

Religious Studies B

General Certificate of Secondary Education **B602**

Philosophy of Religion 2

Mark Scheme for June 2010

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

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INSTRUCTIONS TO EXAMINERS

General points

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

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

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

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

Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

Written communication

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

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

The following points should be remembered:

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

AO1 part (d) question

Level 0 0	No evidence submitted or response does not address the question.
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 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 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 and 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.

AO2 part (e) question

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

Section A: Good and Evil**1 Buddhism**

- (a) What is meant by conscience? [1]**

Responses might include:

- a voice inside you
- the thing that makes you feel guilt
- an Inner sense of right and wrong.

- (b) Suggest two causes of evil in the world. [2]**

Responses might include:

- human and moral choices
- natural events
- tanha
- the 3 poisons of ignorance, greed and hatred.

Each statement = 1 mark

A statement with development = 2 marks

- (c) Give three ways in which Buddhists might try to behave morally. [3]**

Responses might include:

- giving to charity and/or helping others
- meditation
- following the example of the Buddha
- following the Four Noble Truths
- following the Noble Eightfold Path

Each statement = 1 mark

- (d) Explain why a Buddhist might say that suffering is a necessary part of human life. [6]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The ultimate aim of Buddhism is the end of suffering and of rebirth. Key to Buddhist beliefs in this area are the Four Noble Truths, most specifically the overcoming of Dukkha through following the teachings of the Buddha.

Rebirth is another aspect of Buddhism likely to be considered relevant here; kamma, created through moral actions, determines an individual souls rebirth through the Six Realms. Overcoming personal suffering, and responding to the suffering of others will contribute to this cycle of rebirth and progress through it is necessary for Enlightenment.

- (e) **“You should only help people if you will get something in return.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

It can be argued that all human action is, on some level motivated by self-interest; apparently selfless actions can still result in feeling good about oneself, which could be counted as ‘getting something’ in return. On the other hand candidates may focus may be on financial or material rewards, in which case whether a reward is needed or expected may depend on the kind of help needed.

An alternative view is that we should treat other people how we would want them to treat us, and this provides a practical guidance for any situation.

Candidates may explain that Buddhists believe that it is a moral action to help others and this has an effect on your rebirth; it is possible to argue that kamma could be seen as ‘getting something’ in return.

Some specific teachings on helping others may be used, for example the 6 Perfections (Mahayana School) include dana as one of the moral actions leading towards Buddhahood.

2 Christianity

- (a) What is meant by conscience? [1]**

Responses might include:

- a voice inside you
- the thing that makes you feel guilt
- an inner sense of right and wrong
- the voice of God.

- (b) Suggest two causes of evil in the world. [2]**

Responses might include:

- human and moral choices
- natural events
- satan or the devil
- God testing believer's faith.

Each statement = 1 mark

A statement with development = 2 marks

- (c) Give three ways in which Christians might try to behave morally. [3]**

Responses might include:

- giving to charity and/or helping others
- following the example of Jesus
- reading the Bible
- following the ten commandments.

Each statement = 1 mark

- (d) Explain why a Christian might say that suffering is a necessary part of human life. [6]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Many Christians believe that God is especially close to people who suffer; this can be linked to the concept of agape and also to the suffering of Jesus on the cross, for the salvation of humanity.

This could be developed by considering the opportunities that suffering provides for compassionate, charitable and loving actions and also opportunities for spiritual growth.

Other possible areas for discussion are the Original Sin of Adam and Eve, with suffering as a deserved punishment for this, and the story of Job, where suffering is presented as a test of faith.

Christians believe that God's gave Free Will to humanity as a gift, the risk of suffering is a necessary consequence to this.

- (e) **“You should only help people if you will get something in return.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

It can be argued that all human action is, on some level motivated by self-interest; apparently selfless actions can still result in feeling good about oneself, which could be counted as ‘getting something’ in return. On the other hand the focus may be on financial or material rewards, in which case whether a reward is needed or expected may depend on the kind of help needed.

An alternative view is that we should treat other people how we would want them to treat us, and this provides a practical guidance for any situation.

Christians believe that it people should act with love towards one another and helping others is a moral action. Jesus taught that helping the poor and needy will be rewarded in heaven and it is possible to argue that this is ‘getting something’ in return.

Specific teachings of scriptures on helping others may be used such as Christ’s commandment to ‘Love one another’ 1 John 4:7-10.

3 Hinduism

- (a) What is meant by conscience? [1]**

Responses might include:

- a voice inside you
- the thing that makes you feel guilt
- an inner sense of right and wrong
- the voice of God.

- (b) Suggest two causes of evil in the world. [2]**

Responses might include:

- human and moral choices
- natural events
- the results of karma
- acts by supernatural evil beings (ahuras).

Each statement = 1 mark

A statement with development = 2 marks

- (c) Give three ways in which Hindus might try to behave morally. [3]**

Responses might include:

- Dana
- following the Laws of Manu
- fulfilling their dharma
- varnashramadharma
- performing puja.

Each statement = 1 mark

- (d) Explain why a Hindu might say that suffering is a necessary part of human life. [6]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The ultimate aim for Hindus is Moksha, at the end of the cycle of Samsara. The belief is that the atman journeys through a cycle of lives, working upwards from the lowest to the highest forms of life before ceasing to be reborn. The cycle of life, death and rebirth is guided by the build up of karma. All actions have consequences to be played out in future lives.

Linked to the idea of karma is dharma, living through the consequences of previous lives is part of the dharma for every Hindu even where those consequences include suffering.

- (e) **“You should only help people if you will get something in return.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

It can be argued that all human action is, on some level motivated by self-interest; apparently selfless actions can still result in feeling good about oneself, which could be counted as ‘getting something’ in return. On the other hand the focus may be on financial or material rewards, in which case whether a reward is needed or expected may depend on the kind of help needed.

An alternative view is that we should treat other people how we would want them to treat us, and this provides a practical guidance for any situation.

Hindus believe that it is a moral action to help others and this has an effect on your rebirth; it is possible to argue that good karma could be seen as ‘getting something’ in return.

Specific teachings of scriptures on helping others may be used such as the examples of moral behaviour given in the Ramayana.

4 Islam

- (a) What is meant by conscience? [1]

Responses might include:

- a voice inside you
- the thing that makes you feel guilt
- an inner sense of right and wrong
- the voice of Allah.

- (b) Suggest two causes of evil in the world. [2]

Responses might include:

- human and moral choices
- natural events
- Shaytan or Iblis
- Allah testing believer's faith.

Each statement = 1 mark

A statement with development = 2 marks

- (c) Give three ways in which Muslims might try to behave morally. [3]

Responses might include:

- The five pillars of Islam, specifically Zakat and Salah
- following the example of Muhammad ﷺ
- reading the Qur'an and Hadith
- following the rules of halal and haram
- attending the mosque.

Each statement = 1 mark

- (d) Explain why a Muslim might say that suffering is a necessary part of human life. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

One of the meanings of 'Islam' is 'submission to the will of Allah', suffering may be a part of Allah's plans for the world, which are beyond human knowledge but which humanity has a duty to accept.

Linked to this is the idea of predestination or Allah having planned every aspect of creation. Suffering serves some greater purpose which is clear to Allah but not to people.

Jihad is an obligation in Islam, and both the lesser and greater jihad are relevant to questions of suffering through the struggle against evil and the overcoming of obstacles, both as a faith community and as an individual.

Muslims believe that Allah gave Free Will as a gift to humanity with the risk of suffering as a necessary consequence.

- (e) **“You should only help people if you will get something in return,”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

It can be argued that all human action is, on some level motivated by self-interest; apparently selfless actions can still result in feeling good about oneself, which could be counted as ‘getting something’ in return. On the other hand the focus may be on financial or material rewards, in which case whether a reward is needed or expected may depend on the kind of help needed.

An alternative view is that we should treat other people how we would want them to treat us, and this provides a practical guidance for any situation.

Muslims believe that it is a moral action to help others; the obligation of Zakat requires the donation of a regular part of the household income to charity and the meat of animals sacrificed for festivals is often given to the poor. Allah is believed to reward good deeds and it is possible to argue that paradise is seen as ‘getting something’ in return.

Specific teachings of scriptures on helping others may be used such as Surah 33 which discusses the treatment of the oppressed.

5 Judaism

- (a) What is meant by conscience? [1]**

Responses might include:

- a voice inside you
- the thing that makes you feel guilt
- an inner sense of right and wrong
- the voice of G-d.

- (b) Suggest two causes of evil in the world. [2]**

Responses might include:

- human and moral choices
- natural events
- Satan
- G-d testing believer's faith.

Each statement = 1 mark

A statement with development = 2 marks

- (c) Give three ways in which Jews might try to behave morally [3]**

Responses might include:

- giving to charity and/or helping others
- praying
- following the mitzvot
- keeping kashrut
- going to the synagogue
- respecting the covenant.

Each statement = 1 mark

- (d) Explain why a Jew might argue that suffering is a necessary part of human life. [6]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

One possible focus is the Original Sin of Adam and Eve, with suffering as a deserved punishment from G-d for eating the forbidden fruit, by extension much suffering today could be explained as punishment for sin. There is also the story of Job, where suffering is presented as a test of faith.

Jews believe that G-d gave humanity Free Will as a gift, and the risk of suffering is a necessary consequence of this.

- (e) **“You should only help people if you will get something in return.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

It can be argued that all human action is, on some level motivated by self-interest; apparently selfless actions can still result in feeling good about oneself, which could be counted as ‘getting something’ in return. On the other hand the focus may be on financial or material rewards, in which case whether a reward is needed or expected may depend on the kind of help needed.

An alternative view is that we should treat other people how we would want them to treat us, and this provides a practical guidance for any situation.

Jews believe that it is a moral action to help others and that good actions will be rewarded by G-d; it is possible to argue that this is ‘getting something’ in return.

Specific teachings of scriptures on helping others may be used such as Deuteronomy 15:8 which talks about giving to the poor.

6 Sikhism

- (a) What is meant by conscience? [1]**

Responses might include:

- a voice inside you
- the thing that makes you feel guilt
- an inner sense of right and wrong
- the voice of Waheguru.

- (b) Suggest two causes of evil in the world. [2]**

Responses might include:

- human and moral choices
- natural events
- Haumai and attachment to passing values
- Waheguru testing believer's faith.

Each statement = 1 mark

A statement with development = 2 marks

- (c) Give three ways in which Sikhs might try to behave morally [3]**

Responses might include:

- giving to charity and/or helping others
- praying
- sewa
- the langar
- acting to defend and protect the innocent
- following example of the Gurus
- attending the gurdwara.

Each statement = 1 mark

- (d) Explain why a Sikh might say that suffering is a necessary part of human life. [6]**

Examiners should mark according to the AO1 Level Descriptors.

Candidates might consider some of the following:

Many Sikhs may view suffering as a test, not only of their faith and their commitment to living in obedience to the will of Waheguru but also of their courage.

Another area for discussion is linked to the obligation Sikhs have to protect those who are unable to protect themselves. In this context suffering creates the opportunity for human goodness through charity and other good works.

- (e) **“You should only help people if you will get something in return.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

It can be argued that all human action is, on some level motivated by self-interest; apparently selfless actions can still result in feeling good about oneself, which could be counted as ‘getting something’ in return. On the other hand candidates may focus may be on financial or material rewards, in which case whether a reward is needed or expected may depend on the kind of help needed.

An alternative view that may be explored by candidates is that we should treat other people how we would want them to treat us, and this provides a practical guidance for any situation.

Sikhs believe that it is a moral action to help others and sewa is a duty for all Sikhs. Good actions have an effect on your rebirth; it is possible to argue that this is ‘getting something’ in return.

Section B: Religion, Reason and Revelation**7 Buddhism**

- (a) Name one Buddhist scripture. [1]

Responses might include:

- the Tripitaka
- the Sutras or named examples such as the Lotus Sutra
- the Pali Canon or named components of it Sutta Pitaka, Vinyana Pitaka and Abhidhamma pitaka.

- (b) State two types of revelation. [2]

Responses might include:

- mystical experiences
- reading scripture
- the natural world
- miracles
- bodhisattvas
- Buddhas.

Each statement = 1 mark

- (c) Describe how Buddhists meditate. [3]

Responses might include:

- clearing the mind
- breathing exercises
- reciting mantras
- using mandalas
- the four measureless states or metta (loving kindness), karuna (compassion), mudita (sympathetic joy) and upekkha (equanimity).

Each statement = 1 mark

A statement with development = 2 or 3 marks

- (d) Explain the importance of the Dhamma to Buddhists. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Dhamma can be meaningfully used with several different meanings – referring specifically to the teachings of the Buddha, including the writings and teachings of the different schools of Buddhist thought that have developed to expand and explain his teachings and also simply as an ultimate truth, beyond worldly things or exact description. Any of these descriptions puts dhamma at the heart of Buddhist belief.

Together with the Buddha himself and the Sangha it is one of the Three Jewels (also called Three Refuges) in which Buddhists seek guidance and support on their progress towards enlightenment.

- (e) **“Nirbanna can only be experienced and not explained.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.

Examiners should mark according to the AO2 level descriptors.

Candidates might consider some of the following:

At one extreme it can be argued that all experiences are subjective and therefore unreliable. Any evidence is open to interpretation by the people observing it. However some evidence is generally viewed as more reliable than others and candidates may discuss the reasons for valuing some pieces of evidence over others. It could also be pointed out that in many situations personal accounts of experience are viewed as reliable and there is no case for regarding religious type experiences any differently. The possibility of alternative explanations for religious experiences could be raised here.

One common feature of religious experiences is that they are indescribable, which obviously has implications for using them as proof. Candidates may refer to scriptural examples or the role of religious figures such as bodhisattva in explaining and understanding religious experiences.

Candidates may use point out that Buddhism is not based on any one individual experience, or on explanations of Nirbanna but on a far broader range of ideas and beliefs. They may also refer to specific Buddhist examples of religious experiences such as the Enlightenment of Buddha himself.

8 Christianity

- (a) Name one Christian scripture.** [1]

Responses might include:

- the Bible
- the Gospels or named examples Matthew, Mark, Luke and John.

- (b) State two types of revelation** [2]

Responses might include:

- mystical experiences
- reading scripture
- the natural world
- miracles
- gifts of the spirit
- the person of Jesus.

Each statement = 1 mark

- (c) Describe how Christians might experience God.** [3]

Responses might include:

- reading scripture
- prayer
- mystical experiences
- saints and holy people
- miracles.

Each statement = 1 mark

A statement with development = 2 or 3 marks

- (d) Explain the importance of scriptures to Christians** [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The New Testament is the second part of the Bible; in the four Gospels it gives the only accepted accounts of the life, death and resurrection of Jesus and his fulfilment of the Jewish prophecies about the Messiah, events which gave rise to the Christian faith as a whole.

In addition to the stories of Jesus life there is other important information – commentary and expansion on his teachings by his disciples and rules on behaviour such as the commandment to love one another.

- (e) **“One person’s experience cannot prove God’s existence.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.

Examiners should mark according to the AO2 level descriptors.

Candidates might consider some of the following:

At one extreme it can be argued that all experiences are subjective and therefore unreliable. Any evidence is open to interpretation by the people observing it. However some evidence is generally viewed as more reliable than others and candidates may discuss the reasons for valuing some pieces of evidence over others. It could also be pointed out that in many situations personal accounts of experience are viewed as reliable and there is no case for regarding religious type experiences any differently. The possibility of alternative explanations for religious experiences could be raised here.

One common feature of religious experiences is that they are indescribable, which obviously has implications for using them as proof. Candidates may refer to scriptural examples or the role of religious figures such as Jesus or the Saints in explaining and understanding religious experiences.

Other candidates may wish to discuss the idea that faith should not require proof, and could refer to accounts of the resurrection and ‘Doubting Thomas’ in support of this.

Candidates may use point out that Christianity is not based on any one individual experience, but on a far broader range of ideas and beliefs. They may also refer to specific Christian examples of religious experiences such as the appearance of Jesus to the Apostle Paul.

9 Hinduism

- (a) Name one Hindu scripture.** [1]

Responses might include:

- the Vedas or specific examples such as the Rig Veda
- the Bhagavad Gita
- the Upanishads
- the Epics
- the Puranas.

- (b) State two types of revelation.** [2]

Responses might include:

- mystical experiences
- reading scripture
- the natural world
- miracles.

Each statement = 1 mark

A statement with development = 2 marks

- (c) Describe how Hindus might experience the divine.** [3]

Responses might include:

- meditation
- performing puja and prayer
- reciting mantras
- mystical experiences
- miracles
- through saints, gurus and other holy people.

Each statement = 1 mark

A statement with development = 2 or 3 marks

- (d) Explain the importance of scriptures to Hindus.** [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The Bhagavad Gita tells the story of a conversation between Lord Krishna and a soldier, Arjuna. The story provides Hindus with accounts of gods and their manifestation through avatars as well as specific advice on how to live from Krishna to his followers.

Its teachings can also be used as a guide on dharmic behaviour, with Krishna's advice to Arjuna providing teachings on the way to achieve Moksha.

- (e) **“One person’s experience cannot prove God’s existence.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.

Examiners should mark according to the AO2 level descriptors.

Candidates might consider some of the following:

At one extreme it can be argued that all experiences are subjective and therefore unreliable. Any evidence is open to interpretation by the people observing it. However some evidence is generally viewed as more reliable than others and candidates may discuss the reasons for valuing some pieces of evidence over others. It could also be pointed out that in many situations personal accounts of experience are viewed as reliable and there is no case for regarding religious type experiences any differently. The possibility of alternative explanations for religious experiences could be raised here.

One common feature of religious experiences is that they are indescribable, which obviously has implications for using them as proof. Candidates may refer to scriptural examples or the role of religious figures and the similar experiences of many Hindu Mystics such as RamaKrishna.

Other candidates may wish to discuss the link between proving the existence of God and seeking converts, since Hinduism does not actively proselytise there may be little interest in proving things in this way.

Candidates may also point out that Hinduism is not based on any one individual experience, but on a far broader range of ideas and beliefs.

10 Islam

- (a) Name one important Muslim scripture. [1]

Responses might include:

- the Qur'an
- the Hadith

- (b) State two types of revelation. [2]

Responses might include:

- mystical experiences
- reading scripture
- the natural world
- miracles.

Each statement = 1 mark

- (c) Describe how Muslims can experience Allah. [3]

Responses might include:

- performing salah
- through the life of Muhammad ﷺ
- through the lives of the prophets
- miracles.

Each statement = 1 mark

A statement with development = 2 or 3 marks

- (d) Explain the importance of the scriptures to Muslims [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The word 'Qur'an' means 'Recitation' and this name indicates the source of the Holy Qur'an; it is believed to have been dictated to the illiterate Muhammad ﷺ by an angel. This makes the existence of the book itself a miracle. It can also be seen as a proof of Allah's existence.

The Qur'an contains the final, complete revelation of Allah to humanity, given in the exact words of Allah. This makes it the ultimate source of moral authority for Muslims.

- (e) **“One person’s experience of Allah proves nothing”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.

Examiners should mark according to the AO2 level descriptors.

Candidates might consider some of the following:

At one extreme it can be argued that all experiences are subjective and therefore unreliable. Any evidence is open to interpretation by the people observing it. However some evidence is generally viewed as more reliable than others and candidates may discuss the reasons for valuing some pieces of evidence over others. It could also be pointed out that in many situations personal accounts of experience are viewed as reliable and there is no case for regarding religious type experiences any differently. The possibility of alternative explanations for religious experiences could be raised here.

One common feature of religious experiences is that they are indescribable, which obviously has implications for using them as proof. Candidates may refer to scriptural examples or the role of religious figures such as Muhammad ﷺ in explaining and understanding religious experiences.

Other candidates may wish to explore the role of mysticism and religious experiences within Islam by considering Sufism.

11 Judaism

- (a) Name one Jewish scripture. [1]

Responses might include:

- the Torah
- the Talmud
- the TeNaKh.

- (b) State two types of revelation. [2]

Responses might include:

- mystical experiences
- reading scripture
- the natural world
- miracles.

Each statement = 1 mark

- (c) Describe how Jews might experience G-d. [3]

Responses might include:

- Reading scripture
- prayer
- mystical experiences
- miracles
- through the lives of Abraham, Moses and other prophets.

Each statement = 1 mark

A statement with development = 2 or 3 marks

- (d) Explain the importance of scriptures to Jews. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The first book of the Torah (Genesis) contains an account of the forming of a Covenant between G-d and Abraham; the story of this Covenant is then continued through Abraham's descendants, providing an account of the history of Jewish people. Modern Jews are still keepers of this Covenant.

In addition the Torah contains the Mitzvot that Jews must follow, and stories that illustrate and provide guidance on how to live.

- (e) **“One person’s experience cannot prove G-d’s existence”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.

Examiners should mark according to the AO2 level descriptors.

Candidates might consider some of the following:

At one extreme it can be argued that all experiences are subjective and therefore unreliable. Any evidence is open to interpretation by the people observing it. However some evidence is generally viewed as more reliable than others and candidates may discuss the reasons for valuing some pieces of evidence over others. It could also be pointed out that in many situations personal accounts of experience are viewed as reliable and there is no case for regarding religious type experiences any differently. The possibility of alternative explanations for religious experiences could be raised here.

One common feature of religious experiences is that they are indescribable, which obviously has implications for using them as proof. Candidates may refer to scriptural examples or the role of religious figures such as Abraham or Moses in explaining and understanding religious experiences.

Other candidates may wish to discuss the idea that faith should not require proof; or consider that since Judaism does not actively proselytise it has no need to prove things in this way.

Candidates may use point out that Judaism is not based on any one individual experience, but on a far broader range of ideas and beliefs.

12 Sikhism

- (a) Name one Sikh scripture [1]

Responses might include:

- the Guru Granth Sahib or alternative names Adi Granth or Adi Sri Guru Granth sahibji
- gutkas.

- (b) State two types of revelation [2]

Responses might include:

- mystical experiences
- reading scripture
- the natural world
- miracles
- through the lives of the Gurus.

Each statement = 1 mark

- (c) Describe how Sikhs might experience Waheguru. [3]

Responses might include:

- prayer
- reading the Guru Granth Sahib Ji
- mystical experiences
- miracles
- through the lives of the gurus
- through saints and other holy people.

Each statement = 1 mark

A statement with development = 2 or 3 marks

- (d) Explain the importance of scriptures to Sikhs. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The Guru Granth Sahib is given the title 'Guru' to reflect its importance for Sikhs. Guru Gobind Singh confirmed the book as his successor and since then the Adi Granth is not regarded just as scripture but as a living embodiment of the Ten Gurus. The presence of the book makes the place where it is kept into a Gurdwara and worship cannot take place without it.

Sikhs believe the book contains divine revelations, which cannot be changed, and that studying the book can provide answers to all religious and moral questions.

- (e) **“One person’s experience cannot prove Waheguru’s existence”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer. Examiners should mark according to the AO2 level descriptors.

Candidates might consider some of the following:

At one extreme it can be argued that all experiences are subjective and therefore unreliable. Any evidence is open to interpretation by the people observing it. However some evidence is generally viewed as more reliable than others and candidates may discuss the reasons for valuing some pieces of evidence over others. It could also be pointed out that in many situations personal accounts of experience are viewed as reliable and there is no case for regarding religious type experiences any differently. The possibility of alternative explanations for religious experiences could be raised here.

One common feature of religious experiences is that they are indescribable, which obviously has implications for using them as proof. Candidates may refer to scriptural examples or the role of religious figures such as the Gurus in explaining and understanding religious experiences.

Other candidates may wish to discuss the idea that faith should not require proof; or consider the idea that since Sikhism does not proselytise they have little need to prove things in this way.

Candidates may also point out that Sikhism is not based on any one individual experience, but on a far broader range of ideas and beliefs. They may also refer to specific Sikh examples of religious experiences such as the visions of Guru Nanak.

Section C: Religion and Science

13 Buddhism

- (a) What is meant by ‘the origins of humanity’? [1]
- the way human beings came into existence
 - the beginning of the human race.

- (b) State two uses of animals that some Buddhists might find unacceptable. [2]

Responses might include:

- food
- medical or scientific testing
- cosmetic testing
- cloning or genetic engineering
- fur or leather clothing.

Each statement = 1 mark

- (c) Give three reasons why some Buddhists believe we should care for our environment. [3]

Responses might include:

- The cycle of rebirth includes all living things; we are not necessarily going to be reborn as human beings
- the Five Precepts
- the Noble Eightfold path.

Each statement = 1 mark

- (d) Explain what Buddhists believe about how the world began. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

On at least one recorded occasion the Buddha refused to answer questions about creation saying that they were unhelpful. Consequently many Buddhists believe that such questions are unimportant, as they do not help you follow the Buddha’s teachings.

It may also be noted that many Buddhists believe that the universe is cyclical, having neither beginning nor end.

- (e) **“Scientific theories and Buddhist teachings have nothing in common.” [12]**

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.

Examiners should mark according to AO2 level descriptors.
Candidates might consider some of the following:

Many people are of the opinion that science and religion are always in opposition to one another, or deal with completely different questions and problems. Examples such as creationism and intelligent design could be relevant here and candidates may also reference people who represent the different views. EG; Richard Dawkins.

Others may present the view that science and religion are different ways of looking at the same problems. They could mention that many religious believers also hold scientific views and vice versa and may give examples.

Candidates should demonstrate knowledge of the lack of any belief in a creator god within Buddhism, neither is there much interest in creation myths. On at least one occasion the Buddha refused to discuss the question of how the world began and said that such questions were not useful. Buddhist accounts of the cycle of rebirth and creation seem to have much in common with modern theories of the expanding-contracting universe.

14 Christianity

- (a) **What is meant by ‘the origins of humanity’?** [1]
- the way human beings came into existence
 - the beginning of the human race.

- (b) **State two uses of animals that some Christians might find unacceptable.** [2]

Responses might include:

- food
- medical or scientific testing
- cosmetic testing
- cloning or genetic engineering
- fur or leather clothing.

Each statement = 1 mark

- (c) **Give three reasons why some Christians believe we should care for our environment.** [3]

Responses might include:

- Human beings were given dominion over the earth and so are responsible for it
- Humanity as Stewards for God
- Respect for Gods creation.

Each statement = 1 mark

- (d) **Explain what Christians believe about how the world began?** [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The Biblical account of creation given in Genesis describes creation ex nihilo over a period of 6 days. Candidates may refer only to this, saying that Christians take it as a literal truth. Others may explain how the Genesis account can be read as a metaphorical rather than a literal account and some may explore how Christians can link God as the creator of the world with the Big Bang theory.

- (e) **“Scientific theories and Christian teachings have nothing in common.” [12]**

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Many people are of the opinion that science and religion are always in opposition to one another, or deal with completely different questions and problems. Examples such as creationism and intelligent design could be relevant here and candidates may also reference people who represent the different views. EG; Richard Dawkins.

Others may present the view that science and religion are different ways of looking at the same problems. They could mention that many religious believers also hold scientific views and vice versa and may give examples.

Candidates should demonstrate knowledge of the belief in Christianity that God created the world, but that there is disagreement as to whether this was done ex nihilo and exactly as described in Genesis or whether God was the ‘trigger’ that started the Big Bang and the process of evolution. This can be a contentious issue for Christians.

15 Hinduism

- (a) **What is meant by ‘the origins of humanity’?** [1]
- the way human beings came into existence
 - the beginning of the human race.

- (b) **State two uses of animals that some Hindus might find unacceptable.** [2]

Responses might include:

- food
- medical or scientific testing
- cosmetic testing
- cloning or genetic engineering
- fur or leather clothing.

Each statement = 1 mark

- (c) **Give three reasons why some Hindus believe we should care for our environment.** [3]

Responses might include:

- All living things have Atman and should be treated with respect
- Ahimsa
- All living things are part of the same cycle of samsara, we have not always been/may not always be human beings.

Each statement = 1 mark

- (d) **Explain what Hindus believe about how the world began?** [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

There may be a focus on purely religious ideas of creation but candidates may also refer to scientific theories which some Hindus may accept. There are several different creation myths within Hindu traditions and candidates may use any of these, EG: The Purusha Sukta and Nasadiya Sukta. There could be reference to creation from nothing and the world being a physical expression of God.

Candidates may also refer to Hindu beliefs about samsara and the cyclical nature of the world to suggest that there is no beginning to the world.

- (e) **“Scientific theories and Hindu teachings have nothing in common.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Many people are of the opinion that science and religion are always in opposition to one another, or deal with completely different questions and problems. Examples such as creationism and intelligent design could be relevant here and candidates may also reference people who represent the different views. EG; Richard Dawkins.

Others may present the view that science and religion are different ways of looking at the same problems. They could mention that many religious believers also hold scientific views and vice versa and may give examples.

Candidates should demonstrate knowledge that Hinduism has no universally agreed account of creation but that there is a range of creation myths which could be taken literally or interpreted as metaphors. Hindus believe that all of nature is cyclical (illustrated by the cycle of samsara) and this closely relates to modern theories about an expanding-contracting universe.

16 Islam

- (a) **What is meant by ‘the origins of humanity’?** [1]
- the way human beings came into existence
 - the beginning of the human race.

- (b) **State two uses of animals that some Muslims might find unacceptable.** [2]

Responses might include:

- food
- medical or scientific testing
- cosmetic testing
- cloning or genetic engineering
- fur or leather clothing
- as pets.

Each statement = 1 mark

- (c) **Give three reasons why some Muslims believe we should care for our environment?** [3]

Responses might include:

- Allah created the world and left humanity as vice-regents to safeguard it
- respect for the creations of Allah
- the benefit and well-being of all is a responsibility given to everyone
- the example of the prophet ﷺ.

Each statement = 1 mark

- (d) **How do Muslims believe the world began?** [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

There is an account of creation given in the Qur’an, which some Muslims believe equates to an account of the Big Bang. Candidates may discuss whether the creation story is taken literally or whether some Muslims read it as a metaphorical account. However all Muslims believe that the world was created by Allah, any differences in opinion are about how this creation was accomplished.

- (e) **“Scientific theories and Muslim teachings have nothing in common.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Many people are of the opinion that science and religion are always in opposition to one another, or deal with completely different questions and problems. Examples such as creationism and intelligent design could be relevant here and candidates may also reference people who represent the different views. EG; Richard Dawkins.

Others may present the view that science and religion are different ways of looking at the same problems. They could mention that many religious believers also hold scientific views and vice versa and may give examples.

Candidates should demonstrate knowledge of the belief in Islam that Allah created the world. Islam strongly promotes expanding the field of human knowledge and welcome new discoveries as they enable people to better appreciate the wonder of Allah’s creation. Some Muslims believe that the Qur’anic account of creation gives a description of the Big Bang and that this is proof the scripture was divinely revealed.

17 Judaism

(a) What is meant by 'the origins of humanity'? [1]

- the way human beings came into existence
- the beginning of the human race.

(b) State two uses of animals that some Jews might find unacceptable. [2]

Responses might include:

- food
- medical or scientific testing
- cosmetic testing
- cloning or genetic engineering
- fur or leather clothing.

Each statement = 1 mark

(c) Give three reasons why some Jews believe we should care for our environment? [3]

Responses might include:

- G-d created the world gave human beings stewardship
- caring for the world is a gift and an obligation
- instructions given in Leviticus about caring for the land.

Each statement = 1 mark

(d) How do Jews believe the world began? [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The Scriptural account of creation given in Genesis describes creation ex nihilo over a period of 6 days. Candidates may refer only to this, saying that Jews take it as a literal truth. Others may explain how the Genesis account can be read as a metaphorical rather than a literal account and some may explore how Jews can link G-d as the creator of the world with the Big Bang theory.

- (e) **“Scientific theories and Jewish teachings have nothing in common.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Many people are of the opinion that science and religion are always in opposition to one another, or deal with completely different questions and problems. Examples such as creationism and intelligent design could be relevant here and candidates may also reference people who represent the different views. EG; Richard Dawkins.

Others may present the view that science and religion are different ways of looking at the same problems. They could mention that many religious believers also hold scientific views and vice versa and may give examples.

Candidates should demonstrate knowledge of the belief in Judaism that G-d created the world. However there are differences of opinion within the faith as to whether the scriptural creation stories should be read literally or as metaphors. This can be a contentious issue for Jews.

18 Sikhism

(a) What is meant by 'the origins of humanity'? [1]

- the way human beings came into existence
- the beginning of the human race.

(b) State two uses of animals that some Sikhs might find unacceptable. [2]

Responses might include:

- food
- medical or scientific testing
- cosmetic testing
- cloning or genetic engineering
- fur or leather clothing.

Each statement = 1 mark

(c) Give three reasons why some Sikhs believe we should care for our environment? [3]

Responses might include:

- balance of all life created by Waheguru
- equal importance of humans and the rest of nature
- the example of the Gurus and teaching of the Guru Granth Sahib.

Each statement = 1 mark

(d) How do Sikhs believe the world began? [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

All Sikhs believe that Waheguru created the world and there are scriptural accounts of this. Candidates are also likely to mention that Sikhs welcome scientific investigation into the world, as it enables them to better appreciate the work of Waheguru. This means that Sikhs are likely to accept new scientific discoveries in this area as true, seeing them as caused by Waheguru.

- (e) **“Scientific theories and Sikh teachings have nothing in common.”** [12]

Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

Many people are of the opinion that science and religion are always in opposition to one another, or deal with completely different questions and problems. Examples such as creationism and intelligent design could be relevant here and candidates may also reference people who represent the different views. EG; Richard Dawkins.

Others may present the view that science and religion are different ways of looking at the same problems. They could mention that many religious believers also hold scientific views and vice versa and may give examples.

Candidates should demonstrate knowledge of the belief in Sikhism that Waheguru created the world, but that many Sikhs believe the details of how this was actually achieved are largely irrelevant in that they make no difference to the role played by Waheguru. Many Sikhs welcome new scientific discoveries as helping them to better appreciate the creation of Waheguru.

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