

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

General Certificate of Secondary Education

Unit **B602**: Philosophy of Religion 2

Mark Scheme for June 2011

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Section A: Good and Evil

If you choose one question from this section, you must answer all parts (a-e) of the question.

1 Buddhism**(a) What does 'immoral' mean? [1]**

Responses might include:

- Doing the wrong thing
- An evil, incorrect or inappropriate action
- An action that creates bad kamma

1 mark for response

(b) Describe one way in which Buddhists might try to cope with suffering. [2]

Responses might include:

- Meditation; developing mindfulness and insight
- Detachment; avoiding dependence on things that don't create lasting happiness
- The three refuges; the Buddha or Buddha-nature, dharma and sangha

A statement (1 mark) with development (2 marks)

(c) How does kamma explain why there is evil in the world? [3]

Responses might include:

- We all live a series of lives as we work our way towards Nibbana; every action in our lives creates kamma
- Unskillful/bad action creates negative kamma which creates suffering for the individual.

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Buddhists might feel it is important to behave morally. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Buddhists believe that following the teachings of the Buddha not only reduces dukkha in this lifetime but also leads to the creation of good kamma which informs their rebirth. Since rebirth is the way of progressing to nibbana and good kamma is the way to achieve positive rebirth Buddhists are likely to consider it important to act in a moral manner.

Actions that reduce dukkha for others, and which demonstrate the concepts of Right Action, Livelihood or Speech are examples of Buddhist moral codes; since these derive from the Four Noble Truths of the Buddha they are a necessary part of Buddhist life which will lead them to enlightenment.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

Personal conscience and the need to be 'at peace' with oneself and/or satisfied with one's actions are also reasons why it is important to do 'the right thing' and act in a moral manner; since we are all here on the planet it is sensible for us to act morally towards one another, treating others as we would like to be treated.

- (e) **“There is no such thing as evil.”** [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:

On a personal level candidates are likely to discuss whether they think of evil as a real phenomenon within the world, or as a human concept created to explain things we do not like. Some candidates might be familiar with the idea of evil as a privation of good, exploring the question of whether an absence can meaningfully be said to be 'a thing' or not.

Some candidates may be able to distinguish between absolute and relative conceptions of good and evil, or may suggest it is simply a question of how we perceive events, while other candidates may draw more heavily on specific examples that could fit into the category of evil. Some may also consider the categories of moral and natural evil and whether to be genuinely evil has to include some element of choice and/or awareness of consequence.

Candidates may explain why Buddhists do not tend to think in terms of good and evil, because there is not an ultimate 'judge' to make these decisions. They may also suggest that dukkha is a way in which Buddhists understand manifestations of evil in the world, and that Buddhism as a whole is focussed on defeating this.

Some candidates may talk about Mara as a manifestation of evil, using Mara's role in the Buddha's life to argue in favour of the existence of evil.

2 Christianity**(a) What does 'immoral' mean? [1]**

Responses might include:

- Doing the wrong thing
- An evil, incorrect or inappropriate action
- A sin in the eyes of God

1 mark for response

(b) Describe one way in which Christians might try to cope with suffering. [2]

Responses might include:

- Prayer; asking God for help and support
- Reading the Bible; looking for inspiration or advice
- Confession; admitting wrong-doing and/or asking for forgiveness

A statement (1 mark) with development (2 marks)

(c) How does the idea of free will explain why there is evil in the world? [3]

Responses might include:

- God gave humanity free will as a gift to His greatest creation; free will inevitably entails the possibility of wrong choices
- Evil arises from our wrong choices now and the wrong choice of Adam and Eve in the garden of Eden.

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Christians might feel it is important to behave morally. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Many Christians believe that moral behaviour is rewarded by God and immoral behaviour is punished. This happens after death when the person is judged and sent to either heaven or hell for eternity.

Other Christians regard eternal life as a gift of grace, and candidates discussing this view should be able to explain why Christians who hold it would still consider the way in which they behave to matter even if they cannot impact on their afterlife.

Agape is an important concept for all Christians and is often a motivating factor in moral actions as is following the example of Jesus. These may lead Christians to value morality and moral actions more highly.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

Personal conscience and the need to be 'at peace' with oneself and/or satisfied with one's actions are also reasons why it is important to do 'the right thing' and act in a moral manner; since we are all here on the planet it is sensible for us to act morally towards one another, treating others as we would like to be treated.

- (e) “There is no such thing as evil.” [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:

On a personal level candidates are likely to discuss whether they think of evil as a real phenomenon within the world, or as a human concept created to explain things we do not like. Some candidates might be familiar with the idea of evil as a privation of good, exploring the question of whether an absence can meaningfully be said to be ‘a thing’ or not.

Some candidates may be able to distinguish between absolute and relative conceptions of good and evil, or may suggest it is simply a question of how we perceive events, while other candidates may draw more heavily on specific examples that could fit into the category of evil. Some may also consider the categories of moral and natural evil and whether to be genuinely evil has to include some element of choice and/or awareness of consequence.

Candidates may explain that Christians consider several different sources and reasons for evil, including human free will and the idea of faith in God being tested by evil events and suffering. Other candidates may argue that Christians reject evil since God is good and everything works to God’s plan; although we may not understand why we suffer that does not make it evil.

Candidates may talk about Satan, either as a physical manifestation of evil at work in the world or as a symbol for the evil potential in human beings.

3 Hinduism**(a) What does 'immoral' mean? [1]**

Responses might include:

- Doing the wrong thing
- An evil, incorrect or inappropriate action
- An action that creates bad karma

1 mark for response

(b) Describe one way in which Hindus might try to cope with suffering. [2]

Responses might include:

- Dharma; assisting those who suffer, showing compassion to reduce future sufferings
- karma; recognising that bad karma must be paid for, trying to learn something positive from a negative experience
- Detachment; avoiding attachments that may cause emotional pain

A statement (1 mark) with development (2 marks)

(c) How does karma explain why there is evil in the world? [3]

Responses might include:

- We all live a series of lives as we work our way towards Moksha; every action in our lives creates karma
- Bad actions create negative karma which creates suffering for the individual.

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Hindus might feel it is important to behave morally. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Hindus believe that every life has dharma which the individual needs to follow; moral behaviour is a part of everyone's dharma to some degree. Following dharma and carrying out moral actions create good karma which is the way to achieve a positive reincarnation and progress towards moksha. Because Brahman is present in all things many Hindus regard moral behaviour as the only appropriate or sensible choice to make.

Many Hindus believe that the motives behind choices are especially important in determining whether or not an action is moral; it is therefore possible to argue that as long as the action reflects an appropriate motive or intention the action itself and the results of it are less important – in other words Hindus may believe the decision behind the behaviour to be more important than the behaviour itself.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

Personal conscience and the need to be 'at peace' with oneself and/or satisfied with one's actions are also reasons why it is important to do 'the right thing' and act in a moral manner; since we are all here on the planet it is sensible for us to act morally towards one another, treating others as we would like to be treated.

- (e) **“There is no such thing as evil.”** **[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:

On a personal level candidates are likely to discuss whether they think of evil as a real phenomenon within the world, or as a human concept created to explain things we do not like. Some candidates might be familiar with the idea of evil as a privation of good, exploring the question of whether an absence can meaningfully be said to be 'a thing' or not.

Some candidates may be able to distinguish between absolute and relative conceptions of good and evil, or may suggest it is simply a question of how we perceive events, while other candidates may draw more heavily on specific examples that could fit into the category of evil. Some may also consider the categories of moral and natural evil and whether to be genuinely evil has to include some element of choice and/or awareness of consequence.

Candidates may explain why Hindus do not tend to think in terms of good and evil as separate entities. This is because of the need for balance in the universe. They may also use the idea of destruction being a necessary part of new creation to suggest that ultimately all is for the greater good.

Some candidates may talk about battles between good and evil portrayed in Hindu scripture such as the story of Prince Rama and the demon Ravanna in the Ramayana.

4 Islam

(a) What does 'immoral' mean? [1]

Responses might include:

- Doing the wrong thing
- An evil, incorrect or inappropriate action
- Behaviour that is haram or shirk

1 mark for response

(b) Describe one way in which Muslims might try to cope with suffering. [2]

Responses might include:

- Submission to the will of Allah; remembering Allah does all things for a reason, having faith in Allah's purpose
- Prayer; asking for strength to cope with adversity; demonstrating commitment to Islam/submission to the will of Allah

A statement (1 mark) with development (2 marks)

(c) How does the idea of free will explain why there is evil in the world? [3]

Responses might include:

- Allah gave humanity free will as a gift to His greatest creation; free will inevitably entails the possibility of wrong choices
- Evil arises from our wrong choices now and the wrong choice of Adam and Eve in the garden of Eden.

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Muslims might feel it is important to behave morally. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Muslims often view life as a series of tests from Allah. Humanity was created specifically to have a relationship with Allah and choosing the correct behaviour or path through these tests is one way of demonstrating that relationship and of pleasing Allah. Muhammad ﷺ is the role-model for all Muslims who wish to live a life pleasing to Allah, and following his example will always offer a moral path for Muslims.

Muslims also believe that good and moral behaviour is rewarded with al-janna (paradise) or punished with al-jahannam (hell). After death, on the Day of Judgement a Muslim will have to answer to Allah for the things they have done and the choices they have made, so Muslims may wish to be sure that they can make that justification and achieve their place in al-janna.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

Personal conscience and the need to be 'at peace' with oneself and/or satisfied with one's actions are also reasons why it is important to do 'the right thing' and act in a moral manner; since we are all here on the planet it is sensible for us to act morally towards one another, treating others as we would like to be treated.

- (e) **“There is no such thing as evil.”** [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:

On a personal level candidates are likely to discuss whether they think of evil as a real phenomenon within the world, or as a human concept created to explain things we do not like. Some candidates might be familiar with the idea of evil as a privation of good, exploring the question of whether an absence can meaningfully be said to be 'a thing' or not.

Some candidates may be able to distinguish between absolute and relative conceptions of good and evil, or may suggest it is simply a question of how we perceive events, while other candidates may draw more heavily on specific examples that could fit into the category of evil. Some may also consider the categories of moral and natural evil and whether to be genuinely evil has to include some element of choice and/or awareness of consequence.

Candidates may explain that Muslims believe the world to be a perfect creation and so events of 'natural evil' are actually the will of Allah. The suffering caused and questions raised by these events are tests of faith for Muslims. Muslims also believe that humans can choose to do evil by going against the guidance they have been given on how to live – people are tempted to do this by the Shaytan.

Some candidates may talk in more depth about Shaytan/Iblis as the source of evil for making the choice to go against Allah at the time of creation and for trying to tempt others to do the same.

5 Judaism

(a) What does 'immoral' mean? [1]

Responses might include:

- Doing the wrong thing
- An evil, incorrect or inappropriate action
- An action that is het or not halakha

1 mark for response

(b) Describe one way in which Jews might try to cope with suffering. [2]

Responses might include

- Test of Faith; maintaining faith and trust in G-d
- Prayer; for strength to deal with adversity

A statement (1 mark) with development (2 marks)

(c) How does the idea of free will explain why there is evil in the world? [3]

Responses might include:

- God gave humanity free will as a gift to His greatest creation; free will inevitably entails the possibility of wrong choices
- Evil arises from our wrong choices now and the wrong choice of Adam and Eve in the garden of Eden.

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Jews might feel that it is important to behave morally. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Jews believe that how life is lived here, on earth, is very important in its own right because of the need to walk with G-d, and not just because of what will happen to the soul after the body die. Jewish teaching on life after death are mixed with some believing in Gan Eden for the good and Genhenna for the wicked, which would be an incentive to moral behaviour for some.

However many Jews believe that everyone goes to Sheol – a dark place-- for eternity regardless of how they have behaved in their life, so life after death may not be the primary motivating factor for moral behaviour.

Jews believe they have a special relationship with G-d and so acting in a way that will please G-d is likely to be very important to them. They may also regard themselves as an example to others, who lack that special relationship. self and the results of it are less important – in other words Jews may believe the decision behind the behaviour to be more important than the behaviour itself.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

Personal conscience and the need to be 'at peace' with oneself and/or satisfied with one's actions are also reasons why it is important to do 'the right thing' and act in a moral manner; since we are all here on the planet it is sensible for us to act morally towards one another, treating others as we would like to be treated.

- (e) **“There is no such thing as evil.”** [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:

On a personal level candidates are likely to discuss whether they think of evil as a real phenomenon within the world, or as a human concept created to explain things we do not like. Some candidates might be familiar with the idea of evil as a privation of good, exploring the question of whether an absence can meaningfully be said to be 'a thing' or not.

Some candidates may be able to distinguish between absolute and relative conceptions of good and evil, or may suggest it is simply a question of how we perceive events, while other candidates may draw more heavily on specific examples that could fit into the category of evil. Some may also consider the categories of moral and natural evil and whether to be genuinely evil has to include some element of choice and/or awareness of consequence.

Candidates may explain that the Jewish G-d is totally good and will protect and care for them as promised in the covenant. This suggests that natural events are not evil as they must be G-d's will. Jews also believe in free will which they were given by G-d so that people could choose freely to worship G-d. People can therefore choose to abuse this free will and make evil choices.

Some Jews believe that G-d made both good and evil, as a necessary part of the creation process but that because G-d is good people who suffer the consequences of evil in this world will be rewarded after their deaths in paradise.

Some candidates may talk about the Devil, tempting people to go against G-d's wishes and teachings. However this is not a traditional Jewish teaching and candidates should be aware of the Jewish reading of the story of the Fall – evil is introduced into the world through the temptation and fall of Adam and Eve but the serpent who tempts them is a wild creature from the garden and is also punished by G-d.

6 Sikhism

(a) What does 'immoral' mean? [1]

Responses might include:

- Doing the wrong thing
- An evil, incorrect or inappropriate action
- An action that creates bad karma

1 mark for response

(b) Describe one way in which Sikhs might try to cope with suffering. [2]

Responses might include:

- Nam simran; thinking about/meditating on Waheguru
- Bhakti; attachment or devotion to Waheguru, trust in the idea that there is a reason for suffering

A statement (1 mark) with development (2 marks)

(c) How does the idea of free will explain why there is evil in the world? [3]

Responses might include:

- We all have the ability to be either good or evil depending on how easily tempted we are
- If we choose to make the wrong decisions the result will be evil.

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Sikhs might feel it is important to behave morally. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Guru Nanak Dev Ji taught that the world was essentially a place in which people prepare for the afterlife – the karma-bhoomi. In order to achieve mukti and escape from constant rebirth Sikhs must strive to become gurmukh and place Waheguru at the centre of their lives. This is achieved, in part through the control of the temptations to do evil things and also by freedom from haumai.

Sikhs also believe in karma and its effect on their rebirth, good actions such as sewa help to create good karma and so a positive rebirth.

Candidates might develop teachings from authoritative sources such as sacred texts or religious leaders or traditions.

Personal conscience and the need to be 'at peace' with oneself and/or satisfied with ones actions are also reasons why it is important to do 'the right thing' and act in a moral manner; since we are all here on the planet it is sensible for us to act morally towards one another, treating others as we would like to be treated.

- (e) “There is no such thing as evil.” [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:

On a personal level candidates are likely to discuss whether they think of evil as a real phenomenon within the world, or as a human concept created to explain things we do not like. Some candidates might be familiar with the idea of evil as a privation of good, exploring the question of whether an absence can meaningfully be said to be ‘a thing’ or not.

Some candidates may be able to distinguish between absolute and relative conceptions of good and evil, or may suggest it is simply a question of how we perceive events, while other candidates may draw more heavily on specific examples that could fit into the category of evil. Some may also consider the categories of moral and natural evil and whether to be genuinely evil has to include some element of choice and/or awareness of consequence.

Candidates may explain that Sikhs believe the world to be not only the creation of God but also a manifestation of the divine. This means that everything which happens in the world, including events of ‘natural evil’ must be part of God’s will. Sikhs believe that everything happens for a reason, including suffering, and the law of karma helps to explain why apparently innocent people may experience evil. Sikhs also believe that people have free will and consequently can choose to be either good or evil people – but they will have to accept the consequences of their choices.

Some candidates may recognise that Sikhism has no concept of a devil-type figure, or any other physical manifestation of evil.

Section B: Religion, Reason and Revelation

If you choose one question from this section you must answer all parts (a-e) of the question

7 Buddhism

- (a) What does 'Buddha' mean? [1]**

Responses might include:

- The Enlightened One
- Siddhartha Gautama

1 mark for response

- (b) Give two ways in which Buddhists might seek a revelation. [2]**

Responses might include:

- Through Meditation
- Through Scriptures
- Through mystical experiences
- Through the natural world

Credit will be given to responses which communicate the active nature of 'seeking' a revelation.

1 mark for each response

- (c) Describe what Buddhists mean by enlightenment. [3]**

Responses might include:

- Being awakened to the ultimate reality or to the truths the Buddha saw
- The end of dukkha
- The ultimate religious experience.

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain why the Buddha is important for Buddhists. [6]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Gautama Buddha is the founder of modern Buddhism; through his enlightenment and subsequent teachings the religion was created. Buddhists believe that by following his teachings they can also achieve enlightenment and freedom from dukkha.

The Buddha also represents a link to nibbana for Buddhists and is a source of inspiration and insight, as well a revelation of ultimate truth.

- (e) **“People who believe they have had religious experiences are fooling themselves.”** [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:

On a personal level candidates are likely to discuss whether they think that it is possible to have a genuine experience of the transcendent; some may use atheism as a basis to reject the possibility outright, others may suggest that people can have inexplicable experiences which may or may not have religious origins. Some candidates may argue that so many such experiences are reported that it seems likely there is some truth to the accounts. They may also wish to discuss the implications of deliberately or artificially induced religious experiences, for example through the use of drugs.

Candidates may distinguish between religious experiences of a more mundane variety such as experiencing transcendence as a part of worship and total mystical consciousness or miracles; they may accept one as real but not the other or reject/accept both as genuine. Some candidates might wish to discuss precisely what is meant by the term ‘religious experience’ and may develop this further into questions of the nature and meaning of truth.

Some candidates may wish to explore why a person might self-deceive in such a way, and whether they would do so consciously or not.

Candidates may explain that Buddhists regularly engage in meditation as a means of seeking enlightenment and ultimate truth. While Buddhists may accept that this experience cannot be adequately explained to someone who has not had it they are unlikely to accept that it is a self-deception.

Some candidates may identify the view that no-one who is still trapped in samsara can fully understand what nibbana is, and consequently the only way to understand is to experience it for yourself.

Accurate reference to relevant scholarship should be credited.

8 Christianity**(a) Who is regarded as the Messiah by Christians? [1]**

Responses might include:

- Jesus Christ.
- The incarnate God
- The Son of God

1 mark for response

(b) Give two ways in which a Christian might seek a revelation from God. [2]

Responses might include:

- Through the Bible
- Through prayer
- Through mystical experience
- Through the power of the Holy Spirit
- Through asceticism
- Through icons
- Through the natural world

Credit will be given to responses which communicate the active nature of 'seeking' a revelation.

1 mark for each response

(c) Describe what Christians mean by mystical experience. [3]

Responses might include:

- An experience beyond ordinary awareness or of altered consciousness
- A direct connection or communication with God
- A feeling of transcendence

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why the Messiah is important for Christians. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Jesus is the creator of the New Covenant between God and Humanity, of which anyone can become a part. He is often referred to as the son of God, or the Incarnation of God in human form.

Through his crucifixion and resurrection he represents the love of God for the human race and the opportunity of freedom from sin and eternal life with God. He is also a teacher and an example of the way in which God would like people to live and behave.

The conquest of death demonstrated by Christ's return represents the hope of the afterlife for Christians.

- (e) **“People who believe they have had religious experiences are fooling themselves.”** [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:

On a personal level candidates are likely to discuss whether they think that it is possible to have a genuine experience of the divine; some may use atheism as a basis to reject the possibility outright, others may suggest that people can have inexplicable experiences which may or may not have religious origins. Some candidates may argue that so many such experiences are reported that it seems likely there is some truth to the accounts. They may also wish to discuss the implications of deliberately or artificially induced religious experiences, for example through the use of drugs.

Candidates may distinguish between religious experiences of a more mundane variety such as experiencing transcendence as a part of worship and total mystical consciousness or miracles; they may accept one as real but not the other or reject/accept both as genuine. Some candidates might wish to discuss precisely what is meant by the term ‘religious experience’ and may develop this further into questions of the nature and meaning of truth.

Some candidates may wish to explore why a person might self-deceive in such a way, and whether they would do so consciously or not.

Candidates may explain that many Christians are constantly seeking a deeper personal relationship with God through prayer, worship or meditation. Christians believe this to be a two way process of communication and often speak of answered prayers or of feeling the presence of God in the world.

Accurate reference to relevant scholarship should be credited.

9 Hinduism**(a) What does 'guru' mean? [1]**

Responses might include:

- A person with great wisdom or religious knowledge
- A religious teacher

1 mark for response

(b) Give two ways in which Hindus might seek a revelation from the gods. [2]

Responses might include:

- Through prayer and meditation
- Through reading scripture
- Through study with a guru
- Through mystical experiences
- Through asceticism
- Through the natural world

Credit will be given to responses which communicate the active nature of 'seeking' a revelation.

1 mark for each response

(c) Describe what Hindus mean by mystical experience. [3]

Responses might include:

- An experience beyond ordinary awareness or of altered consciousness
- A direct connection or communication with God
- Separation/liberation of the self (Moksha)

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why the Bhagavad Gita is important to Hindus. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

The Bhagavad Gita is one of many Hindu scriptures but it is one of the most important as it is the primary source of Hindu beliefs about reincarnation. The teacher presented in the Bhagavad Gita is Krishna, the supreme manifestation of Brahma, and the book tells Hindus how he wishes them to live and act.

It is a smriti text, providing a source of authority on Hindu belief and ethical behaviour.

- (e) **“People who believe they have had religious experiences are fooling themselves.”** [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:

On a personal level candidates are likely to discuss whether they think that it is possible to have a genuine experience of the divine; some may use atheism as a basis to reject the possibility outright, others may suggest that people can have inexplicable experiences which may or may not have religious origins. Some candidates may argue that so many such experiences are reported that it seems likely there is some truth to the accounts. They may also wish to discuss the implications of deliberately or artificially induced religious experiences, for example through the use of drugs.

Candidates may distinguish between religious experiences of a more mundane variety such as experiencing transcendence as a part of worship and total mystical consciousness or miracles; they may accept one as real but not the other or reject/accept both as genuine. Some candidates might wish to discuss precisely what is meant by the term ‘religious experience’ and may develop this further into questions of the nature and meaning of truth.

Some candidates may wish to explore why a person might self-deceive in such a way, and whether they would do so consciously or not.

Candidates may explain that Hindus engage in spiritual practises such as yoga, reciting mantra or performing puja as a means of communicating with the divine. Hindus believe that everyone must find their own path to God and religious experiences are meant to be personal – it therefore doesn’t matter what anyone else thinks about it and it cannot be used to prove anything.

Accurate reference to relevant scholarship should be credited.

10 Islam

(a) What does 'prophet' mean? [1]

Responses might include:

- A person who has been contacted by Allah
- A messenger of Allah

1 mark for response

(b) Give two ways in which Muslims might seek a revelation from Allah. [2]

Responses might include:

- Through the Qur'an and Hadith
- Through following the example of Muhammad ﷺ
- Through prayer
- Through mystical experiences
- Through the Sufi tradition
- Through the natural world

Credit will be given to responses which communicate the active nature of 'seeking' a revelation.

1 mark for each response

(c) Describe what Muslims mean by mystical experience. [3]

Responses might include:

- An experience beyond ordinary awareness or of altered consciousness
- A direct connection or communication with Allah
- A feeling of transcendence
- Haqiqah

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Muhammad ﷺ is important for Muslims. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Muhammad ﷺ is the founder of the faith of Islam as he was the receiver of the Qur'an. The Qur'an is the final revelation of Allah to humanity, and so there will not be another prophet. This gives Muhammad ﷺ the status of the last prophet of Allah, the only prophet to know Allah's complete will.

Because of his status as prophet Muhammad ﷺ is also seen as the perfect example of moral behaviour and Muslims look to him as a role model and guide in their daily lives.

- (e) **“People who believe they have had religious experiences are fooling themselves.”** [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:

On a personal level candidates are likely to discuss whether they think that it is possible to have a genuine experience of the divine; some may use atheism as a basis to reject the possibility outright, others may suggest that people can have inexplicable experiences which may or may not have religious origins. Some candidates may argue that so many such experiences are reported that it seems likely there is some truth to the accounts. They may also wish to discuss the implications of deliberately or artificially induced religious experiences, for example through the use of drugs.

Candidates may distinguish between religious experiences of a more mundane variety such as experiencing transcendence as a part of worship and total mystical consciousness or miracles; they may accept one as real but not the other or reject/accept both as genuine. Some candidates might wish to discuss precisely what is meant by the term ‘religious experience’ and may develop this further into questions of the nature and meaning of truth.

Some candidates may wish to explore why a person might self-deceive in such a way, and whether they would do so consciously or not.

Candidates may explain that Muslims pray five times every day to demonstrate their devotion to Allah. Salah also helps them to be aware of Allah’s constant presence in their lives so some Muslims may not think of ‘religious experience’ as separate to their everyday lives.

Some candidates may discuss Sufism, the mystical branch of Islam. The Sufi search for Haqiqah is about completely replacing the material world with the spiritual.

Accurate reference to relevant scholarship should be credited.

11 Judaism

(a) What does 'prophet' mean? [1]

Responses might include:

- A person who has been contacted by G-d
- A messenger from G-d

1 mark for response

(b) Give two ways in which Jews might seek a revelation from G-d. [2]

Responses might include:

- Through prayer
- Through scripture
- Through mystical experience
- Through pilgrimage
- Through the natural world

Credit will be given to responses which communicate the active nature of 'seeking' a revelation.

1 mark for each response

(c) Describe what Jews mean by mystical experience. [3]

Responses might include:

- An experience beyond ordinary awareness or of altered consciousness
- A direct connection or communication with G-d
- A feeling of transcendence

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

(d) Explain why Moses is important for Jews. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Moses is the most important prophet in Judaism and is often called Moshe Rabbeinu – Moses, our Teacher. He was the person who led the Hebrews from slavery in Egypt and back to their Promised Land, he performed miracles, received the ten commandments from G-d and is credited with writing the Torah.

Moses also represents the relationship between the Jews and G-d, and provides an example – he spoke with G-d personally, and ensured that the Hebrews followed the rules they were given. However he also failed to trust fully in G-d and so was not allowed to enter the promised land.

- (e) **“People who believe they have had religious experiences are fooling themselves.”** [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:

On a personal level candidates are likely to discuss whether they think that it is possible to have a genuine experience of the divine; some may use atheism as a basis to reject the possibility outright, others may suggest that people can have inexplicable experiences which may or may not have religious origins. Some candidates may argue that so many such experiences are reported that it seems likely there is some truth to the accounts. They may also wish to discuss the implications of deliberately or artificially induced religious experiences, for example through the use of drugs.

Candidates may distinguish between religious experiences of a more mundane variety such as experiencing transcendence as a part of worship and total mystical consciousness or miracles; they may accept one as real but not the other or reject/accept both as genuine. Some candidates might wish to discuss precisely what is meant by the term ‘religious experience’ and may develop this further into questions of the nature and meaning of truth.

Some candidates may wish to explore why a person might self-deceive in such a way, and whether they would do so consciously or not.

Candidates may explain that most Jews believe that they can experience G-d through scripture, worship and through the world around them, this is not necessarily the same as taking a mystical approach to the faith but it does mean that such experiences are unlikely to be thought of as self-deception by Jews.

Candidates may also discuss accounts of miracles and of G-d making personal contact with the Jewish prophets; it may be suggested that Jews believe such contact is still possible if G-d chooses.

Some candidates may discuss the Jewish tradition of Kabbalah, which seeks knowledge of the hierarchy of hidden forces controlling the world around us.

Accurate reference to relevant scholarship should be credited.

12 Sikhism

- (a) What does 'guru' mean? [1]

Responses might include:

- A person with great wisdom or religious knowledge
- A religious teacher

1 mark for response

- (b) Give two ways in which Sikhs might seek a revelation from Waheguru. [2]

Responses might include:

- Through prayer
- Through the Guru Granth Sahib Ji
- Through mystical experience
- Through visiting a Holy site
- Through the natural world

Credit will be given to responses which communicate the active nature of 'seeking' a revelation.

1 mark for each response

- (c) Describe what Sikhs mean by mystical experience. [3]

Responses might include:

- An experience beyond ordinary awareness or of altered consciousness
- A direct connection or communication with Waheguru

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain why Guru Nanak Dev Ji is important for Sikhs. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Guru Nanak Dev Ji is the founder of the religion of Sikhism through his revelations from Waheguru. He disappeared in the river near his home and was believed dead but his miraculous return, with messages from god is the core event in the history of Sikhism.

Guru Nanak Dev Ji travelled and shared his revelations; he was a great teacher and sets a personal example of faith and ethical behaviour. He was also the first author of the Guru Granth Sahib.

- (e) **“People who believe they have had religious experiences are fooling themselves.”** [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:

On a personal level candidates are likely to discuss whether they think that it is possible to have a genuine experience of the transcendent; some may use atheism as a basis to reject the possibility outright, others may suggest that people can have inexplicable experiences which may or may not have religious origins. Some candidates may argue that so many such experiences are reported that it seems likely there is some truth to the accounts. They may also wish to discuss the implications of deliberately or artificially induced religious experiences, for example through the use of drugs.

Candidates may distinguish between religious experiences of a more mundane variety such as experiencing transcendence as a part of worship and total mystical consciousness or miracles; they may accept one as real but not the other or reject/accept both as genuine. Some candidates might wish to discuss precisely what is meant by the term ‘religious experience’ and may develop this further into questions of the nature and meaning of truth.

Some candidates may wish to explore why a person might self-deceive in such a way, and whether they would do so consciously or not.

Candidates may explain that Sikhs believe that Guru Nanak Dev Ji received a revelation directly from Waheguru which led to the beginning of the Sikh religion. This revelation was passed to each of the following Gurus and ultimately vested in the Guru Granth Sahib, where Sikhs can find it.

Some candidates may also discuss sahad, the liberation of the soul while still alive. Some individuals, known as jivanmukht, experience union with the divine (mukti) through nam simran. Jivanmukht cease to accumulate karma during the rest of their lifetime and many Sikhs may aspire to reach this status.

Accurate reference to relevant scholarship should be credited.

Section C: Religion and Science

If you choose one question from this section you must answer all parts (a-e) of the question

13 Buddhism

- (a) What is meant by 'environmental problems'?** [1]

Responses might include:

- Human damage to the planet
- World-wide concerns or issues about the planet and/or its future
- A negative human impact on ecosystems

1 mark for response

- (b) Give two reasons that Buddhists could use to support medical testing on animals.** [2]

Responses might include:

- The relief of human suffering
- The lack of a suitable alternative (the Middle Path).

1 mark for each response

- (c) Why might Buddhists accept the theory that human beings evolved from apes?** [3]

Responses might include:

- There are no specific teachings on the origins of the world to be contradicted by evolution
- Lower realms are created and destroyed to make way for higher realms, this is similar to lower forms of life being replaced by higher ones

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain what Buddhists believe about the role of humanity in the world.** [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Buddhists believe that all living beings are part of the cycle of samsara. This means that all human beings have been animals in previous lives. This shows that humanity is a part of the world as a whole, not a unique extra element.

Because all life is interdependent Buddhists also believe that they have a duty to look after and care for it, which is a part of ahimsa (harmlessness), one of the five moral precepts.

The main aim for Buddhists is to achieve nibbana, and this could be seen as part of their role in the world through ceasing to be reborn into it or by becoming bodhisatva and helping others escape the cycle.

It is clear that human beings currently have the greatest power to shape and change the world as well as to damage it, and this certainly gives us a high level of responsibility towards it from both a religious and a secular viewpoint. Candidates may reference and develop religious teachings which reflect this, from authoritative sources such as sacred texts or religious leaders. They may also refer to specific environmental issues, and actions being taken regarding them.

- (e) **“If humanity is here by chance then my life has no purpose.”** [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:

On a personal level candidates are likely to discuss whether they believe life does have a purpose and what they think that purpose is. Some may take a purely scientific view that it is to survive as long as possible and pass our genes on, others may talk about personal fulfilment and the achievement of goals. Some may argue that creation by a divine being is not necessary to give life meaning while others may feel that an accidental creation gives us the responsibility to create our own purpose.

Some candidates may wish to consider this life as a means of preparing for the afterlife, or the idea that our lives and our species have the task of fulfilling some ‘almighty’ purpose which we may not understand; this could be viewed as enriching and purpose-giving, or as devaluing and trivialising human life.

Candidates may explain that Buddhists do not regard the creation of the world as a particularly important issue, and yet manage to find meaning and purpose in their lives. Most Buddhists believe that the purpose of life is to attain nibbana and cease to be reborn.

Some candidates may wish to discuss whether this is genuine ‘meaning’ or a self-deception to avoid confronting life’s essential purposelessness.

14 Christianity

- (a) What is meant by ‘environmental problems’? [1]**

Responses might include:

- Human damage to the planet
- World-wide concerns or issues about the planet and/or its future
- A negative human impact on ecosystems

1 mark for response

- (b) Give two reasons that a Christian could use to support medical testing on animals. [2]**

Responses might include:

- Dominion over the world
- Ensoulment of humans, not animals
- The relief of human suffering.

1 mark for each response

- (c) Why might Christians reject the theory that human beings evolved from apes? [3]**

- God created humanity ‘in his image’ and gave only them a soul
- Biblical accounts suggest the earth was created as it is now
- The fact that two accounts are given in Genesis suggests that these events are not yet fully understood

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain what Christians believe about the role of humanity in the world. [6]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Christians believe human beings are a special creation of God, which makes us different to other living things on the planet. We were given ‘dominion’ or control over other living things, although Christians are divided on whether this means we should act solely in our own interests or more as stewards of God’s creation.

We are also the only animal capable of having a relationship with God, and of achieving heaven, which could also be seen as part of our role and purpose during this life.

It is clear that human beings currently have the greatest power to shape and change the world as well as to damage it, and this certainly gives us a high level of responsibility towards it from both a religious and a secular viewpoint. Candidates may reference and develop religious teachings which reflect this, from authoritative sources such as sacred texts or religious leaders. They may also refer to specific environmental issues, and actions being taken regarding them.

- (e) **“If humanity is here by accident then my life has no purpose.”** [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:

On a personal level candidates are likely to discuss whether they believe life does have a purpose and what they think that purpose is. Some may take a purely scientific view that it is to survive as long as possible and pass our genes on, others may talk about personal fulfilment and the achievement of goals. Some may argue that creation by a divine being is not necessary to give life meaning while others may feel that an accidental creation gives us the responsibility to create our own purpose.

Some candidates may wish to consider this life as a means of preparing for the afterlife, or the idea that our lives and our species have the task of fulfilling some ‘almighty’ purpose which we may not understand; this could be viewed as enriching and purpose-giving, or as devaluing and trivialising human life.

Candidates may wish to point out that as far as Christianity is concerned the human race is not here by chance, and so there must be some purpose. They may go on to explain that Christians believe the world and the human race was created by God for God’s purposes, which are essentially a mystery to us. For most Christians the purpose of life is to live in a manner pleasing to God, to build a relationship with God and to strive to achieve heaven.

Some candidates may wish to discuss whether this is genuine ‘meaning’ or a self-deception to avoid confronting life’s essential purposelessness.

15 Hinduism

- (a) What is meant by 'environmental problems'? [1]

Responses might include:

- Human damage to the planet
- World-wide concerns or issues about the planet and/or its future
- A negative human impact on ecosystems

1 mark for response

- (b) Give two reasons that Hindus could use to support medical testing on animals. [2]

Responses might include:

- Dharma – to help others and to use the abilities you are born with
- Good karma to relieve human suffering.

1 mark for each response

- (c) Why might Hindus accept the theory that human beings evolved from apes? [3]

Responses might include:

- Brahma is portrayed as creating all life, but not in definite and fixed forms
- Humans and animals are all part of the cycle of samsara; there is no fundamental difference between us

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain what Hindus believe about the role of humanity in the world. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Hindus believe that all living beings are part of the cycle of samsara. This means that all human beings have been animals in previous lives. This shows that humanity is a part of the world as a whole, not a unique extra element. However human beings are closer to achieving moksha and achieving good karma to move towards this goal is part of their role in this lifetime. Humans are the only creature which creates and repays karmic debt.

Hindus do believe that they have a duty to look after and care for the environment, as God is present in all creation. Other duties Hindus should fulfil include the use of the potential and abilities that they were born with, so they should study and work.

It is clear that human beings currently have the greatest power to shape and change the world as well as to damage it, and this certainly gives us a high level of responsibility towards it from both a religious and a secular viewpoint. Candidates may reference and develop religious teachings which reflect this, from authoritative sources such as sacred texts or religious leaders. They may also refer to specific environmental issues, and actions being taken regarding them.

- (e) **“If humanity is here by accident then my life has no purpose.”** [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:

On a personal level candidates are likely to discuss whether they believe life does have a purpose and what they think that purpose is. Some may take a purely scientific view that it is to survive as long as possible and pass our genes on, others may talk about personal fulfilment and the achievement of goals. Some may argue that creation by a divine being is not necessary to give life meaning while others may feel that an accidental creation gives us the responsibility to create our own purpose.

Some candidates may wish to consider this life as a means of preparing for the afterlife, or the idea that our lives and our species have the task of fulfilling some ‘almighty’ purpose which we may not understand; this could be viewed as enriching and purpose-giving, or as devaluing and trivialising human life.

Candidates may wish to point out that as far as Hinduism is concerned the human race is not here by chance, and so there must be some purpose to our existence. They may go on to explain that Hindus believe the world is in an endless cycle of creation and destruction and the human race in within that, in a cycle of its own – birth, death and rebirth. For Hindus the many lives they live are about moving towards moksha and becoming reunited with Brahma. They do this through dharma, the specific duties of their current lifetime.

Some candidates may wish to discuss whether this is genuine ‘meaning’ or a self-deception to avoid confronting life’s essential purposelessness.

16 Islam

- (a) What is meant by 'environmental problems'? [1]

Responses might include:

- Human damage to the planet
- World-wide concerns or issues about the planet and/or its future
- A negative human impact on ecosystems

1 mark for response

- (b) Give two reasons that Muslims could use to support medical testing on animals. [2]

Responses might include:

- The relief of human suffering
- Ensoulment of humans, not animals.

1 mark for each response

- (c) Why might Muslims reject the theory that human beings evolved from apes? [3]

Responses might include:

- The Qur'an describes the separate creation of all the different species on the planet
- Human beings are a special and unique creation, made to submit to Allah

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain what Muslims believe about the role of humanity in the world. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Muslims believe human beings are a special creation of Allah, with a status above other living things. Because of this we have a special responsibility towards the world and a particular role to fulfil. We are khalifah (vice-regents) with not only the right to use what Allah has provided but also the responsibility to do so carefully and with respect.

We are also the only creature capable of having a relationship with Allah, and this was part of the purpose of our creation.

It is clear that human beings currently have the greatest power to shape and change the world as well as to damage it, and this certainly gives us a high level of responsibility towards it from both a religious and a secular viewpoint. Candidates may reference and develop religious teachings which reflect this, from authoritative sources such as sacred texts or religious leaders. They may also refer to specific environmental issues, and actions being taken regarding them.

- (e) **“If humanity is here by chance then my life has no purpose.”** [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:

On a personal level candidates are likely to discuss whether they believe life does have a purpose and what they think that purpose is. Some may take a purely scientific view that it is to survive as long as possible and pass our genes on, others may talk about personal fulfilment and the achievement of goals. Some may argue that creation by a divine being is not necessary to give life meaning while others may feel that an accidental creation gives us the responsibility to create our own purpose.

Some candidates may wish to consider this life as a means of preparing for the afterlife, or the idea that our lives and our species have the task of fulfilling some ‘almighty’ purpose which we may not understand; this could be viewed as enriching and purpose-giving, or as devaluing and trivialising human life.

Candidates may wish to point out that as far as Islam is concerned the human race is not here by chance, and so there must be some purpose to our existence. They may go on to explain that Muslims believe the world and humanity were created by Allah. Humanity exists to develop its relationship with Allah by submitting to Allah’s will and maintaining faith. The purpose of a Muslim life is to be a good Muslim.

Some candidates may wish to discuss whether this is genuine ‘meaning’ or a self-deception to avoid confronting life’s essential purposelessness.

17 Judaism

- (a) What is meant by 'environmental problems'? [1]

Responses might include:

- Human damage to the planet
- World-wide concerns or issues about the planet and/or its future
- A negative human impact on ecosystems

1 mark for response

- (b) Give two reasons that Jews could use to support medical testing on animals. [2]

Responses might include:

- Dominion over the world
- Naming the animals equates to having power over them
- The relief of human suffering.

1 mark for each response

- (c) Why might Jews reject the theory that human beings evolved from apes? [3]

Responses might include:

- The Torah describes the separate creation of all the different species on the planet
- Human beings are a special and unique creation, made in the image of G-d
- The fact that there are 2 accounts of creation suggests that it was a process we do not fully understand yet

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain what Jews believe about the role of humanity in the world. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Jews believe human beings are a special creation of G-d, which makes us different to other living things on the planet. We were given 'dominion' or control over other living things, through the right to name them but we still have a duty to care for G-d's creation.

We are also the only creature with a soul and so capable of having a relationship with G-d, which could also be seen as part of our role and purpose during this life.

It is clear that human beings currently have the greatest power to shape and change the world as well as to damage it, and this certainly gives us a high level of responsibility towards it from both a religious and a secular viewpoint. Candidates may reference and develop religious teachings which reflect this, from authoritative sources such as sacred texts or religious leaders. They may also refer to specific environmental issues, and actions being taken regarding them.

- (e) “If humanity is here by chance then my life has no purpose.” [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:

On a personal level candidates are likely to discuss whether they believe life does have a purpose and what they think that purpose is. Some may take a purely scientific view that it is to survive as long as possible and pass our genes on, others may talk about personal fulfilment and the achievement of goals. Some may argue that creation by a divine being is not necessary to give life meaning while others may feel that an accidental creation gives us the responsibility to create our own purpose.

Some candidates may wish to consider this life as a means of preparing for the afterlife, or the idea that our lives and our species have the task of fulfilling some ‘almighty’ purpose which we may not understand; this could be viewed as enriching and purpose-giving, or as devaluing and trivialising human life.

Candidates may wish to point out that as far as Judaism is concerned the human race is not here by chance, and so there must be some purpose to our existence. They may go on to explain that Jews believe the world and the human race were created by G-d for a purpose that we cannot understand. Their part in G-ds creation is to live according to the laws and teachings that G-d has provided, this involves caring for G-ds creation.

Some candidates may wish to discuss whether this is genuine ‘meaning’ or a self-deception to avoid confronting life’s essential purposelessness.

18 Sikhism

- (a) What is meant by 'environmental problems'? [1]

Responses might include:

- Human damage to the planet
- World-wide concerns or issues about the planet and/or its future
- A negative human impact on ecosystems

1 mark for response

- (b) Give two reasons that Sikhs could use to support medical testing on animals. [2]

Responses might include:

- Humanity as the highest creation of Waheguru
- The relief of human suffering.

1 mark for each response

- (c) Why might Sikhs accept the theory that human beings evolved from apes? [3]

Responses might include:

- Equal importance of humans and the rest of nature
- The will of Waheguru being manifest in all creation
- Cycle of reincarnation, with humanity as one of many forms of life

A statement (1 mark) with development (2 marks) and amplification/exemplification (3 marks).

- (d) Explain what Sikhs believe about the role of humanity in the world. [6]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

Sikhs do believe that animals are a part of the cycle of rebirth and that a person's karma can lead to their rebirth as an animal. However human beings are regarded as the highest creation of God and this means that their role is different to that of other creatures. Because God is present within all creation humanity has a duty to respect and care for the world.

Being born as a human being also creates the opportunity of escaping the cycle of reincarnation and this could also be seen as part of our role and purpose during this life.

It is clear that human beings currently have the greatest power to shape and change the world as well as to damage it, and this certainly gives us a high level of responsibility towards it from both a religious and a secular viewpoint. Candidates may reference and develop religious teachings which reflect this, from authoritative sources such as sacred texts or religious leaders. They may also refer to specific environmental issues, and actions being taken regarding them.

- (e) **“If humanity is here by chance then my life has no purpose.”** [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:

On a personal level candidates are likely to discuss whether they believe life does have a purpose and what they think that purpose is. Some may take a purely scientific view that it is to survive as long as possible and pass our genes on, others may talk about personal fulfilment and the achievement of goals. Some may argue that creation by a divine being is not necessary to give life meaning while others may feel that an accidental creation gives us the responsibility to create our own purpose.

Some candidates may wish to consider this life as a means of preparing for the afterlife, or the idea that our lives and our species have the task of fulfilling some ‘almighty’ purpose which we may not understand; this could be viewed as enriching and purpose-giving, or as devaluing and trivialising human life.

Candidates may wish to point out that as far as Sikhism is concerned the human race is not here by chance, and so there must be some purpose to our existence. They may go on to explain that Sikhs believe Waheguru created the world and humanity. God is formless (niguna) and becomes manifest (saguna) through creation; the human race is to provide a particularly important place for God to become saguna, the human heart, which enables Sikhs to experience a personal loving relationship with Waheguru. Sikhs believe that they must develop this relationship and build up good karma in order to escape reincarnation and achieve mukti.

Some candidates may wish to discuss whether this is genuine ‘meaning’ or a self-deception to avoid confronting life’s essential purposelessness.

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