Guidance |
| 1 A | <p>Give ONE example of human suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Disease/sickness • Pain • Grief • Hunger <p>1 mark for response</p> | 1 | <p>More specific examples (e.g. 'having a sore finger') are creditable.</p> <p>Question is broad. The scope is human not individual suffering, therefore conceptual responses will be credited (e.g. death, poverty, physical/mental).</p> <p>Causes of suffering are not creditable responses e.g. earthquakes. However, there are grey areas, e.g. war – in the spirit of positive marking, if the named thing cannot exist without resulting in the suffering of human beings, then it is creditable (e.g. 'war' is creditable, 'earthquakes' is not).</p> |
| 1 B | <p>Give TWO ways a Buddhist might respond to suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Donating money to charities • Volunteer work • Prayer • Raising awareness of issues which cause suffering • Teaching people about Buddhism <p>1 mark for each response</p> | 2 | <p>A response is asked for, therefore there must be an indication of something being done. This could include: thoughts, actions, beliefs etc.</p> <p>Negative responses e.g. 'they'd go made', 'self-harm', 'suicide' are creditable.</p> <p>The suffering might be their own or the suffering of others, this has not been specified.</p> <p>Specifically: 'they would not care' is not creditable because it is incompatible with the recognition of the existence of suffering.</p> |
| 1 C | <p>Describe what Buddhists believe is the cause of evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The first of the Four Noble Truths is that suffering is an inevitable part of rebirth within samsara and it is caused by desire • Human ignorance of the way things really are causes and perpetuates suffering and prevents people escaping samsara • The three poisons (ignorance, attachment and aversion) are things which lead to evil actions and wrong choices; they keep sentient beings trapped within samsara | 3 | |

| | | | | |
|---|---|--|---|---|
| | | Marks should be awarded for any combination of statements, development and exemplification. | | |
| 1 | D | <p>Explain how the eightfold path is linked to Buddhist concepts of good and evil.</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 outlining Buddhist concepts of good and evil in relation to the inevitability of dukkha (suffering); the Four Noble Truths of the Buddha, including the eightfold path, teach Buddhists how to address this. By observing the eightfold path Buddhists avoid creating evil, and are actively encouraged to do good in Buddhist understanding of these terms.</p> <p>Some candidates might suggest that suffering is not evil in any absolute sense. Although it is unpleasant for the person experiencing it, it is simply the consequence of being born within samsara. However the eightfold path should minimise and eventually remove suffering, even if it is not regarded as evil. They might argue that since the Buddha's teachings create the possibility of nibbana for all sentient beings there is no longer a need for absolutist concepts of good and evil, and being too focussed on these ideas could hinder the process of detachment from craving.</p> <p>Alternatively, candidates might present good and evil as concepts relating to a supreme being, against whose standards actions can be judged as good or evil. Since there is no such supreme judge in Buddhist teachings actions must be judged in another way, but they are still not all equally good. Candidates might explain how actions can be categorised as skilful or unskilful, rather than good or bad, relating them to the eightfold path and considering how far a given action contributes to a person's progression towards nibbana.</p> <p>Some candidates might conceive nibbana as the ultimate good from a Buddhist perspective, since nibbana is the end of rebirths and consequently the end of suffering.</p> | 6 | The question asks about concepts of good and evil and so both must be referenced for the candidate to access full marks. They do not have to be referred to in equal amounts. |

| | | | | |
|---|---|---|----|---|
| 1 | E | <p>'God is responsible for human suffering.'</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>Candidates are likely to take the view that most Buddhists would reject this statement, as there is no core belief in a supreme deity in Buddhism. Even though beliefs about deity can be found within Buddhism, the central teachings of the Buddha are in opposition to the statement, identifying suffering as an inevitable part of rebirth within samsara and escape from suffering as within human capability. Although suffering is inevitable within samsara it is ignorance and attachment which create it, not the purpose or designs of a deity.</p> <p>Some candidates might use an alternative religious perspective to argue against the Buddhist view for example by exploring ideas of Greater Good or God's ineffable plan and the need for faith.</p> <p>Some candidates might consider different types and forms of human suffering and whether anyone or anything could be said to have responsibility for them. Illness and grief might be considered part of the human condition to be endured or accepted as things which give meaning and/or purpose to human life, while other forms of suffering could be said to be caused by evil choices made by people.</p> <p>Candidates might also ask whether it is necessary to reflect on whom or what is responsible for suffering. Asking this kind of question is not necessarily constructive and people could spend time apportioning blame instead of trying to ease or overcome suffering. Good results or consequences of suffering might also be considered, such as learning new things or gaining new perspectives and/or insights on the world.</p> | 12 | <p>The stimulus asks about human suffering, responses which focus wholly on the existence of evil cannot get above level 2 (limited understanding of the question).</p> |
| |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| | | | | |
|---|---|---|---|---|
| 2 | A | <p>Give ONE example of human suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Disease/sickness • Pain • Grief • Hunger <p>1 mark for response</p> | 1 | <p>More specific examples (e.g. 'having a sore finger') are creditable.</p> <p>Question is broad. The scope is human not individual suffering, therefore conceptual responses will be credited (e.g. death, poverty, physical/mental).</p> <p>Causes of suffering are not creditable responses e.g. earthquakes. However, there are grey areas, e.g. war – in the spirit of positive marking, if the named thing cannot exist without resulting in the suffering of human beings, then it is creditable (e.g. 'war' is creditable, 'earthquakes' is not).</p> |
| 2 | b | <p>Give TWO ways a Christian might respond to suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Donating money to charities • Volunteer work • Prayer • Raising awareness of issues which cause suffering • Teaching people about Christianity <p>1 mark for each response</p> | 2 | <p>A response is asked for, therefore there must be an indication of something being done. This could include: thoughts, actions, beliefs etc.</p> <p>Negative responses e.g. 'they'd go made', 'self-harm', 'suicide' are creditable.</p> <p>The suffering might be their own or the suffering of others, this has not been specified.</p> <p>Specifically: 'they would not care' is not creditable because it is incompatible with the recognition of the existence of suffering.</p> |
| 2 | c | <p>Describe what Christians believe is the problem of evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The philosophical concern about how God can be wholly good, all powerful and all-knowing and yet still allow evil and suffering to exist within the world (The inconsistent triad) • The question of why, if God is the way Christians believe God to be (for example as described in the Bible), God allows suffering to happen <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Problem of Evil is a specific philosophical concept, which is named on the specification; responses with give solutions to it / causes of evil are not creditable.</p> |

| | | | | |
|---|---|--|---|---|
| 2 | d | <p>Explain how original sin is linked to Christian concepts of good and evil.</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 giving an account of the story of Adam and Eve and the Fall from grace as it is given in the book Genesis, identifying the Original Sin as the disobedience to God in the eating of the fruit from the tree of knowledge. They might focus on the interpretation of this story given in a particular Christian denomination or take a more generic approach.</p> <p>Some candidates might choose to explain how some Christians regard this sin as being inherited from Adam and Eve by their descendants, meaning all humanity still carries it. This belief can be used to argue that human beings have an inherent potential for sin and evil rather than an inherent tendency towards goodness.</p> <p>Some candidates might choose to relate concepts of natural and moral evil to Original Sin, considering ideas such as punishment and the damaging of the perfection initially created by God. Other candidates might focus instead on the exercise of free will, which the story demonstrates. Free will might be presented as a gift from God to humanity, giving people the potential for making genuine choices. However, candidates might also argue that the inevitable consequence of this gift is the potential for people to choose wrongly and so create evil.</p> | 6 | The question asks about concepts of good and evil and so both must be referenced for the candidate to access full marks. They do not have to be referred to in equal amounts. |
|---|---|--|---|---|

| | | | | |
|---|---|--|----|---|
| 2 | e | <p>'God is responsible for human suffering.'</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.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to relate this view to the problem of evil as described in their response to part c above. Many Christians would argue that God is not responsible, using concepts such as Free Will, the Fall or the ideas of process theology to support the view. Others might agree that God is responsible and focus instead on ways of explaining how God can be both wholly good and responsible for suffering within the world. Candidates might consider the idea of suffering as it relates to soul making, or the issue of deserved punishment for sin. Some candidates might argue that a responsibility for suffering is a consequence of creating a world where people have choices. If God created everything then everything, whether people perceive it as good or bad, is God's responsibility.</p> <p>Some candidates might consider different types and forms of human suffering and whether anyone or anything could be said to have responsibility for them. Illness and grief might be considered part of the human condition to be endured or accepted as things which give meaning and/or purpose to human life, while other forms of suffering could be said to be caused by evil choices made by people.</p> <p>Candidates might also reflect on whether it is necessary to ask who or what is responsible for suffering. Asking this kind of question is not necessarily constructive and people could spend time apportioning blame instead of trying to ease or overcome suffering. Good results or consequences of suffering might also be considered, such as learning new things or gaining new perspectives and/or insights on the world.</p> | 12 | <p>The stimulus asks about human suffering, responses which focus wholly on the existence of evil cannot get above level 2 (limited understanding of the question).</p> |
|  | | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| | | | | |
|---|---|---|---|---|
| 3 | a | <p>Give ONE example of human suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Disease/sickness • Pain • Grief • Hunger <p>1 mark for response</p> | 1 | <p>More specific examples (e.g. 'having a sore finger') are creditable.</p> <p>Question is broad. The scope is human not individual suffering, therefore conceptual responses will be credited (e.g. death, poverty, physical/mental).</p> <p>Causes of suffering are not creditable responses e.g. earthquakes. However, there are grey areas, e.g. war – in the spirit of positive marking, if the named thing cannot exist without resulting in the suffering of human beings, then it is creditable (e.g. 'war' is creditable, 'earthquakes' is not).</p> |
| 3 | b | <p>Give TWO ways a Hindu might respond to suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Donating money to charities • Volunteer work • Prayer • Raising awareness of issues which cause suffering • Teaching people about Hinduism <p>1 mark for each response</p> | 2 | <p>A response is asked for, therefore there must be an indication of something being done. This could include: thoughts, actions, beliefs etc.</p> <p>Negative responses e.g. 'they'd go made', 'self-harm', 'suicide' are creditable.</p> <p>The suffering might be their own or the suffering of others, this has not been specified.</p> <p>Specifically: 'they would not care' is not creditable because it is incompatible with the recognition of the existence of suffering.</p> |
| 3 | c | <p>Describe what Hindus believe is the cause of evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The operation of the law of karma requires the possibility of evil and suffering to exist within samsara • While within samsara the choices human beings make have an effect, both now and in future rebirths. • Attachment or delusion by maya could lead people to make evil choices. <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | |

| | | | | |
|---|---|--|----|--|
| 3 | d | <p>Explain how devas and asuras are linked to Hindu concepts of good and evil.</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 identifying devas with gods and goddesses and asuras with demons. Alternatively, they might explain that these are different classifications of the same kind of superhuman being with devas being benevolent or good, and asuras being malevolent or evil. In Hindu mythology these two groups of powerful beings are engaged in an eternal battle for power.</p> <p>Candidates might be aware that the two groups are broadly equal in terms of strengths and abilities, but that devas are associated with Brahman and understand the true nature of reality while asuras are deluded by maya and attached to the apparent reality of the world. They might explain that these qualities do not equate to goodness and evil in an ethical sense, but being entangled with maya and attached to the phenomenal world is a bar to the ultimate goodness of liberation. Attachment can also lead to unethical actions.</p> | 6 | <p>The question asks about concepts of good and evil and so both must be referenced for the candidate to access full marks. They do not have to be referred to in equal amounts.</p> |
| 3 | e | <p>'God is responsible for human suffering.'</p> <p>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 are likely to relate this view to the problem of evil as described in their response to part c above. Many Hindus would reject the statement, drawing on concepts of attachment or maya and a focus on becoming liberated from the world with its inherent suffering. Others might consider the roles of different personal deities, and the necessity of both creation and destruction for the cycles on which life</p> | 12 | <p>The stimulus asks about human suffering, responses which focus wholly on the existence of evil cannot get above level 2 (limited understanding of the question).</p> |

| | | | |
|---|--|--|--------|
| | <p>in samsara is based. Some candidates might argue that the issue is irrelevant as Brahman is outside or beyond concepts of good and evil while the gods, like human beings, are within samsara and so subject to its conditions. Once liberation is achieved suffering is ended so a Hindu should focus on liberation rather than abstract questions like this. Some candidates might also consider the law of karma and suffering as an earned consequence of past actions.</p> <p>Some candidates might consider different types and forms of human suffering and whether anyone or anything could be said to have responsibility for them. Illness and grief might be considered part of the human condition to be endured or accepted as things which give meaning and/or purpose to human life, while other forms of suffering could be said to be caused by evil choices made by people.</p> <p>Candidates might also reflect on whether it is necessary to ask who or what is responsible for suffering. Asking this kind of question is not necessarily constructive and people could spend time apportioning blame instead of trying to ease or overcome suffering. Good results or consequences of suffering might also be considered, such as learning new things or gaining new perspectives and/or insights on the world.</p> | | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| | | | | |
|---|---|---|---|---|
| 4 | a | <p>Give ONE example of human suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Disease/sickness • Pain • Grief • Hunger <p>1 mark for response</p> | 1 | <p>More specific examples (e.g. 'having a sore finger') are creditable.</p> <p>Question is broad. The scope is human not individual suffering, therefore conceptual responses will be credited (e.g. death, poverty, physical/mental).</p> <p>Causes of suffering are not creditable responses e.g. earthquakes. However, there are grey areas, e.g. war – in the spirit of positive marking, if the named thing cannot exist without resulting in the suffering of human beings, then it is creditable (e.g. 'war' is creditable, 'earthquakes' is not).</p> |
| 4 | b | <p>Give TWO ways a Muslim might respond to suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Donating money to charities/Zakat • Volunteer work • Prayer • Raising awareness of issues which cause suffering • Teaching people about Islam <p>1 mark for each response</p> | 2 | <p>A response is asked for, therefore there must be an indication of something being done. This could include: thoughts, actions, beliefs etc.</p> <p>Negative responses e.g. 'they'd go made', 'self-harm', 'suicide' are creditable.</p> <p>The suffering might be their own or the suffering of others, this has not been specified.</p> <p>Specifically: 'they would not care' is not creditable because it is incompatible with the recognition of the existence of suffering.</p> |
| 4 | c | <p>Describe what Muslims believe is the problem of evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The philosophical concern about how Allah can be wholly good, all powerful and all-knowing and yet still allow evil and suffering to exist within the world • The question of why, if Allah is the way Muslims believe Allah to be (for example as described by the 99 Names), Allah allows suffering to happen <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Problem of Evil is a specific philosophical concept, which is named on the specification; responses with give solutions to it / causes of evil are not creditable.</p> |

| | | | | |
|---|---|---|----|---|
| 4 | d | <p>Explain how original sin is linked to Muslim concepts of good and evil.</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 might begin by giving an account of the story of Adam and Hawwa and the eating of the forbidden fruit in Al-Jannah as it is given in the Qur'an. Because they succumbed to the temptation of the Shaytan and disobeyed Allah this is the story of the first human sin, however because Allah is merciful and they were repentant they were forgiven. Candidates might use this story to explain how human beings are born without sin (fitrah) but with free will. Although their natural state is one of readiness to submit to Allah they can make choices and mistakes and can be tempted from goodness by the Shaytan. The Shaytan exists, and is able to tempt human beings because Allah allows it but people cannot be forced by the Shaytan into doing evil.</p> <p>Alternatively, candidates might suggest that the story shows that evil and suffering exist because Allah allows it. People are tested by the existence of evil, but if they keep faith in Allah they will ultimately be rewarded. The story also indicates that mistakes can be forgiven by Allah, if a person accepts that they are responsible and sincerely seeks that forgiveness.</p> | 6 | |
| 4 | e | <p>'Allah is responsible for human suffering.'</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.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to relate this view to the problem of evil as described in their response to part c above. Most Muslims would agree that Allah is responsible since nothing can happen which Allah does not allow; this</p> | 12 | <p>The stimulus asks about human suffering, responses which focus wholly on the existence of evil cannot get above level 2 (limited understanding of the question).</p> |

| | | |
|---|--|---------------|
| | <p>means that Allah allows for people to be tested which entails the possibility that they might give into temptation and so do things that will cause suffering, or lose their faith in Allah as a result of experiencing suffering. Allah might also inflict suffering for purposes that human beings cannot understand. Candidates might focus on explaining how Allah can be both wholly good and responsible for suffering within the world or they might argue that a responsibility for suffering is a consequence of creating a world where people have choices.</p> <p>Some candidates might consider different types and forms of human suffering and whether anyone or anything could be said to have responsibility for them. Illness and grief might be considered part of the human condition to be endured or accepted as things which give meaning and/or purpose to human life, while other forms of suffering could be said to be caused by evil choices made by people.</p> <p>Candidates might also reflect on whether it is necessary to ask who or what is responsible for suffering. Asking this kind of question is not necessarily constructive and people could spend time apportioning blame instead of trying to ease or overcome suffering. Good results or consequences of suffering might also be considered, such as learning new things or gaining new perspectives and/or insights on the world.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| | | | | |
|---|---|--|---|---|
| 5 | a | <p>Give ONE example of human suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Disease/sickness • Pain • Grief • Hunger <p>1 mark for response</p> | 1 | <p>More specific examples (e.g. 'having a sore finger') are creditable.</p> <p>Question is broad. The scope is human not individual suffering, therefore conceptual responses will be credited (e.g. death, poverty, physical/mental).</p> <p>Causes of suffering are not creditable responses e.g. earthquakes. However, there are grey areas, e.g. war – in the spirit of positive marking, if the named thing cannot exist without resulting in the suffering of human beings, then it is creditable (e.g. 'war' is creditable, 'earthquakes' is not).</p> |
| 5 | b | <p>Give TWO ways a Jew might respond to suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Donating money to charities • Volunteer work • Prayer • Raising awareness of issues which cause suffering • Teaching people about Judaism <p>1 mark for each response</p> | 2 | <p>A response is asked for, therefore there must be an indication of something being done. This could include: thoughts, actions, beliefs etc.</p> <p>Negative responses e.g. 'they'd go made', 'self-harm', 'suicide' are creditable.</p> <p>The suffering might be their own or the suffering of others, this has not been specified.</p> <p>Specifically: 'they would not care' is not creditable because it is incompatible with the recognition of the existence of suffering.</p> |
| 5 | c | <p>Describe what Jews believe is the problem of evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The philosophical concern about how G-d can be wholly good, all powerful and all-knowing and yet still allow evil and suffering to exist within the world • The question of why, if G-d is the way Jews believe G-d to be (for example as described in the Torah), G-d allows suffering to happen <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Problem of Evil is a specific philosophical concept, which is named on the specification; responses with give solutions to it / causes of evil are not creditable.</p> |

| | | | | |
|---|---|--|----|---|
| 5 | d | <p>Explain how Satan is linked to Jewish concepts of good and evil.</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 be aware that Judaism teaches G-d is both wholly good and omnipotent. That means that when evil takes place it is because G-d has allowed it to do so, for reasons that may be beyond human understanding.</p> <p>Candidates might use this principle to explain that Satan exists, and works towards evil because G-d allows it. Satan is allowed to tempt human beings to do things they know they should not do, and sometimes this is at G-d's request, as in the story of Job. This might be understood as a test of people's commitment to G-d and the Covenant. Candidates might focus on the interpretation of this story given by a particular form of Judaism or take a more generic approach.</p> <p>Alternatively, candidates might choose to focus on human free will as a gift from G-d and the existence of temptation and Satan as a necessary thing for that gift to be genuine. G-d wants people to be good but in order to make genuine choices there has to be the potential for evil.</p> | 6 | |
| 5 | e | <p>'G-d is responsible for human suffering.'</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></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to relate this view to the problem of evil as described in their response to part c above. Jews are likely to agree that G-d is responsible, since nothing can happen that G-d does not allow. G-d inflicts suffering for G-d's own purposes, which are beyond</p> | 12 | <p>The stimulus asks about human suffering, responses which focus wholly on the existence of evil cannot get above level 2 (limited understanding of the question).</p> |

| | | | |
|---|---|--|--------|
| | <p>human understanding, and G-d allows people to have Free Will. Candidates might also consider the idea of suffering as it relates to soul making, or the issue of deserved punishment for sin. Some candidates might argue that a responsibility for suffering is a consequence of creating a world where people have choices. If G-d created everything then everything, whether people perceive it as good or bad, is G-d's responsibility.</p> <p>Some candidates might consider different types and forms of human suffering and whether anyone or anything could be said to have responsibility for them. Illness and grief might be considered part of the human condition to be endured or accepted as things which give meaning and/or purpose to human life, while other forms of suffering could be said to be caused by evil choices made by people.</p> <p>Candidates might also reflect on whether it is necessary to ask who or what is responsible for suffering. Asking this kind of question is not necessarily constructive and people could spend time apportioning blame instead of trying to ease or overcome suffering. Good results or consequences of suffering might also be considered, such as learning new things or gaining new perspectives and/or insights on the world.</p> | | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| | | | | |
|---|---|--|---|---|
| 6 | a | <p>Give ONE example of human suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Disease/sickness • Pain • Grief • Hunger <p>1 mark for response</p> | 1 | <p>More specific examples (e.g. 'having a sore finger') are creditable.</p> <p>Question is broad. The scope is human not individual suffering, therefore conceptual responses will be credited (e.g. death, poverty, physical/mental).</p> <p>Causes of suffering are not creditable responses e.g. earthquakes. However, there are grey areas, e.g. war – in the spirit of positive marking, if the named thing cannot exist without resulting in the suffering of human beings, then it is creditable (e.g. 'war' is creditable, 'earthquakes' is not).</p> |
| 6 | b | <p>Give TWO ways a Sikh might respond to suffering.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Donating money to charities • Volunteer work • Prayer • Raising awareness of issues which cause suffering • Teaching people about Sikhism <p>1 mark for each response</p> | 2 | <p>A response is asked for, therefore there must be an indication of something being done. This could include: thoughts, actions, beliefs etc.</p> <p>Negative responses e.g. 'they'd go made', 'self-harm', 'suicide' are creditable.</p> <p>The suffering might be their own or the suffering of others, this has not been specified.</p> <p>Specifically: 'they would not care' is not creditable because it is incompatible with the recognition of the existence of suffering.</p> |
| 6 | c | <p>Describe what Sikhs believe is the problem of evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The philosophical concern about how Waheguru can be wholly good, all powerful and all-knowing and yet still allow evil and suffering to exist within the world • The question of why, if Waheguru is the way Sikhs believe Waheguru to be (for example as described in the Mool Mantar), Waheguru allows suffering to happen <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>Problem of Evil is a specific philosophical concept, which is named on the specification; responses with give solutions to it / causes of evil are not creditable.</p> |

| | | | |
|---|---|----|---|
| 6 | <p>d</p> <p>Explain how maya is linked to Sikh concepts of good and evil.</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 explain the concept of maya as referring to the idea of illusion or delusion. The teaching is not that the world itself is illusory but that people are deluded into thinking it is permanent when it is not. Being deluded by maya means that an individual becomes attached to the world and the things of the world and so perpetuates the cycle of rebirth.</p> <p>Candidates might argue that attachment creates feelings of selfishness and self-centredness and this leads people to act in ways that create karma. These are not necessarily evil actions but they do prevent an individual achieving liberation, which is the ultimate good.</p> <p>Candidates might also note the possibility of committing evil actions as a result of maya. They might explain how karma relates to rebirth within samsara and how haumai (ego) cuts the individual off from Waheguru and the gurmukh focus needed for liberation.</p> | 6 | |
| 6 | <p>e</p> <p>'Waheguru is responsible for human suffering.'</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></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to relate this view to the problem of evil as described in their response to part c above. Most Sikhs would agree with the statement since the manifest world is Waheguru and everything that exists and happens within it does so because of hukam. Candidates might consider why Waheguru might allow or create suffering, drawing on ideas such as maya, samsara and rebirth. They might also consider the law of karma and suffering as an earned consequence of past</p> | 12 | <p>The stimulus asks about human suffering, responses which focus wholly on the existence of evil cannot get above level 2 (limited understanding of the question).</p> |

| | | | |
|---|--|--|---------------|
| | <p>actions. Some candidates might argue that a responsibility for suffering is a consequence of creating a world where people have choices. If Waheguru created everything then everything, whether people perceive it as good or bad, is Waheguru's responsibility.</p> <p>Some candidates might consider different types and forms of human suffering and whether anyone or anything could be said to have responsibility for them. Illness and grief might be considered part of the human condition to be endured or accepted as things which give meaning and/or purpose to human life, while other forms of suffering could be said to be caused by evil choices made by people.</p> <p>Candidates might also reflect on whether it is necessary to ask who or what is responsible for suffering. Asking this kind of question is not necessarily constructive and people could spend time apportioning blame instead of trying to ease or overcome suffering. Good results or consequences of suffering might also be considered, such as learning new things or gaining new perspectives and/or insights on the world.</p> | | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| Section B – Religion, Reason and Revelation | | | | |
|---|---|--|------|--|
| Question | | Answer/Indicative content | Mark | Guidance |
| 7 | a | <p>Name ONE person who revealed ultimate truths.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Gautama Buddha • Siddhartha Gautama <p>1 mark for response</p> | 1 | <p>Any named buddha or bodhisattva is an acceptable response.</p> <p>Question does not specify religion, so correct examples from other religious traditions must be credited.</p> <p>For the purposes of this exam, ‘a revelation’ is a religious experience which leaves the recipient knowing something that they didn’t know before.</p> |
| 7 | b | <p>State two reasons why bodhisattvas have authority for some Buddhists</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They can guide others towards nibbana • They are close to Buddhahood • They set an example of how to live <p>1 mark for each response</p> | 2 | |
| 7 | c | <p>Describe ONE ultimate truth that has been revealed for Buddhists</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The truth of suffering (dukkha); that rebirth is always full of suffering, be it physical or mental • The truth of the cause of suffering in craving and ignorance of reality • The truth that the end of suffering is possible • The truth of the path leading to the end of suffering as found in the teachings of the Buddha <p>Marks should be awarded for a statement, supported by any combination of development and exemplification.</p> | 3 | |

| | | | | |
|---|---|---|----|--|
| 7 | d | <p>Explain why experiencing nibbana might be important to Buddhists.</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>For Buddhists achieving a glimpse of what nibbana is like helps them to understand the ultimate goal of enlightenment. Candidates might consider different ways of achieving such an experience and the significance it has for individual Buddhists or for the religion in more general terms.</p> <p>Candidates might also connect experiencing nibbana to ideas of religious or mystical experience, to explore how these are important for Buddhists.</p> <p>Candidates might argue that it is through personal religious experiences of all kinds that individuals are able to understand their religion and feel a sense of purpose and the Ultimate in their lives. This may be particularly important during times of hardship or doubt, or it may be a constant encouragement to keep striving to achieve the ideals of Buddhism. A personal mystical experience can be important for the religion itself as well as for the individual and candidates might explore the role of accounts of nibbana and experiences of it in teaching others about Buddhism.</p> <p>Some candidates might argue that the form and nature of a particular religious experience is less significant than the fact that one has had such an experience, as people find and commit to Buddhism because of their personal encounters with it.</p> | 6 | |
| 7 | e | <p>'Sacred texts tell Buddhists all they need to know about their religion.'</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 candidates might choose to disagree on the basis that the Four Noble Truths were never written down by the Buddha. The first Buddhists learned from the Buddha and Buddhists today can still</p> | 12 | |

| | | |
|---|---|---------------|
| | <p>learn from other Buddhists. Alternatively, candidates might argue that although the Buddha did not write his teachings down other people did, which helped preserve them for the contemporary world. Buddhist scriptures may not be the precise words used by the Buddha but a modern Buddhist could still read them, base their practice on them and feel no need to refer to other sources.</p> <p>Candidates might argue that written sources, including sacred texts, are useful to people who might be separated from Buddhist communities or feel drawn to Buddhist practices without knowing any Buddhists or how to find them. However religious practice and tradition is also formed by culture, by teachings and interpretation of teachings given by others within a tradition and relevant experiences. Candidates might also consider the importance of the Sangha, one of the Three Jewels of Buddhism, and its role in teaching.</p> <p>Another approach might be to consider experience, and the possibility of revelation as of primary importance in religion. If an individual's experience tells them that they are 'doing' their religion correctly and they feel it is of benefit to them they may be unlikely to change their practice, even if they subsequently discover it is not supported by scripture. Alternatively, candidates might argue that personal beliefs and feelings are less important than fulfilling the specified requirements of ones' religion correctly.</p> <p>Candidates might argue that the contemporary world has many challenges that are not directly addressed in sacred texts so Buddhist responses to these must be drawn from a wider range of sources.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| | | | | |
|---|---|--|---|---|
| 8 | a | <p>Name ONE person who had a revelation from God.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Jesus • St Paul <p>1 mark for response</p> | 1 | <p>Any Christian saint or mystic believed to have received revelations is an acceptable response.</p> <p>Question does not specify religion, so correct examples from other religious traditions must be credited.</p> <p>For the purposes of this exam, 'a revelation' is a religious experience which leaves the recipient knowing something that they didn't know before.</p> |
| 8 | b | <p>State two reasons why the Bible has authority for some Christians.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It contains commandments from God • It tells Christians the history of their religion • It teaches Christians how to live good/moral lives <p>The 1 mark for each response</p> | 2 | |
| 8 | c | <p>Give three forms of religious experience.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A vision • Hearing the voice of God • Being absorbed in prayer • Participating in communion • An overwhelming sense of awe and wonder • Feeling the presence of God • Miracles • Trances • Numinous experience • Speaking in Tongues <p>1 mark for each response.</p> | 3 | <p>Generic examples like getting married or visiting a church are not necessarily religious in nature. Practices of this kind can be credited if the spiritual element of the experience is clear e.g. getting married in the presence of God.</p> <p>Specifically: 'reading the Bible' can be credited (without additional reference to spiritual elements noted above) as there are substantial examples of people having a conversion/religious experience through reading scripture.</p> <p>Responses like 'General/special revelation' and or corporate religious experience are creditable; there is no need to distinguish between 'form' and type'.</p> |

| | | | | |
|---|---|---|----|--|
| 8 | d | <p>Explain why religious experience might be important for Christians.</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>Religious experience is a term that can encapsulate a broad range of experiences from participating in communal worship to intense mystical experiences to conversion. Candidates might consider one of these in depth or take a broader approach to the concept to explore the significance of personal religious experience in Christianity.</p> <p>Candidates might argue that it is through personal religious experiences of all kinds that individuals are able to create a personal relationship with God and to feel God's presence in the world or in their lives. This may be important for maintaining faith in God during times of hardship, or it may encourage Christians to be thankful for the blessings God has given them. A personal mystical experience can be important for the religion itself as well as for the individual and candidates might explore the role of mystics in teaching others about Christianity.</p> <p>Alternatively, candidates might consider dramatic forms of religious experience such as miracles, arguing that they help to demonstrate the truth of the religion for everyone and encourage conversions.</p> <p>Some candidates might argue that the form and nature of a particular religious experience is less significant than the fact that one has such an experience, as people find and commit to Christianity because of their personal encounters with it.</p> | 6 | |
| 8 | e | <p>'Sacred texts tell Christians all they need to know about their religion.'</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.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Christian perspective candidates might choose to disagree with the</p> | 12 | |

| | | |
|---|--|--------|
| | <p>statement on the basis that not all Christian practices are drawn from the Bible. The teachings of Jesus were not written down by him, but by others and have been subject to various interpretations and understandings that developed into different Christian traditions. Alternatively, candidates might argue that the central principles of Christianity are contained within the Bible and individual Christians can interpret and use these within their own lives without reference to other sources.</p> <p>Candidates might argue that written sources, including sacred texts, are useful to people who might be separated from Christian communities or feel drawn to Christian practices without knowing any Christians or how to find them. However religious practice and tradition is also formed by culture, by teachings and interpretation of teachings given by others within a tradition and relevant experiences, none of which can be had simply through reading sacred texts.</p> <p>Another approach might be to consider experience, and the possibility of revelation as of primary importance in religion. If an individual's experience tells them that they are 'doing' their religion correctly and they feel it is of benefit to them they may be unlikely to change their practice, even if they subsequently discover it is not supported by scripture. Alternatively, candidates might argue that personal beliefs and feelings are less important than fulfilling the specified requirements of ones' religion correctly.</p> <p>Candidates might argue that the contemporary world has many challenges that are not directly addressed in sacred texts so Christian responses to these must be drawn from a wider range of sources.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| | | | | |
|---|---|---|---|---|
| 9 | a | <p>Name ONE text that reveals ultimate truth for Hindus.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Vedas • The Upanishads • The Bhagavad Gita <p>1 mark for response</p> | 1 | Credit other named texts as appropriate. |
| 9 | b | <p>State two reasons why shruti scripture has authority for some Hindus.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Because it contains words/concepts directly revealed by the divine • It teaches Hindus the core concepts of their religion • It shows Hindus how to live good/moral lives <p>1 mark for each response</p> | 2 | |
| 9 | c | <p>Give three forms of religious experience.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A vision • Hearing voices • Miracles • Trances • Being absorbed in prayer • Participating in puja • An overwhelming sense of awe and wonder • Feeling the presence of God • Becoming Jivan Mukti <p>1 mark for each response.</p> | 3 | <p>Generic examples like getting married or visiting a church are not necessarily religious in nature. Practices of this kind can be credited if the spiritual element of the experience is clear e.g. getting married in the presence of God.</p> <p>Specifically: 'reading scripture' can be credited (without additional reference to spiritual elements noted above) as there are substantial examples of people having a conversion/religious experience through reading scripture.</p> <p>Responses like 'General/special revelation' and or corporate religious experience are creditable; there is no need to distinguish between 'form' and type'.</p> |

| | | | | |
|---|---|---|----|--|
| 9 | d | <p>Explain why religious experience might be important for Hindus.</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>Religious experience is a term that can encapsulate a broad range of experiences from participating in communal worship to intense mystical experiences to conversion. Candidates might consider one of these in depth or take a broader approach to the concept to explore the significance of personal religious experience in Hinduism.</p> <p>Candidates might argue that it is through personal religious experiences of all kinds that individuals are able to create a personal relationship with deity and to feel the presence of the divine in the world or in their lives. This may be important during times of hardship, or it may encourage Hindus to be thankful for what they have. A personal mystical experience can be important for the religion itself as well as for the individual and candidates might explore the role of mystics in teaching others about Hinduism.</p> <p>Alternatively, candidates might consider dramatic forms of religious experience such as miracles, arguing that they help to demonstrate the truth of the religion for everyone. They might also consider the different paths within Hinduism and the relative importance of personal experience within them; it could be argued that personal experience of deity is more significant within bhakti yoga with its focus on devotion than it is in other paths.</p> <p>Some candidates might argue that the form and nature of a particular religious experience is less significant than the fact that one has such an experience as people find and commit to Hinduism because of their personal encounters with it.</p> | 6 | |
| 9 | e | <p>'Sacred texts tell Hindus all they need to know about their religion.'</p> <p>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></p> | 12 | |

| | | |
|---|--|--------|
| | <p><i>Candidates might consider some of the following:</i></p> <p>From the Hindu perspective candidates might choose to disagree with the statement on the basis that Hinduism has many different texts and many of the core ideas associated with Hinduism today are constructed from reading and interpreting many of these rather than contained wholly in one place. Alternatively, candidates might argue that the Vedas are generally agreed to be foundational texts, although the practices and deities described in them do not constitute mainstream Hindu practice today. Some candidates might point out that Hinduism can take many different forms, some of which require study of texts and some of which don't, so that no generally agreed response to the statement can be given.</p> <p>Candidates might argue that written sources, including sacred texts, are useful to people who might be separated from Hindu communities or feel drawn to Hindu practices without knowing any Hindus or how to find them. However religious practice and tradition is also formed by culture, by teachings and the interpretation of teaching, and by relevant experiences.</p> <p>Another approach might be to consider experience, and the possibility of revelation as of primary importance in religion. If an individual's experience tells them that they are 'doing' their religion correctly and they feel it is of benefit to them they may be unlikely to change their practice, even if they subsequently discover it is not supported by scripture. Alternatively, candidates might argue that personal beliefs and feelings are less important than fulfilling the specified requirements of ones' religion correctly.</p> <p>Candidates might argue that the contemporary world has many challenges that are not directly addressed in sacred texts so Hindu responses to these must be drawn from a wider range of sources.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| | | | | |
|----|---|---|---|---|
| 10 | a | <p>Name ONE person who had a revelation from Allah.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Muhammad ﷺ <p>1 mark for response</p> | 1 | <p>Any one of the prophets recognised by Muslims is an acceptable response. Question does not specify religion, so correct examples from other religious traditions must be credited.</p> <p>For the purposes of this exam, 'a revelation' is a religious experience which leaves the recipient knowing something that they didn't know before.</p> |
| 10 | b | <p>State TWO reasons why the Final Revelation of the Qur'an has authority for some Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is the words of Allah • It teaches Muslims what Allah wants for/from humanity • It shows Muslims how they can live a good/moral life <p>1 mark for each response</p> | 2 | |
| 10 | c | <p>Give three forms of religious experience.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A vision • Hearing voices • Being absorbed in prayer • Participating in communal worship • An overwhelming sense of awe and wonder • Feeling the presence of Allah • Miracles • Trances <p>1 mark for each response.</p> | 3 | <p>Generic examples like getting married or visiting a church are not necessarily religious in nature. Practices of this kind can be credited if the spiritual element of the experience is clear e.g. getting married in the presence of God.</p> <p>Specifically: 'reading the Qur'an' can be credited (without additional reference to spiritual elements noted above) as there are substantial examples of people having a conversion/religious experience through reading scripture.</p> <p>Responses like 'General/special revelation' and/or corporate religious experience are creditable; there is no need to distinguish between 'form' and 'type'.</p> |

| | | | | |
|----|---|--|----|--|
| 10 | d | <p>Explain why religious experience might be important for Muslims.</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>Religious experience is a term that can encapsulate a broad range of experiences from participating in communal worship to intense mystical experiences to conversion, or reversion. Candidates might consider one of these in depth or take a broader approach to the concept to explore the significance of personal religious experience in Islam.</p> <p>Candidates might argue that it is through personal religious experiences of all kinds that individuals are able to create a personal relationship with Allah and to feel Allah's presence in the world or in their lives. This may be important for maintaining faith in Allah during times of hardship, or it may encourage Muslims to be thankful for the blessings Allah has given them. A personal mystical experience can be important for the religion itself as well as for the individual and candidates might explore the role of mystics in teaching others about Islam.</p> <p>Alternatively, candidates might consider dramatic forms of religious experience such as miracles, or the revelation of the Qur'an arguing that they help to demonstrate the truth of the religion for everyone and encourage conversions.</p> <p>Some candidates might argue that the form and nature of a particular religious experience is less significant than the fact that one has such an experience as people find and commit to Islam because of their personal encounters with it.</p> | 6 | |
| 10 | e | <p>'Sacred texts tell Muslims all they need to know about their religion.'</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.</i></p> <p><i>Candidates might consider some of the following:</i></p> | 12 | |

| | | |
|---|---|--------|
| | <p>From the Muslim perspective candidates might choose to agree with the statement on the basis that Qur'an was revealed directly to the prophet Muhammad ﷺ and is the inerrant and unchangeable words of Allah.</p> <p>Alternatively, candidates might argue that, although the Qur'an is holy for all Muslims, much Muslim practice is based on the Sunnah of the Prophet, rather than being set out in the Qur'an. They might also argue that the contemporary world has many challenges that are not directly addressed in the text, so Muslim responses to them must be drawn from a wider range of sources.</p> <p>Candidates might argue that written sources, including sacred texts, are useful to people who might be separated from Muslim communities or feel drawn to Muslim practices without knowing any Muslims or how to find them. Since the Qur'an is regarded as Allah's Final Revelation to humanity it ought to be able to provide a complete guide to being a Muslim. However religious practice and tradition is also formed by culture, by teachings and interpretation of teachings given by others within a tradition and relevant experiences, which cannot be had simply through reading sacred texts.</p> <p>Another approach might be to consider experience, and the possibility of revelation as of primary importance in religion. If an individual's experience tells them that they are 'doing' their religion correctly and they feel it is of benefit to them they may be unlikely to change their practice, even if they subsequently discover it is not supported by scripture. Alternatively, candidates might argue that personal beliefs and feelings are less important than fulfilling the specified requirements of ones' religion correctly.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| | | | | |
|----|---|---|---|---|
| 11 | a | <p>Name ONE person who had a revelation from G-d.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Abraham • Moses <p>1 mark for response</p> | 1 | <p>Any one of the prophets named in Jewish scriptures is an acceptable response</p> <p>Question does not specify religion, so correct examples from other religious traditions must be credited.</p> <p>For the purposes of this exam, 'a revelation' is a religious experience which leaves the recipient knowing something that they didn't know before.</p> |
| 11 | b | <p>State TWO reasons why prophets have authority for some Jews.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • They tell Jews what G-d wants of the Chosen People • They perform G-d's will on earth • They provide an example of how to live an halakhic life <p>1 mark for each response</p> | 2 | |
| 11 | c | <p>Give three forms of religious experience.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A vision • Hearing the voice of G-d • Being absorbed in prayer • Participating in communal worship • An overwhelming sense of awe and wonder • Feeling the presence of G-d • Miracles • Trances <p>1 mark for each response.</p> | 3 | <p>Generic examples like getting married or visiting a church are not necessarily religious in nature. Practices of this kind can be credited if the spiritual element of the experience is clear e.g. getting married in the presence of God.</p> <p>Specifically: 'reading the Torah' can be credited (without additional reference to spiritual elements noted above) as there are substantial examples of people having a conversion/religious experience through reading scripture.</p> <p>Responses like 'General/special revelation' and or corporate religious experience are creditable; there is no need to distinguish between 'form' and type'.</p> |

| | | | | |
|----|---|---|----|--|
| 11 | d | <p>Explain why religious experience might be important for Jews.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following</i></p> <p>Religious experience is a term that can encapsulate a broad range of experiences from participating in communal worship to intense mystical experiences to conversion. Candidates might consider one of these in depth or take a broader approach to the concept to explore the significance of personal religious experience in Judaism.</p> <p>Candidates might argue that it is through personal religious experiences of all kinds that individuals are able to create a personal relationship with G-d and to feel G-d's presence in the world or in their lives. This may be important for maintaining faith in G-d during times of hardship, or it may encourage Jews to be thankful for the blessings G-d has given them. A personal mystical experience can be important for the religion itself as well as for the individual and candidates might explore the role of mystics in teaching others about Judaism.</p> <p>Some candidates might argue that the form and nature of a particular religious experience is less significant than the fact that one has such an experience as people find and commit to Judaism because of their personal encounters with it.</p> | 6 | |
| 11 | e | <p>'Sacred texts tell Jews all they need to know about their religion.'</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>From the Jewish perspective candidates might choose to agree with the statement on the basis that the Tenakh is central to Jewish worship. However, they might also be aware that there are numerous commentaries and interpretations of the contents of the Tenakh, as well as the 'Oral</p> | 12 | |

| | | |
|---|--|--------|
| | <p>'Torah', which is seen as a supplement to instructions given in the Torah itself. Alternatively, candidates might argue that as the history of the Covenant and the place where the mitzvoth are recorded the Torah is the only essential text for Jews to be familiar with. On the other hand, discussion, debate and 'wrestling with G-d' are important parts of Jewish tradition and practice that require more than individual study of a text.</p> <p>Candidates might argue that written sources, including sacred texts, are useful to people who might be separated from Jewish communities or have no access to a Rabbi/teacher. However religious practice and tradition is also formed by culture, by teachings and interpretation of teachings given by others within a tradition and relevant experiences.</p> <p>Another approach might be to consider experience, and the possibility of revelation as of primary importance in religion. If an individual's experience tells them that they are 'doing' their religion correctly and they feel it is of benefit to them they may be unlikely to change their practice, even if they subsequently discover it is not supported by scripture. Alternatively, candidates might argue that personal beliefs and feelings are less important than fulfilling the specified requirements of ones' religion correctly.</p> <p>Candidates might argue that the contemporary world has many challenges that are not directly addressed in sacred texts so Jewish responses to these must be drawn from a wider range of sources.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| | | | | |
|----|---|--|---|--|
| 12 | a | <p>Name ONE person who had a revelation from Waheguru.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Guru Nanak Dev Ji • Guru Gobind Singh Dev Ji <p>1 mark for response</p> | 1 | <p>Any one of the ten Gurus is an acceptable response</p> <p>Question does not specify religion, so correct examples from other religious traditions must be credited.</p> <p>For the purposes of this exam, 'a revelation' is a religious experience which leaves the recipient knowing something that they didn't know before.</p> |
| 12 | b | <p>State TWO reasons why gurus have authority for some Sikhs.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Their words teach Sikhs about the divine and the world • They show Sikhs how to live • They are an example of how to live a gurmukh life <p>1 mark for each response</p> | 2 | |
| 12 | c | <p>Give three forms of religious experience.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A vision • Hearing voices • Miracles • Trances • Being absorbed in prayer • Participating in communal worship • An overwhelming sense of awe and wonder • Feeling the presence of Waheguru • Becoming Jivan Mukti <p>1 mark for each response.</p> | 3 | <p>Generic examples like getting married or visiting a church are not necessarily religious in nature. Practices of this kind can be credited if the spiritual element of the experience is clear e.g. getting married in the presence of God.</p> <p>Specifically: 'reading the Adi Granth' can be credited (without additional reference to spiritual elements noted above) as there are substantial examples of people having a conversion/religious experience through reading scripture.</p> <p>Responses like 'General/special revelation' and or corporate religious experience are creditable; there is no need to distinguish between 'form' and type'.</p> |

| | | | | |
|----|---|--|----|--|
| 12 | d | <p>Explain why religious experience might be important for Sikhs.</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>Religious experience is a term that can encapsulate a broad range of experiences from participating in communal worship to intense mystical experiences to conversion. Candidates might consider one of these in depth or take a broader approach to the concept to explore the significance of personal religious experience in Sikhism.</p> <p>Candidates might argue that it is through personal religious experiences of all kinds that individuals are able to create a personal relationship with Waheguru and to feel Waheguru's presence in the world or in their lives. This may be important for maintaining faith in Waheguru during times of hardship, or it may encourage Sikhs to be thankful for the blessings Waheguru has given them. A personal mystical experience can be important for the religion itself as well as for the individual and candidates might explore the role of mystics in teaching others about Sikhism.</p> <p>Alternatively, candidates might consider dramatic forms of religious experience such as miracles, arguing that they help to demonstrate the truth of the religion for everyone and encourage conversions.</p> <p>Some candidates might argue that the form and nature of a particular religious experience is less significant than the fact that one has such an experience as people find and commit to Sikhism because of their personal encounters with it.</p> | 6 | |
| 12 | e | <p>'Sacred texts tell Sikhs all they need to know about their religion.'</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></p> <p><i>Candidates might consider some of the following:</i></p> <p>From the Sikh perspective candidates might choose to agree with the statement on the basis that Guru Granth Sahib Ji is central to Sikh worship</p> | 12 | |

| | | |
|---|---|--------|
| | <p>and has the status of a living Guru. Alternatively, they might argue that Khalsa Sikhs who have been initiated through the Amrit ceremony have additional codes of conduct that are not contained in scripture but in the Rehat Maryada. They might also point out that Sikhs aim to be gurmukh (god-facing) in their behaviour, this could be described as a core element of the religion and it can be achieved without reading scriptures for oneself.</p> <p>Candidates might argue that written sources, including sacred texts, are useful to people who might be separated from Sikh communities or feel drawn to Sikh practices. However, any place where the Guru Granth Sahib is kept is deemed to be a Gurdwara and the rules about printing and housing the text mean that curious non-Sikhs are unlikely to be able to get hold of a copy for casual browsing. In addition, religious practice and tradition is also formed by culture, by teachings and interpretation of teachings given by others within a tradition and relevant experiences, which cannot be had through reading sacred texts.</p> <p>Another approach might be to consider experience, and the possibility of revelation as of primary importance in religion. If an individual's experience tells them that they are 'doing' their religion correctly and they feel it is of benefit to them they may be unlikely to change their practice, even if they subsequently discover it is not supported by scripture. Alternatively, candidates might argue that personal beliefs and feelings are less important than fulfilling the specified requirements of ones' religion correctly.</p> <p>Candidates might argue that the contemporary world has many challenges that are not directly addressed in sacred texts so Sikh responses to these must be drawn from a wider range of sources.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| Section C – Religion and Science | | | |
|----------------------------------|--|------|--|
| Question | Answer/Indicative content | Mark | Guidance |
| 13 a | <p>What is meant by the term ‘origins of the world’?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The beginning of the earth • The way in which this planet came into existence <p>1 mark for response</p> | 1 | <p>The technical term here is ‘origins’; candidates can gain the mark if they repeat the term ‘world’ as a component of their answer (e.g. ‘How the world began’).</p> <p>Origins does not mean reasons, or location therefore ‘why’ the world began and/or ‘where’ the world began are not creditable responses.</p> <p>Single word synonyms like ‘creation’ are creditable, exemplar theories like ‘big bang’ are not.</p> <p>Creation of humanity would be an incorrect answer.</p> |
| 13 b | <p>State TWO ways in which people are damaging the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Using fossil fuels • Mining • Deforestation • Intensive farming • Over-fishing <p>1 mark for each response</p> | 2 | <p>‘Environment’ is not only the natural world but can include constructed/urban environments.</p> <p>‘Crime’ is too broad a category to be creditable on its own but specific crimes such as vandalism or arson would be creditable</p> |
| 13 c | <p>Describe why some Buddhists might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are aware of the cycle of birth, death and rebirth and what keeps it going • Only human beings can achieve Buddhahood <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>The question has not specified a number of ‘things’; and so, there is no need to stop marking should a second idea appear – credit can be given for separate reasons or for a single fully developed reason.</p> <p>However, since there are only 3 marks available responses given in the form of a list of points should be marked according to the short answer rules (only the first three points available for marks).</p> |

| | | | | |
|----|---|--|---|---|
| 13 | d | <p>Explain different Buddhist responses to environmental issues.</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 might choose to focus on practical action or on the stance and teachings religious bodies issue with regard to environmental issues, explaining how these responses are rooted in the teachings of Buddhism.</p> <p>Types of response might include voluntary work such as litter-picking, campaigning to raise awareness or money to devote to environmental causes, teaching others about Buddhist attitudes to the environment and the reasons for them, buying environmentally friendly or sustainable products, wasting less, using ecologically friendly forms of transport, lobbying politicians for legal changes and environmental protection, attending protests.</p> <p>Candidates are likely to explain that most Buddhist responses would be directed towards protecting the environment and reducing human impact on it because of teachings about rebirth and the interdependence of living things, however some might also explain that the concept of the Middle Way might mean Buddhists would be more moderate in the forms of response they have and the changes they seek to make.</p> <p>Concepts such as ahimsa and the Eightfold path might be used to outline Buddhist morality, of which environmental care may form a part.</p> <p>Alternatively, candidates might suggest Buddhists will be indifferent to environmental concerns because the material world is maya.</p> | 6 | <p>Responses about making the environmental issues worse / not caring / or saying it is a matter for God, can be relevant and creditable. Wholly generic responses/non-religious responses max. level 2.</p> <p>Natural disasters do constitute 'environmental issues', so responses along the lines of disaster relief efforts are creditable.</p> |
|----|---|--|---|---|

| | | | | |
|----|---|---|----|---|
| 13 | e | <p>'The human race was made by chance.'</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>Candidates are likely to be aware of the Buddhist teaching that people should not spend time worrying over questions that can't be answered. In light of that they might argue that individual Buddhists might have personal opinions regarding this statement but that the religion as a whole would take no specific stance on it. Alternatively, candidates might explore the cycle of rebirth, arguing that if human rebirth is a necessary part of this cycle the existence of the human race cannot be an accident.</p> <p>Candidates might choose to focus on evolution, presenting it in opposition to beliefs about purposeful creation of the human race, as it appears to be now. They might consider whether an evolutionary process can legitimately be described as accidental or ask whether accepting evolution as correct necessarily precludes any form of deliberate or purposeful creation. Other candidates might consider whether purpose has to be intentionally given or can develop as a species develops.</p> <p>Another approach might be to take a broader view, considering evidence for life in places other than earth, and whether its scarcity speaks for or against the idea that human life came into being by chance.</p> <p>Some candidates might focus on the idea of being made, considering whether modern human beings are the end product of a process that began with something quite different or whether the earliest stage of the process can also be described as human in some way.</p> | 12 | <p>Stimulus is about the human race, responses which focus wholly on the creation of the world cannot achieve above level 2 (limited understanding of the question).</p> <p>To cross the level 2/3 borderline reference to the human race must be explicit; once this boundary has been crossed professional judgement should be applied with regard to inference/implications in the material.</p> |
| | | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| | | | | |
|----|---|--|---|--|
| 14 | a | <p>What is meant by the term 'origins of the world'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The beginning of the earth • The way in which this planet came into existence <p>1 mark for response</p> | 1 | <p>The technical term here is 'origins'; candidates can gain the mark if they repeat the term 'world' as a component of their answer (e.g. 'How the world began').</p> <p>Origins does not mean reasons, or location therefore 'why' the world began and/or 'where' the world began are not creditable responses.</p> <p>Single word synonyms like 'creation' are creditable, exemplar theories like 'big bang' are not.</p> <p>Creation of humanity would be an incorrect answer.</p> |
| 14 | b | <p>State TWO ways in which people are damaging the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Using fossil fuels • Mining • Deforestation • Intensive farming • Over-fishing • Over population <p>1 mark for each response</p> | 2 | <p>'Environment' is not only the natural world but can include constructed/urban environments.</p> <p>'Crime' is too broad a category to be creditable on its own but specific crimes such as vandalism or arson would be creditable</p> |
| 14 | c | <p>Describe why some Christians might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings were made in the image of God • Only human beings have souls • Humans were given stewardship and/or dominion over other animals <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>The question has not specified a number of 'things'; and so, there is no need to stop marking should a second idea appear – credit can be given for separate reasons or for a single fully developed reason.</p> <p>However, since there are only 3 marks available responses given in the form of a list of points should be marked according to the short answer rules (only the first three points available for marks).</p> |

| | | | | |
|----|---|--|----|---|
| 14 | d | <p>Explain different Christian responses to environmental issues.</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 might choose to focus on practical action or on the stance and teachings religious bodies issue with regard to environmental issues, explaining how these responses are rooted in the teachings of Christianity. Different interpretations of teachings such as the story of Genesis might be explored, or candidates might focus on more general ethical principles as applied to the environment.</p> <p>Types of response might include voluntary work such as litter-picking, campaigning to raise awareness or money to devote to environmental causes, teaching others about Christian attitudes to the environment and the reasons for them, buying environmentally friendly or sustainable products, wasting less, using ecologically friendly forms of transport, lobbying politicians for legal changes and environmental protection, attending protests and prayer to God.</p> <p>Candidates are likely to explain that most Christian responses would be directed towards protecting the environment and reducing human impact on it because of teachings about stewardship and the God-given responsibility to care for a planet that does not belong to us. However, some might also explain that the concept of Dominion might mean some Christians would regard environmental damage as less important than human welfare.</p> | 6 | <p>Responses about making the environmental issues worse / not caring / or saying it is a matter for God, can be relevant and creditable. Wholly generic responses/non-religious responses max. level 2.</p> <p>Natural disasters do constitute 'environmental issues', so responses along the lines of disaster relief efforts are creditable.</p> |
| 14 | e | <p>'The human race was made by chance.'</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.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware of the story of creation in the Bible and different interpretations of that story in relation to evolution. In light of that</p> | 12 | <p>Stimulus is about the human race, responses which focus wholly on the creation of the world cannot achieve above level 2 (limited understanding of the question).</p> <p>To cross the level 2/3 borderline reference to the human race must be explicit; once this boundary has been crossed professional judgement should be applied with regard to inference/implications in the material.</p> |

| | | |
|--|---|---------------|
| | <p>they might argue that from a Christian perspective everything exists because God created it, and God would not make mistakes. Where Christians might differ is in their belief about the process through which this creation was accomplished. Candidates might explore different Christian understandings of creation, and the question of whether the human race was made in the same form that it is now or developed to be in this form as a part of God's plan. In either case they are likely to conclude that Christians would not agree that human existence is accidental, although there may be different individual views as to whether humanity was made or developed gradually.</p> <p>Candidates might choose to focus on evolution, presenting it in opposition to beliefs about purposeful creation of the human race as it appears to be now. They might consider whether an evolutionary process can legitimately be described as accidental or ask whether accepting evolution as correct necessarily precludes any form of deliberate or purposeful creation. Other candidates might consider whether purpose has to be intentionally given or can develop as a species develops. Another approach might be to take a broader view, considering evidence for life in places other than earth, and whether its scarcity speaks for or against the idea that human life came into being by chance.</p> <p>Some candidates might focus on the idea of being made, considering whether modern human beings are the end product of a process that began with something quite different or whether the earliest stage of the process can also be described as human in some way.</p> | |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | SPaG 3 |

| | | | | |
|----|---|--|---|--|
| 15 | a | <p>What is meant by the term 'origins of the world'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The beginning of the earth • The way in which this planet came into existence <p>1 mark for response</p> | 1 | <p>The technical term here is 'origins'; candidates can gain the mark if they repeat the term 'world' as a component of their answer (e.g. 'How the world began').</p> <p>Origins does not mean reasons, or location therefore 'why' the world began and/or 'where' the world began are not creditable responses.</p> <p>Single word synonyms like 'creation' are creditable, exemplar theories like 'big bang' are not.</p> <p>Creation of humanity would be an incorrect answer.</p> |
| 15 | b | <p>State TWO ways in which people are damaging the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Using fossil fuels • Mining • Deforestation • Intensive farming • Over-fishing <p>1 mark for each response</p> | 2 | <p>'Environment' is not only the natural world but can include constructed/urban environments.</p> <p>'Crime' is too broad a category to be creditable on its own but specific crimes such as vandalism or arson would be creditable</p> |
| 15 | c | <p>Describe why some Hindus might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are aware of the cycle of life, death and rebirth and the operation of the law of karma • Only human beings can achieve liberation <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>The question has not specified a number of 'things'; and so there is no need to stop marking should a second idea appear – credit can be given for separate reasons or for a single fully developed reason.</p> <p>However, since there are only 3 marks available responses given in the form of a list of points should be marked according to the short answer rules (only the first three points available for marks).</p> |

| | | | | |
|----|---|--|---|---|
| 15 | d | <p>Explain different Hindu responses to environmental issues.</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 might choose to focus on practical action or on the stance and teachings religious bodies issue with regard to environmental issues, explaining how these responses are rooted in the teachings of Hinduism.</p> <p>Types of response might include voluntary work such as litter-picking, campaigning to raise awareness or money to devote to environmental causes, teaching others about Hindu attitudes to the environment and the reasons for them, buying environmentally friendly or sustainable products, wasting less, using ecologically friendly forms of transport, lobbying politicians for legal changes and environmental protection, attending protests and prayer.</p> <p>Candidates are likely to explain that most Hindu responses would be directed towards protecting the environment and reducing human impact on because of teachings about rebirth and the relationship between Brahman and the world. However, some might also explain that the importance of human rebirth and the need for destruction as well as creation might mean Hindus would be more moderate in the forms of response they have and the changes they seek to make.</p> <p>Concepts such as ahimsa, rta and dharma might be used to outline Hindu morality, of which environmental care may form a part. Alternatively, candidates might suggest Hindus will be indifferent to environmental concerns because the material world is maya.</p> | 6 | <p>Responses about making the environmental issues worse / not caring / or saying it is a matter for God, can be relevant and creditable. Wholly generic responses/non-religious responses max. level 2.</p> <p>Natural disasters do constitute 'environmental issues', so responses along the lines of disaster relief efforts are creditable.</p> |
|----|---|--|---|---|

| | | | | |
|----|---|---|----|---|
| 15 | e | <p>'The human race was made by chance.'</p> <p>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></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware of Hindu creation myths that account for the existence of the world and life within it. In light of this they might argue that the human race is a part of something larger and so cannot have come into existence accidentally. However, they might argue that Hindus are not required to regard their myths as literal truths and consequently individual Hindus might have personal opinions with regard to this statement but that the religion as a whole would take no specific stance on it. Alternatively, candidates might explore the cycle of rebirth, arguing that if human rebirth is a necessary part of this cycle the existence of the human race cannot be an accident.</p> <p>Candidates might choose to focus on evolution, presenting it in opposition to beliefs about purposeful creation of the human race as it appears to be now. They might consider whether an evolutionary process can legitimately be described as accidental or ask whether accepting evolution as correct necessarily precludes any form of deliberate or purposeful creation. Other candidates might consider whether purpose has to be intentionally given or can develop as a species develops.</p> <p>Another approach might be to take a broader view, considering evidence for life in places other than earth, and whether its scarcity speaks for or against the idea that human life came into being by chance.</p> <p>Some candidates might focus on the idea of being made, considering whether modern human beings are the end product of a process that began with something quite different or whether the earliest stage of the process can also be described as human in some way.</p> | 12 | <p>Stimulus is about the human race, responses which focus wholly on the creation of the world cannot achieve above level 2 (limited understanding of the question).</p> <p>To cross the level 2/3 borderline reference to the human race must be explicit; once this boundary has been crossed professional judgement should be applied with regard to inference/implications in the material.</p> |
| | | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| | | | | |
|----|---|---|---|--|
| 16 | a | <p>What is meant by the term 'origins of the world'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The beginning of the earth • The way in which this planet came into existence <p>1 mark for response</p> | 1 | <p>The technical term here is 'origins'; candidates can gain the mark if they repeat the term 'world' as a component of their answer (e.g. 'How the world began').</p> <p>Origins does not mean reasons, or location therefore 'why' the world began and/or 'where' the world began are not creditable responses.</p> <p>Single word synonyms like 'creation' are creditable, exemplar theories like 'big bang' are not.</p> <p>Creation of humanity would be an incorrect answer.</p> |
| 16 | b | <p>State TWO ways in which people are damaging the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Using fossil fuels • Mining • Deforestation • Intensive farming • Over-fishing <p>1 mark for each response</p> | 2 | <p>'Environment' is not only the natural world but can include constructed/urban environments.</p> <p>'Crime' is too broad a category to be creditable on its own but specific crimes such as vandalism or arson would be creditable</p> |
| 16 | c | <p>Describe why some Muslims might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Qur'an allows animals to be used for human benefit • Human beings can know Allah • Human beings have free will <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>The question has not specified a number of 'things'; and so, there is no need to stop marking should a second idea appear – credit can be given for separate reasons or for a single fully developed reason.</p> <p>However, since there are only 3 marks available responses given in the form of a list of points should be marked according to the short answer rules (only the first three points available for marks).</p> |

| | | | | |
|----|---|---|---|---|
| 16 | d | <p>Explain different Muslim responses to environmental issues.</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 might choose to focus on practical action or on the stance and teachings religious bodies issue with regard to environmental issues, explaining how these responses are rooted in the teachings of Islam.</p> <p>Types of response might include voluntary work such as litter-picking, campaigning to raise awareness or money to devote to environmental causes, teaching others about Muslim attitudes to the environment and the reasons for them, buying environmentally friendly or sustainable products, wasting less, using ecologically friendly forms of transport, lobbying politicians for legal changes and environmental protection, attending protests and prayer to Allah.</p> <p>Candidates are likely to explain that most Muslim responses would be directed towards protecting the environment and reducing human impact on it because of teachings about Khalifah and Judgement. However, some might also explain that the importance of humanity to Allah might mean Muslims could see their impact on the environment as justifiable if it contributes to human welfare.</p> <p>Some candidates might draw on stories from the life of the Prophet Muhammad ﷺ suggesting the way the Prophet treated animals and the things he said about the world provide an example and guide to modern Muslims.</p> | 6 | <p>Responses about making the environmental issues worse / not caring / or saying it is a matter for God, can be relevant and creditable. Wholly generic responses/non-religious responses max. level 2.</p> <p>Natural disasters do constitute 'environmental issues', so responses along the lines of disaster relief efforts are creditable.</p> |
|----|---|---|---|---|

| | | | | |
|---|--|---|----|---|
| 16 | e | <p>'The human race was made by chance.'</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.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware that Islam teaches everything exists because Allah created it, and the story of creation as given in the Qur'an is the literal words of Allah. In the light of this they might argue that Muslims are likely to disagree with the statement, as an omnipotent deity would not allow accidents to happen. They might also emphasise the idea that humanity is the special creation of Allah. Alternatively, they might consider allegorical understandings of the creation story, and the evolution of humanity as a guided process.</p> <p>Candidates might choose to focus on evolution, presenting it in opposition to beliefs about purposeful creation of the human race as it appears to be now. They might consider whether an evolutionary process can legitimately be described as accidental or ask whether accepting evolution as correct necessarily precludes any form of deliberate or purposeful creation. Other candidates might consider whether purpose has to be intentionally given or can develop as a species develops.</p> <p>Another approach might be to take a broader view, considering evidence for life in places other than earth, and whether its scarcity speaks for or against the idea that human life came into being by chance.</p> <p>Some candidates might focus on the idea of being made, considering whether modern human beings are the end product of a process that began with something quite different or whether the earliest stage of the process can also be described as human in some way.</p> | 12 | <p>Stimulus is about the human race, responses which focus wholly on the creation of the world cannot achieve above level 2 (limited understanding of the question).</p> <p>To cross the level 2/3 borderline reference to the human race must be explicit; once this boundary has been crossed professional judgement should be applied with regard to inference/implications in the material.</p> |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | | SPaG 3 |

| | | | | |
|----|---|--|---|--|
| 17 | a | <p>What is meant by the term 'origins of the world'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The beginning of the earth • The way in which this planet came into existence <p>1 mark for response</p> | 1 | <p>The technical term here is 'origins'; candidates can gain the mark if they repeat the term 'world' as a component of their answer (e.g. 'How the world began').</p> <p>Origins does not mean reasons, or location therefore 'why' the world began and/or 'where' the world began are not creditable responses.</p> <p>Single word synonyms like 'creation' are creditable, exemplar theories like 'big bang' are not.</p> <p>Creation of humanity would be an incorrect answer.</p> |
| 17 | b | <p>State TWO ways in which people are damaging the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Using fossil fuels • Mining • Deforestation • Intensive farming • Over-fishing <p>1 mark for each response</p> | 2 | <p>'Environment' is not only the natural world but can include constructed/urban environments.</p> <p>'Crime' is too broad a category to be creditable on its own but specific crimes such as vandalism or arson would be creditable</p> |
| 17 | c | <p>Describe why some Jews might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Humanity was created in the image of G-d and given the breath of life • Humanity was given stewardship and/or dominion over the other animals • The Torah states that some animals can be used for human benefit <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>The question has not specified a number of 'things'; and so, there is no need to stop marking should a second idea appear – credit can be given for separate reasons or for a single fully developed reason.</p> <p>However, since there are only 3 marks available responses given in the form of a list of points should be marked according to the short answer rules (only the first three points available for marks).</p> |

| | | | | |
|----|---|--|---|---|
| 17 | d | <p>Explain different Jewish responses to environmental issues.</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 might choose to focus on practical action or on the stance and teachings religious bodies issue with regard to environmental issues, explaining how these responses are rooted in the teachings of Judaism. Different interpretations of teachings such as the story of Genesis might be explored, or candidates might focus on more general ethical principles as applied to the environment.</p> <p>Types of response might include voluntary work such as litter-picking, campaigning to raise awareness or money to devote to environmental causes, teaching others about Jewish attitudes to the environment and the reasons for them, buying environmentally friendly or sustainable products, wasting less, using ecologically friendly forms of transport, lobbying politicians for legal changes and environmental protection, attending protests and prayer to G-d.</p> <p>Candidates are likely to explain that most Jewish responses would be directed towards protecting the environment and reducing human impact on it because of teachings about stewardship and the responsibility of caring for the earth for G-d. However, some might also explain that the importance of humanity to G-d means human impact on the environment can be justified if it contributes to human welfare.</p> | 6 | <p>Responses about making the environmental issues worse / not caring / or saying it is a matter for God, can be relevant and creditable. Wholly generic responses/non-religious responses max. level 2.</p> <p>Natural disasters do constitute 'environmental issues', so responses along the lines of disaster relief efforts are creditable.</p> |
|----|---|--|---|---|

| | | | | |
|----|---|--|----|---|
| 17 | e | <p>'The human race was made by chance.'</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></p> <p><i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware that Judaism teaches everything exists because G-d created it. In the light of this they might argue that Jews are likely to disagree with the statement, as an omnipotent deity would not allow accidents to happen. They might also emphasise the idea that humanity is the special creation of G-d. Alternatively they might consider allegorical understandings of the scriptural creation story, and the evolution of humanity as a guided process.</p> <p>Candidates might choose to focus on evolution, presenting it in opposition to beliefs about purposeful creation of the human race as it appears to be now. They might consider whether an evolutionary process can legitimately be described as accidental or ask whether accepting evolution as correct necessarily precludes any form of deliberate or purposeful creation. Other candidates might consider whether purpose has to be intentionally given or can develop as a species develops.</p> <p>Another approach might be to take a broader view, considering evidence for life in places other than earth, and whether its scarcity speaks for or against the idea that human life came into being by chance.</p> <p>Some candidates might focus on the idea of being made, considering whether modern human beings are the end product of a process that began with something quite different or whether the earliest stage of the process can also be described as human in some way.</p> | 12 | <p>Stimulus is about the human race, responses which focus wholly on the creation of the world cannot achieve above level 2 (limited understanding of the question).</p> <p>To cross the level 2/3 borderline reference to the human race must be explicit; once this boundary has been crossed professional judgement should be applied with regard to inference/implications in the material.</p> |
| |  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 |

| | | | | |
|----|---|--|---|--|
| 18 | a | <p>What is meant by the term 'origins of the world'?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The beginning of the earth • The way in which this planet came into existence <p>1 mark for response</p> | 1 | <p>The technical term here is 'origins'; candidates can gain the mark if they repeat the term 'world' as a component of their answer (e.g. 'How the world began').</p> <p>Origins does not mean reasons, or location therefore 'why' the world began and/or 'where' the world began are not creditable responses.</p> <p>Single word synonyms like 'creation' are creditable, exemplar theories like 'big bang' are not.</p> <p>Creation of humanity would be an incorrect answer.</p> |
| 18 | b | <p>State TWO ways in which people are damaging the environment.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Using fossil fuels • Mining • Deforestation • Intensive farming • Over-fishing <p>1 mark for each response</p> | 2 | <p>'Environment' is not only the natural world but can include constructed/urban environments.</p> <p>'Crime' is too broad a category to be creditable on its own but specific crimes such as vandalism or arson would be creditable</p> |
| 18 | c | <p>Describe why some Sikhs might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are aware of the cycle of life, death and rebirth and the operation of the law of karma • Sikhs are not forbidden to eat animals • Only human beings are capable of forming a relationship with Waheguru <p>Marks should be awarded for any combination of statements, development and exemplification.</p> | 3 | <p>The question has not specified a number of 'things'; and so, there is no need to stop marking should a second idea appear – credit can be given for separate reasons or for a single fully developed reason.</p> <p>However, since there are only 3 marks available responses given in the form of a list of points should be marked according to the short answer rules (only the first three points available for marks).</p> |

| | | | | |
|----|---|---|---|---|
| 18 | d | <p>Explain different Sikh responses to environmental issues.</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 might choose to focus on practical action or on the stance and teachings religious bodies issue with regard to environmental issues, explaining how these responses are rooted in the teachings of Sikhism.</p> <p>Types of response might include voluntary work such as litter-picking, campaigning to raise awareness or money to devote to environmental causes, teaching others about Sikh attitudes to the environment and the reasons for them, buying environmentally friendly or sustainable products, wasting less, using ecologically friendly forms of transport, lobbying politicians for legal changes and environmental protection, attending protests and prayer to Waheguru.</p> <p>Candidates are likely to explain that most Sikh responses would be directed towards protecting the environment and reducing human impact on it because of teachings about rebirth and the relationship between Waheguru and living things. However, some might also explain that the importance of human rebirth might mean Sikhs would be more moderate in the forms of response they have and the changes they seek to make.</p> <p>Candidates might explore concepts such as sewa as an indication not only of Sikh ethics, but of the Sikh emphasis on active participation in the service of others and of Waheguru. Alternatively, candidates might suggest Sikhs view of environmental concerns will be affected by the belief that the material world is maya and transient, only Waheguru is real.</p> | 6 | <p>Responses about making the environmental issues worse / not caring / or saying it is a matter for God, can be relevant and creditable. Wholly generic responses/non-religious responses max. level 2.</p> <p>Natural disasters do constitute 'environmental issues', so responses along the lines of disaster relief efforts are creditable.</p> |
|----|---|---|---|---|

| | | | | |
|---|--|---|---------------|---|
| 18 | e | <p>'The human race was made by chance.'</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. Candidates might consider some of the following:</i></p> <p>Candidates are likely to be aware that Sikhism teaches that everything exists through hukam (divine will). In the light of this they might argue that Sikhs are likely to disagree with the statement, as an omnipotent deity would not allow accidents to happen. They might also emphasise the idea the special nature of human rebirth within samsara as indicative of a special status for humanity, that being the case it is unlikely that the existence of the human race would be seen as accidental. Alternatively, candidates might also note that there is no creation myth contained in Sikh scripture and Sikhs are likely to accept scientific theories such as evolution as a true description of the process of creation, although this does not make that process one of chance.</p> <p>Candidates might choose to focus on evolution, presenting it in opposition to beliefs about purposeful creation of the human race as it appears to be now. They might consider whether an evolutionary process can legitimately be described as accidental or ask whether accepting evolution as correct necessarily precludes any form of deliberate or purposeful creation. Other candidates might consider whether purpose has to be intentionally given or can develop as a species develops.</p> <p>Another approach might be to take a broader view, considering evidence for life in places other than earth, and whether its scarcity speaks for or against the idea that human life came into being by chance.</p> <p>Some candidates might focus on the idea of being made, considering whether modern human beings are the end product of a process that began with something quite different or whether the earliest stage of the process can also be described as human in some way.</p> | 12 | <p>Stimulus is about the human race, responses which focus wholly on the creation of the world cannot achieve above level 2 (limited understanding of the question).</p> <p>To cross the level 2/3 borderline reference to the human race must be explicit; once this boundary has been crossed professional judgement should be applied with regard to inference/implications in the material.</p> |
|  | Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 3. | | SPaG 3 | |

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998
Facsimile: 01223 552627
Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2017

