

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

General Certificate of Secondary Education

Unit **B602**: Philosophy of Religion 2

Mark Scheme for June 2013

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

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

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

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

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

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

© OCR 2013

1. Subject-specific Marking Instructions

General points

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

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

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

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

Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

Written Communication, Spelling, Punctuation and Grammar

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

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

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, 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.

High performance 3 marks

Candidates spell, punctuate and use rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question.
Where required, they use a wide range of specialist terms adeptly and with precision.

Intermediate performance 2 marks

Candidates spell, punctuate and use rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question.
Where required, they use a good range of specialist terms with facility.

Threshold performance 1 mark

Candidates spell, punctuate and use rules of grammar with reasonable accuracy in the context of the demands of the question.
Any errors do not hinder meaning in the response.
Where required, they use a limited range of specialist terms appropriately.

AO1 part (d) question

<p>Level 3 5–6</p>	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range/depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation.
<p>Level 2 3–4</p>	<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.
<p>Level 1 1–2</p>	<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.
<p>Level 0 0</p>	<p>No evidence submitted or response does not address the question.</p>

AO2 part (e) question

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

Section A: Good and Evil

Question		Answer	Marks	Guidance
1	(a)	<p>What is meant by the term 'Mara'?</p> <p>Candidates were asked to give the meaning of the term 'Mara'. Their responses might include:</p> <ul style="list-style-type: none"> • A Demon • The demon responsible for the wheel of life • A symbolic representation of the three poisons. <p>1 mark for response</p>	1	
	(b)	<p>Give two examples of natural evil.</p> <p>Candidates were asked to give two example of natural evil. Their responses might include:</p> <ul style="list-style-type: none"> • Earthquakes • Tsunami • Tornados • Diseases • Cancer • Drought. <p>1 mark for each response</p>	2	The reference to natural evil means the examples given must be events which are not created by human agency.

Question	Answer	Marks	Guidance
(c)	<p>Describe how Buddhists might use the Eightfold path to make moral choices.</p> <p>Candidates were asked to describe how the Eightfold path might help Buddhists in the making of moral choices. Their responses might include:</p> <ul style="list-style-type: none"> • By offering advice and/or guidance on what kind of actions will create good kamma/help one to move closer to nibbana • By encouraging skilful actions • By reminding one that thoughts and intentions are as important as actions • By encouraging careful consideration of actions before they are taken • Individual steps on the path might be defined and related specifically to moral decision making. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain how unskillful action might be linked with human suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain how unskillful action might be linked with human suffering and to do this they might consider some of the following:</p> <p>For Buddhists dukkha is an intrinsic part of existence within samsara and it can be overcome by following the path of the Buddha which results, ultimately in escape from samsara. Beginning with this principle candidates might note that this suffering is not caused solely by human actions but also by the way the world is and therefore unskillful actions are at best a partial explanation for human suffering. Suffering is also often related to attachment and a lack of acceptance of the transience of things which results in emotional pain – actions which arise from this lack of acceptance are therefore unskillful in nature.</p> <p>Candidates might then go on to consider the laws of kamma and how actions and the intentions behind your actions create consequences which affect a person's rebirths within samsara. The Buddha taught that virtuous actions, with the right intentions behind them always have favourable consequences and these are the skillful actions which help a person on their path to nibbana. By contrast the unskillful actions create negative consequences and hinder that progress, lengthening ones time in samsara and increasing ones suffering.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Good things always come out of suffering.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss whether good things always come out of suffering and to do this they might consider some of the following:</p> <p>Since the core beliefs of Buddhism are built around the need to end suffering some candidates might conclude that Buddhists would disagree. The experience of suffering is connected with kamma and this is what keeps a person bound to samsara, which may well result in more suffering in the long run. However other candidates might argue that without experiencing or witnessing suffering people would not be drawn to Buddhism as a means of escape – this could be the good which results from the suffering. The example of the Four Sights which prompted the Buddhas personal quest for enlightenment could be drawn in to support this. Candidates might also choose to consider suffering as a learning process – within Buddhism suffering is created by a person’s own past actions, which encourages them to learn to consider the effects of what they do. But this concept can be found outside of Buddhism as well and candidates might consider the idea of suffering as a punishment, through which one can be redeemed and go on to lead a better life.</p> <p>Most candidates are likely to be familiar with the ‘Greater Good’ argument as a response to the problem of evil and might choose to explore this. Concepts such as what it is which renders something good, humanity being unable to see the bigger picture and the notion of evil and suffering providing opportunities for love/compassion to develop might also be drawn in to present a philosophical case in support of the statement. Thought experiments such as whether it could ever be possible to consider the Holocaust or Hitler as the lesser of two evils might be considered, or candidates might ask whether the suffering of one can ever be justified on the grounds that it benefits many.</p>	12	

Question	Answer	Marks	Guidance
	<p>An alternative approach might be to take a more practical stance, considering specific examples of suffering in the world today and considering what good can come out of such events. Candidates might suggest that actions in response to suffering are good in themselves but it would be better not to have the suffering in the first place.</p> <p>Some candidates might consider the perspective of those who are suffering, asking whether they would choose to continue to suffer in the hope of future gain or whether all they would want is for the suffering to stop. Some might distinguish between the subjective view at the time of the suffering and the subjective view with hindsight, when an individual can look back and see what, if anything, they did gain rather than clinging to the idea that they might gain something in the long term.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
2	(a)	<p>What is meant by the term 'Original sin'?</p> <p>Candidates were asked to define the term 'original sin'. Their responses might include:</p> <ul style="list-style-type: none"> • The sin committed by Adam and Eve in the Garden of Eden • Eating the forbidden fruit • The ability of all human beings to choose evil over good • The sin the human race inherited from Adam and Eve • The sin people are born with/ the idea you are born with sin. <p>1 mark for response</p>	1	Some reference to God or religious rules is implicit in the term 'sin' and candidates responses should reflect this.
	(b)	<p>Give two examples of natural evil.</p> <p>Candidates were asked to give two example of natural evil. Their responses might include:</p> <ul style="list-style-type: none"> • Earthquakes • Tsunami • Tornados • Diseases • Cancer • Drought. <p>1 mark for each response</p>	2	The reference to natural evil means the examples given must be events which are not created by human agency.

Question	Answer	Marks	Guidance
(c)	<p>Describe how Christians might use the Bible to make moral choices.</p> <p>Candidates have been asked to describe how Christians might use the Bible to make moral choices. Their responses might include:</p> <ul style="list-style-type: none"> • By enabling a person to read the rules laid down by God for a moral life • By presenting a person with the example and sacrifice of Christ • By providing a reminder that following God's word ensures that one always acts in a manner pleasing to God • By reminding one that God is always present and knows not only actions but also thoughts and intentions • By enabling a person to study the words and commandments of God • By providing a source to focus prayer or meditation • By demonstrating virtues and offering examples of how to live a virtuous life. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain how the devil might be linked with human suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain how the devil might be linked to human suffering. To do this they might consider some of the following:</p> <p>Christians have different beliefs about the devil and candidates might look at a range of these in their consideration of the question. They might suggest that the devil is the opposite of God, an evil force which counters God's goodness and seeks to damage God's creation. Some might consider how and why the devil came into being, connecting Lucifer's choices with human free will. Others might note that God's omnipotence means the devil can only act because God allows it and therefore the ultimate responsibility for human suffering must rest with God, although the devil is the instrument through which it is accomplished.</p> <p>Another approach might be to consider the story of the Fall, when the human race was evicted from Eden and had to begin to live in a world where suffering was possible. Because the devil was involved in the temptation of Eve which resulted in this it can be argued that the human race would still be in paradise without the devil's intervention, and that all the suffering inherent in this world is therefore caused by the devil. Some candidates might suggest that such temptations to sin are still taking place today, and human free will allows people to be tempted although the devil cannot control our decisions any more than God can.</p> <p>Some candidates might suggest that the devil is a metaphorical representation for the capacity for evil in all humanity, offering a psychological mechanism through which the terrible things humanity is capable of doing can be examined.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Good things always come out of suffering.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss whether good things always come out of suffering and to do this they might consider some of the following:</p> <p>Many of the philosophical arguments which relate to this question are Christian in origin or have specific Christian forms and candidates might choose to use these to explore the Christian view. Some might also bring in the Irenaean theodicy, with the concept of soul-making and the presence of evil in the world offering opportunities for this which would not otherwise exist. Alternatively candidates might choose to talk about freewill, arguing that although human beings cannot be prevented from causing suffering God is always seeking to redeem it which could be viewed as a greater good.</p> <p>Candidates might also choose to consider suffering as a learning process – with the idea of suffering as a punishment, through which one can be redeemed and go on to lead a better life. They might consider the suffering of Christ which offers redemption for the entire human race and thus constitutes the ultimate good arising from suffering.</p> <p>Most candidates are likely to be familiar with the ‘Greater Good’ argument as a response to the problem of evil and might choose to explore this. Concepts such as what it is which renders something good, humanity being unable to see the bigger picture and the notion of evil and suffering providing opportunities for love/compassion to develop might also be drawn in to present a philosophical case in support of the statement. Thought experiments such as whether it could ever be possible to consider the Holocaust or Hitler as the lesser of two evils might be considered, or candidates might ask whether the suffering of one can ever be justified on the grounds that it benefits many.</p>	12	

Question	Answer	Marks	Guidance
	<p>An alternative approach might be to take a more practical stance, considering specific examples of suffering in the world today and considering what good can come out of such events. Candidates might suggest that actions in response to suffering are good in themselves but it would be better not to have the suffering in the first place.</p> <p>Some candidates might consider the perspective of those who are suffering, asking whether they would choose to continue to suffer in the hope of future gain or whether all they would want is for the suffering to stop. Some might distinguish between the subjective view at the time of the suffering and the subjective view with hindsight, when an individual can look back and see what, if anything, they did gain rather than clinging to the idea that they might gain something in the long term.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
3	(a)	<p>What is meant by the term 'asuras'?</p> <p>Candidates were asked to define the term 'asuras'. Their responses might include:</p> <ul style="list-style-type: none"> • Demons • Deities with negative or unpleasant traits. <p>1 mark for response</p>	1	
	(b)	<p>Give two examples of natural evil.</p> <p>Candidates were asked to give two examples of natural evil. Their responses might include:</p> <ul style="list-style-type: none"> • Earthquakes • Tsunami • Tornados • Diseases • Cancer • Drought. <p>1 mark for each response</p>	2	The reference to natural evil means the examples given must be events which are not created by human agency.

Question	Answer	Marks	Guidance
(c)	<p>Describe how Hindus might use dharma to make moral choices.</p> <p>Candidates were asked to describe how the concept of dharma might help Hindus to make moral choices. Their responses might include:</p> <ul style="list-style-type: none"> • By informing someone of what their duties are at this point of this life • By reminding one that striving to fulfil those duties can create good karma • By reminding someone that spiritual progress is possible even if they are not yet able to achieve Liberation • By reminding people that all actions have consequences throughout a series of lifetimes. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain how karma might be linked with human suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain how karma might be linked to human suffering. To do this they might consider some of the following:</p> <p>For Hindus suffering is often related to attachment and a lack of acceptance of the transience of things which results in emotional pain. To this extent candidates might note that karma is not a complete explanation for human suffering, which can only be fully overcome when moksha is achieved. Nishkam karma is to perform actions free from any expectations or concern with their fruits, and it is this which ultimately results in liberation and freedom from karma.</p> <p>Candidates might then go on to consider the law of karma and how actions and the intentions behind actions create consequences which affect rebirths within samsara. Good or virtuous actions, with the right intentions behind them have favourable consequences, created by good karma. The more good karma a person builds up the less likely they are to suffer in their future rebirths. Actions which create negative karma render suffering more likely and lengthen a person's time in samsara.</p> <p>It may also be noted that reducing the suffering of others is a part of Hindu dharma; one should try not to cause suffering directly but one should also show compassion to those who are suffering rather than concluding that they deserve it because of their karma. This attitude would mean a person had failed to learn from karma, creating a new karmic debt for them which would result in more suffering.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Good things always come out of suffering.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss whether good things always come out of suffering and to do this they might consider some of the following:</p> <p>Since the law of karma is at the centre of Hindu beliefs on suffering some candidates might conclude that Hindus would agree with the statement. If suffering results from karma then it is deserved and justice or receiving what one has deserved is a good thing. Alternatively they might argue that the experience of suffering encourages the kind of behaviour which will ultimately result in freedom from samsara, and this too is a greater good.</p> <p>Candidates might also choose to consider suffering as a learning process – within Hinduism suffering is created by your own past actions, and this encourages you to consider the effects of your actions. But this concept can be found outside of Hinduism as well and candidates might consider the idea of suffering as a punishment, through which one can be redeemed and go on to lead a better life. In addition suffering is what creates awareness that the world is imperfect, without this people remain deluded by maya and do not seek liberation. Therefore it is the existence of suffering which draws people to seek the ultimate good of moksha.</p> <p>Most candidates are likely to be familiar with the ‘Greater Good’ argument as a response to the problem of evil and might choose to explore this. Concepts such as what it is which renders something good, humanity being unable to see the bigger picture and the notion of evil and suffering providing opportunities for love/compassion to develop might also be drawn in to present a philosophical case in support of the statement. Thought experiments such as whether it could ever be possible to consider the Holocaust or Hitler as the lesser of two evils might be considered, or candidates might ask whether the suffering of one can ever be justified on the grounds that it benefits many.</p>	12	

Question	Answer	Marks	Guidance
	<p>An alternative approach might be to take a more practical stance, considering specific examples of suffering in the world today and considering what good can come out of such events. Candidates might suggest that actions in response to suffering are good in themselves but it would be better not to have the suffering in the first place.</p> <p>Some candidates might consider the perspective of those who are suffering, asking whether they would choose to continue to suffer in the hope of future gain or whether all they would want is for the suffering to stop. Some might distinguish between the subjective view at the time of the suffering and the subjective view with hindsight, when an individual can look back and see what, if anything, they did gain rather than clinging to the idea that they might gain something in the long term.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Islam

Question		Answer	Marks	Guidance
4	(a)	<p>What is meant by the term 'Original sin'?</p> <p>Candidates were asked to define the term 'original sin'. Their responses might include:</p> <ul style="list-style-type: none"> • The Sin committed by Adam and Eve in the Garden of Eden • Eating the forbidden fruit • A concept of inherited sin that is rejected by Muslims. <p>1 mark for response</p>	1	
	(b)	<p>Give two examples of natural evil.</p> <p>Candidates were asked to give two example of natural evil. Their responses might include:</p> <ul style="list-style-type: none"> • Earthquakes • Tsunami • Tornados • Diseases • Cancer • Drought. <p>1 mark for each response</p>	2	The reference to natural evil means the examples given must be events which are not created by human agency.

Question	Answer	Marks	Guidance
(c)	<p>Describe how Muslims might use the Qur'an to make moral choices.</p> <p>Candidates have been asked to describe how Muslims might use the Qur'an to make moral choices. Their responses might include:</p> <ul style="list-style-type: none"> • By enabling a person to read the rules laid down by Allah for a moral life • By providing a reminder that following Allah's word ensures that one always acts in a manner pleasing to Allah • By reminding one that Allah is always present and knows not only actions but also thoughts and intentions • By enabling a person to study the words and commandments of Allah • By providing a source to focus prayer or meditation • By demonstrating virtues and offering examples of how to live a virtuous life. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain how the Shaytan might be linked with human suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain how the Shaytan might be linked with human suffering. To do this they might consider some of the following:</p> <p>Candidates might begin with the story of the creation of the angels, Jinn and human beings and the refusal of Iblis to bow down to Adam. As a result of this Iblis became the Shaytan, rejected by Allah and since then has been devoted to tempting human beings to turn away from Allah. It is human sin which causes suffering in the world and so by tempting people to commit more of it Shaytan is directly linked with how much suffering there is.</p> <p>Shirk is the only unforgiveable sin in Islam and therefore the one which the Shaytan is most likely to tempt people to commit. People who are already suffering are perhaps more likely to turn away from Allah and so this is when the Shaytan is most active, tempting people to commit the worst possible act. For this reason suffering is often viewed as a test by Muslims.</p> <p>Some might consider the Shaytan's choice to disobey Allah in connection with human choices made out of free will. Others might note that God's omnipotence means the Shaytan can only act because God allows it and therefore the ultimate responsibility for human suffering must rest with God, although the Shaytan is the instrument through which it is accomplished; since Muslims believe their faith is constantly being tested by Allah the Shaytan provides a means by which this can be achieved.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Good things always come out of suffering.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss whether good things always come out of suffering and to do this they might consider some of the following:</p> <p>Some of the philosophical arguments which relate to the problem of evil have specific Muslim forms and candidates might choose to use these to explore the Muslim views on this statement. Some might also bring in the idea of suffering and evil as a test of faith. Muslims who retain their faith in the presence of this test are rewarded in the afterlife, which is arguably one of the greatest possible goods. Alternatively candidates might choose to talk about freewill, arguing that although human beings cannot be prevented from causing suffering Allah is fundamentally good and merciful and will always act to redeem such evil. Candidates might also choose to consider suffering as a learning process – with the idea of suffering as a punishment, through which one can be redeemed and go on to lead a better life.</p> <p>Most candidates are likely to be familiar with the ‘Greater Good’ argument as a response to the problem of evil and might choose to explore this. Concepts such as what it is which renders something good, humanity being unable to see the bigger picture and the notion of evil and suffering providing opportunities for love/compassion to develop might also be drawn in to present a philosophical case in support of the statement. Thought experiments such as whether it could ever be possible to consider the Holocaust or Hitler as the lesser of two evils might be considered, or candidates might ask whether the suffering of one can ever be justified on the grounds that it benefits many.</p> <p>An alternative approach might be to take a more practical stance, considering specific examples of suffering in the world today and considering what good can come out of such events. Candidates might suggest that actions in response to</p>	12	

Question	Answer	Marks	Guidance
	<p>suffering are good in themselves but it would be better not to have the suffering in the first place.</p> <p>Some candidates might consider the perspective of those who are suffering, asking whether they would choose to continue to suffer in the hope of future gain or whether all they would want is for the suffering to stop. Some might distinguish between the subjective view at the time of the suffering and the subjective view with hindsight, when an individual can look back and see what, if anything, they did gain rather than clinging to the idea that they might gain something in the long term.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
5	(a)	<p>What is meant by the term 'sin'?</p> <p>Candidates were asked to define the term 'sin'. Their responses might include:</p> <ul style="list-style-type: none"> • An action or thought which is against G-d • Something which has been forbidden by G-d • Disobedience to G-d • Transgressing against G-d's laws. <p>1 mark for response</p>	1	<p>Some reference to G-d or religious rules is implicit in the term 'sin' and candidates responses should reflect this.</p> <p>A definition of original sin is not a response to this question.</p>
	(b)	<p>Give two examples of natural evil.</p> <p>Candidates were asked to give two example of natural evil. Their responses might include:</p> <ul style="list-style-type: none"> • Earthquakes • Tsunami • Tornados • Diseases • Cancer • Drought. <p>1 mark for each response</p>	2	<p>The reference to natural evil means the examples given must be events which are not created by human agency.</p>

Question	Answer	Marks	Guidance
(c)	<p>Describe how Jews might use the Torah to make moral choices.</p> <p>Candidates have been asked to describe how Jews might use the Torah to make moral choices. Their responses might include:</p> <ul style="list-style-type: none"> • By enabling a person to read the rules laid down by G-d for an halakhic life • By providing a reminder that following the mitzvot ensures that one always acts in a manner pleasing to G-d • By reminding Jews of the Covenant between their people and G-d • By reminding one that G-d is always present and knows not only actions but also thoughts and intentions • By enabling a person to study the words and commandments of G-d • By demonstrating virtues and offering examples of how to live a virtuous life. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain how Satan might be linked with human suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain how Satan might be linked with human suffering, To do this they might consider some of the following:</p> <p>Jews do not generally believe in an all evil devil-like figure who acts against G-d. Satan was created by G-d, like everything else, and therefore serves G-d's purposes which are absolutely good. G-d's omnipotence means Satan can only act in the ways which G-d allows and therefore the ultimate responsibility both for Satan's actions and the suffering which results must rest with G-d; however this all serves a purpose within G-d's creation.</p> <p>Within Judaism Satan is usually seen a tempter or a hinderer, this is the job which Satan was given by G-d in order to ensure that human beings truly had free will – which would be impossible without the ability to choose evil. Candidates might therefore link Satan directly with moral evil and the suffering caused thereby, while suggesting that different mechanisms are at work in cases of natural evil. Satan is not therefore the sole cause of human suffering. Candidates might suggest that humanity was not created perfect and over-coming Satan (or ones personal evil inclinations) is part of the purpose of life and suffering is caused when people faith to achieve this.</p> <p>Another approach might be to consider scriptural accounts of Satan inflicting suffering in the context of a test from G-d. But even here Satan can only directly affect human beings when given G-d's permission to do so.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Good things always come out of suffering.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss whether good things always come out of suffering and to do this they might consider some of the following:</p> <p>Considering the statement from the Jewish perspective candidates might choose to argue that belief in the Covenant creates the assumption that the statement is true – G-d is good and has promised to protect and care for the Jewish people, and therefore good has to result from suffering in the end. Some candidates might point out that caring for the people as a whole does not necessarily entail a greater good for the individual sufferer, but rather a collective good which the individual might not see or benefit from. Other candidates might consider the idea of faith being tested, and of the rewards for passing this test, using the example of Job. Alternatively candidates might choose to talk about freewill, arguing that although human beings cannot be prevented from causing suffering G-d is always seeking to redeem it which could be viewed as a greater good.</p> <p>Most candidates are likely to be familiar with the ‘Greater Good’ argument as a response to the problem of evil and might choose to explore this. Concepts such as what it is which renders something good, humanity being unable to see the bigger picture and the notion of evil and suffering providing opportunities for love/compassion to develop might also be drawn in to present a philosophical case in support of the statement. Thought experiments such as whether it could ever be possible to consider the Holocaust or Hitler as the lesser of two evils might be considered, or candidates might choose to consider suffering as a learning process which enables one to lead a better life afterwards.</p> <p>An alternative approach might be to take a more practical stance, considering specific examples of suffering in the world today and considering what good can come out of such events. Candidates might suggest that actions in response to</p>	12	

Question	Answer	Marks	Guidance
	<p>suffering are good in themselves but it would be better not to have the suffering in the first place.</p> <p>Some candidates might consider the perspective of those who are suffering, asking whether they would choose to continue to suffer in the hope of future gain or whether all they would want is for the suffering to stop. Some might distinguish between the subjective view at the time of the suffering and the subjective view with hindsight, when an individual can look back and see what, if anything, they did gain rather than clinging to the idea that they might gain something in the long term.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
6	(a)	<p>What is meant by the term 'haumai'?</p> <p>Candidates were asked to define the term 'haumai, Their responses might include:</p> <ul style="list-style-type: none"> • I Am • Ego • Self-Centredness • Selfish pride. <p>1 mark for response</p>	1	
	(b)	<p>Give two examples of natural evil.</p> <p>Candidates were asked to give two example of natural evil. Their responses might include:</p> <ul style="list-style-type: none"> • Earthquakes • Tsunami • Tornados • Diseases • Cancer • Drought. <p>1 mark for each response</p>	2	The reference to natural evil means the examples given must be events which are not created by human agency.

Question	Answer	Marks	Guidance
(c)	<p>Describe how Sikhs might use the Guru Granth Sahib Ji to make moral choices.</p> <p>Candidates have been asked to describe how Sikhs might use the Guru Granth Sahib Ji to make moral choices. Their responses might include:</p> <ul style="list-style-type: none"> • By enabling a person to read the rules laid down by Waheguru and the living Gurus for a moral life • By teaching people how to become gurmukh and achieve liberation • By reminding one that Waheguru is always present and knows not only actions but also thoughts and intentions. • By enabling a person to study the words and commandments of Waheguru • By demonstrating virtues and offering examples of how to live a virtuous life. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain how karma might be linked with human suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Sikhs suffering results from a range of concepts which relate to human free will – maya and haumai are chief among these and succumbing to them is a significant cause of bad karma while avoiding them completely enables a person to be Gurmukh. To this extent candidates might note that karma is not a complete explanation for human suffering, it is the result of being lured or deluded into being manmukh.</p> <p>Candidates might then go on to consider the law of karma and how actions and the intentions behind actions create consequences which affect rebirths within samsara. Good or virtuous actions, with the right intentions behind them have favourable consequences, created by good karma. The more good karma a person has built up the less likely they are to suffer in their future rebirths. Actions which create negative karma render suffering more likely and lengthen time in samsara. Suffering can only be completely overcome through liberation.</p> <p>It may also be noted that reducing the suffering of others is an important moral duty; one should try not to cause suffering directly but one should also show compassion to those who are suffering rather than concluding that they deserve it because of their karma. This attitude would mean a person had failed to learn from karma, creating a new karmic debt. However even good actions create karma, and acts performed from the desire to achieve good karma do not enable an individual to become liberated. A truly gurmukh Sikh is entirely free of karma and will no longer be reborn.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>‘Good things always come out of suffering.’</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss whether good things always come out of suffering and to do this they might consider some of the following:</p> <p>Since the law of karma is important in Sikh belief some candidates might conclude that Sikhs would agree with the statement – if suffering results from karma then it is deserved, and justice or receiving what one deserves is a good thing. Alternatively they might argue that the experience of suffering encourages an individual to reject haumai and maya and focus on becoming Gurmukh which will ultimately result in freedom from samsara, this too is a greater good.</p> <p>Candidates might also choose to consider suffering as a learning process – within Sikhism suffering is created by past actions, and this encourages people to consider the effects of their actions. But this concept can be found outside of Sikhism as well and candidates might consider the idea of suffering as a punishment, through which one can be redeemed and go on to lead a better life.</p> <p>Most candidates are likely to be familiar with the ‘Greater Good’ argument as a response to the problem of evil and might choose to explore this. Concepts such as what it is which renders something good, humanity being unable to see the bigger picture and the notion of evil and suffering providing opportunities for love/compassion to develop might also be drawn in to present a philosophical case in support of the statement. Thought experiments such as whether it could ever be possible to consider the Holocaust or Hitler as the lesser of two evils might be considered, or candidates might ask whether the suffering of one can ever be justified on the grounds that it benefits many.</p>	12	

Question	Answer	Marks	Guidance
	<p>An alternative approach might be to take a more practical stance, considering specific examples of suffering in the world today and considering what good can come out of such events. Candidates might suggest that actions in response to suffering are good in themselves but it would be better not to have the suffering in the first place.</p> <p>Some candidates might consider the perspective of those who are suffering, asking whether they would choose to continue to suffer in the hope of future gain or whether all they would want is for the suffering to stop. Some might distinguish between the subjective view at the time of the suffering and the subjective view with hindsight, when an individual can look back and see what, if anything, they did gain rather than clinging to the idea that they might gain something in the long term.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Section B: Religion, Reason and Revelation

Question		Answer	Marks	Guidance
7	(a)	<p>What is meant by the term 'reason'?</p> <p>Candidates were asked to define the term 'reason'. Their responses might include:</p> <ul style="list-style-type: none"> • The thinking process behind reaching logical/rational conclusions • The motivation for an action or belief • The placing of empirical evidence above faith • Reaching a stance or viewpoint through logic/deduction. <p>1 mark for response</p>	1	Both reason in the sense of the human capacity for rational thought OR as in the underlying causes of ideas or actions are acceptable.
	(b)	<p>(i) What is meant by the term 'religious experience'?</p> <p>(ii) Give one example of 'religious experience'.</p> <p>Candidates were asked to define the term 'religious experience' and offer one example of such an experience. Their responses might include:</p> <ul style="list-style-type: none"> • A personal experience of a spiritual or transcendent reality • A feeling of communion, transformation or awakening • An experience of union with ultimate reality • Examples could include visions, dreams, engaging in meditation or worship and achieving nibbana. <p>1 mark for definition 1 mark for example</p>	2	It is possible to gain a mark in ii without gaining the mark in i.

Question	Answer	Marks	Guidance
(c)	<p>Describe how sacred texts are used as a source of authority by Buddhists.</p> <p>Candidates were asked to describe how sacred texts are used as a source of authority by Buddhists. Their responses might include:</p> <ul style="list-style-type: none"> • By giving them access to the words and thoughts of individuals who have already achieved nibbana • By educating them about the nature of the world and the teachings of the Buddha • By offering guidance and example on appropriate attitudes and behaviours • By providing moral principles and rules by which to live a good life • By providing a focus for meditation and reflection. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain why Buddhists might believe buddhas are a source of revelation.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain why buddhas might be regarded as a source of revelation by Buddhists. To do this they might consider some of the following:</p> <p>To experience a revelation could be defined as an encounter in which ultimate truth is made clear and/or accessible to an individual person or to a group of people. Such experiences can take place in a variety of way, including through scriptures, meetings with particular individuals, personal prayer or meditations and engagement in acts of worship. Candidates might begin with this definition and then relate it to the concept of buddhahood and the way in which buddhas can fulfil this role.</p> <p>Another approach might be to consider that while the dhamma is eternal and nibbana can be achieved without any help or guidance (as Gautama Buddha did) the existence of buddhas in the world offers both inspiration and guidance. Through studying the lives and words of buddhas individuals might find themselves moving closer to nibbana, or achieve a greater understanding of how they can do so. And living individuals who have achieved enlightenment can become active mentors or teachers guiding others and helping them to understand the dhamma.</p> <p>The existence of buddhas could also be said to constitute a revelation of the possibility of nibbana and detachment from maya. Even if buddhas do not actively engage in teaching others they provide a source of revelation and hope for those still entangled in samsara.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'You have to find nibbana by yourself.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the statement 'you have to find nibbana by yourself'. To do this they might consider some of the following:</p> <p>Most candidates are likely to consider that while the Buddha's teachings provide guidance along the path towards nibbana it is up to the individual to follow that guidance and therefore the statement is broadly true for Buddhists. They might choose to develop their response to question d above by relating this to reliance on scripture. However some might argue that having the teachings of the Buddha available make finding nibbana a very different proposition for Buddhists today than it was for the Buddha himself – although only you can choose to follow the path you know how to go about it and you have the example of the Buddha and others to help you. In this sense you are not finding it by yourself, because you already know both that it is there and how to find it. Candidates could use the example of study with bodhisattvas to demonstrate how the way to nibbana can be aided by other people or suggest that since monks use their communal lifestyle to assist their spiritual progress they are not seeking nibbana alone.</p> <p>Some candidates might consider the concept of bodhicitta, suggesting that if the bodhisattva can help the unenlightened beings who are still within nibbana then it is possible to have help in moving towards nibbana. Others might argue that while help in progression towards it is possible, nibbana itself is ineffable and only personal experience of it can truly enable you to know what it is like.</p> <p>Because the Buddhist term nibbana is used in the question many candidates are likely to focus their answer solely on different facets of Buddhism. However some candidates might choose to compare the quest for nibbana with the ultimate spiritual goals of other faiths and consider whether the spiritual journey is always an individual, personal one.</p>	12	

Question	Answer	Marks	Guidance
	<p>For example since liberation is also a core aim within Hinduism and Sikhism candidates might choose to compare their teachings on how it can be achieved with those of Buddhists. Alternatively they may consider whether the idea of heaven or paradise, achievable through good living or specific forms of faith has anything in common with the Buddhist quest for nibbana.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
8	(a)	<p>What is meant by the term 'reason'?</p> <p>Candidates were asked to define the term 'reason'. Their responses might include:</p> <ul style="list-style-type: none"> • The thinking process behind reaching logical/rational conclusions • The motivation for an action or belief • The placing of empirical evidence above faith • Reaching a stance or viewpoint through logic/deduction. <p>1 mark for response</p>	1	Both reason in the sense of the human capacity for rational thought OR as in the underlying causes of ideas or actions are acceptable.
	(b)	<p>(i) What is meant by the term 'religious experience'?</p> <p>(ii) Give one example of 'religious experience'.</p> <p>Candidates were asked to define the term 'religious experience' and offer one example of such an experience. Their responses might include:</p> <ul style="list-style-type: none"> • A personal experience of a spiritual or transcendent reality • A feeling of communion, transformation or awakening • An experience of union with God • Examples could include visions, dreams, gifts of the Spirit, taking communion. <p>1 mark for definition 1 mark for example</p>	2	It is possible to gain a mark in ii without gaining the mark in i.

Question	Answer	Marks	Guidance
(c)	<p>Describe how sacred texts are used as a source of authority by Christians.</p> <p>Candidates were asked to describe how sacred texts are used as a source of authority by Christians. Their responses might include:</p> <ul style="list-style-type: none">• By giving them access to the words of God and the thoughts of individuals who have been close to God• By educating them about the nature of the world and the teachings of Jesus• By offering guidance and example on appropriate attitudes and behaviours• By providing moral principles and rules by which to live a good life• By providing a focus for meditation, prayer and reflection. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain why Christians believe Jesus is a source of revelation.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain why Jesus might be regarded as a source of revelation by Christians. To do this they might consider some of the following:</p> <p>To experience a revelation could be defined as an encounter in which ultimate truth is made clear and/or accessible to an individual person or to a group of people. Such experiences can take place in a variety of way, including through scriptures, meetings with particular individuals, personal prayer or meditations and engagement in acts of worship. Candidates might begin with this definition and then relate it to the person of Jesus and the ways in which he can fulfil this role.</p> <p>Another approach might be to consider the Risen Christ, who is still active in the world and with whom believers can form a personal connection through prayer or the act of communion. Candidates might consider saints or holy people whose lives act as testimony to the power of faith in Christ, or whose actions in the name of Christ demonstrate his continued presence in the world. Alternatively candidates could focus on Christ's own life, the lessons he preached, the example he set and the stories of his death and resurrection through which God's love, compassion and wishes for humanity can be said to be revealed.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'There is only one way to experience God.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the statement that there is only one way to experience God. To do this they might consider the following:</p> <p>Some Christians believe that there is only one true faith and that without Christ one cannot be saved from sin or reach heaven. Candidates might build on this belief to argue that the only way in which God can truly be experienced is through the medium of a Christian faith, although they may well point out that within Christianity such experience could take many forms from personal mystical experiences, to holy communion to reading scripture. Other candidates might point out that religious experiences can lead to conversion into a faith, and therefore they clearly do not have to take place within the framework of that faith.</p> <p>A more abstract approach could suggest that the only way in which God can be experienced is through God's decision to reveal Godself as such experiences cannot be compelled. The nature of such experiences may appear to vary but the underlying truth of them is singular – God has chosen to connect with an individual. In addition candidates might note that the essence of such experiences is ineffable, and therefore we cannot know how similar they truly are since human attempts to describe them will only confuse the matter.</p> <p>An alternative approach could be to consider whether any individual person can experience God directly or whether the intercession of a priest is required. Candidates might examine different Christian denominations, comparing their approaches to this question – such as Catholicism with its strict clerical hierarchy and the Quakers with no clergy of any kind. Differences in the nature of worship could also be considered by noting that communion is one way in which the laity can connect to God, through Christ, even if there are no other ways open to them.</p>	12	

Question	Answer	Marks	Guidance
	<p>By contrast for groups such as Quakers God can speak through anyone at any moment and such ritual measures are unnecessary to achieve that.</p> <p>Some candidates might consider different forms of religious experience in turn, contending either that they are totally different or that they share an essential nature which supports the contention that all are one. Such experiences could include mystical experiences, meditation and prayer, acts of personal and collective worship, engagement with scripture, encounter with holy individuals and the beauty and complexity of the natural world.</p> <p>It would also be possible to take a more psychological approach, suggesting that as each human being is unique so the ways they encounter God must be unique. The statement is true in its broadest sense that there is only one way for a particular person to have such an experience but a different person would have to access the experience differently.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
9	(a)	<p>What is meant by the term 'reason'?</p> <p>Candidates were asked to define the term 'reason'. Their responses might include:</p> <ul style="list-style-type: none"> • The thinking process behind reaching logical/rational conclusions • The motivation for an action or belief • The placing of empirical evidence above faith • Reaching a stance or viewpoint through logic/deduction. <p>1 mark for response</p>	1	Both reason in the sense of the human capacity for rational thought OR as in the underlying causes of ideas or actions are acceptable.
	(b)	<p>(i) What is meant by the term 'religious experience'? (ii) Give one example of 'religious experience'.</p> <p>Candidates were asked to define the term 'religious experience' and offer one example of such an experience. Their responses might include:</p> <ul style="list-style-type: none"> • A personal experience of a spiritual or transcendent reality • A feeling of communion, transformation or awakening • An experience of union with ultimate reality • Examples could include visions, dreams, engaging in meditation or worship and achieving detachment. <p>1 mark for definition 1 mark for example</p>	2	It is possible to gain a mark in ii without gaining the mark in i.

Question	Answer	Marks	Guidance
(c)	<p>Describe how the shruti scriptures are used as a source of authority by Hindus.</p> <p>Candidates were asked to describe how shruti scriptures are used as a source of authority by Hindus. Their responses might include:</p> <ul style="list-style-type: none"> • By giving them access to the words and thoughts of individuals who have been close to God and had truths revealed to them • By educating them about the nature of the world and Brahman • By offering guidance and example on appropriate attitudes and behaviours • By providing moral principles and rules by which to live a good life • By providing a focus for meditation, prayer and reflection. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain why Hindus might believe the smriti scriptures are a source of revelation.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain why smriti scriptures might be regarded as a source of revelation by Hindus. To do this they might consider some of the following:</p> <p>To experience a revelation could be defined as an encounter in which ultimate truth is made clear and/or accessible to an individual person or to a group of people. Scriptures in general fulfil this role through the words and the teachings which they contain. Smriti scriptures are not believed to be direct revelations, but instead are the recorded wisdom and tradition of ancient gurus and sages. This provides insights into the ways in which others have encountered Brahman and have practised their faith and this in turn can be inspirational and educational to those studying them.</p> <p>Another approach might be to consider the ways in which the smriti texts provide guidance on dharma through their reflections on the law and virtue. Some texts offer examples of how to live virtuous lives, and others set out guidance as to the way the law should operate. Candidates might note that there is disagreement on which texts are smriti and which shruti, and consider the concept of revelation as it applies to smriti texts in comparison with how it applies to shruti.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'There is only one way to experience God'?</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the statement that there is only one way to experience God. To do this they might consider the following:</p> <p>The essentially pluralistic nature of much Hinduism might lead candidates to begin by rejecting the statement, arguing that the different deities and the recognition of figures from other faiths as avatars demonstrates that there are many ways in which a connection with God can be established. They might develop this with a consideration of the many types of religious experience, ranging from personal mystical experiences, to performing puja, to reading scripture. Other candidates might point out that religious experiences can lead to conversion into a faith, and therefore they clearly do not have to take place within the framework of that faith alone.</p> <p>An alternative approach could be to consider the nature of spiritual development through the ashramas. For Hindus this progression is important to enable them to achieve detachment and consequently liberation – a goal which the operation of karma prevents individuals who remain attached to maya from achieving. The implication of this could be said to be that true union with God can only occur after liberation, which can best be achieved through varnashramadharma. Similarly candidates might also question the possibility of a personal experience of God if one is not a Brahmin, suggesting that there may be more important concerns for those individuals.</p> <p>A more abstract approach could suggest that the only way in which God can be experienced is through God's decision to reveal Godself as such experiences cannot be compelled. The nature of such experiences may appear to vary but the underlying truth of them is singular – God has chosen to connect with an individual.</p>	12	

Question	Answer	Marks	Guidance
	<p>In addition candidates might note that the essence of such experiences is ineffable, and therefore we cannot know how similar they truly are since human attempts to describe them will only confuse the matter.</p> <p>Some candidates might consider different forms of religious experience in turn, contending either that they are totally different or that they share an essential nature which supports the contention that all are one. Such experiences could include mystical experiences, meditation and prayer, acts of personal and collective worship, engagement with scripture, encounter with holy individuals and the beauty and complexity of the natural world.</p> <p>It would also be possible to take a more psychological approach, suggesting that as each human being is unique so the ways they encounter God must be unique. The statement is true in its broadest sense that there is only one way for a particular person to have such an experience but a different person would have to access the experience differently.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
10	(a)	<p>What is meant by the term 'reason'?</p> <p>Candidates were asked to define the term 'reason'. Their responses might include:</p> <ul style="list-style-type: none"> • The thinking process behind reaching logical/rational conclusions • The motivation for an action or belief • The placing of empirical evidence above faith • Reaching a stance or viewpoint through logic/deduction. <p>1 mark for response</p>	1	Both reason in the sense of the human capacity for rational thought OR as in the underlying causes of ideas or actions are acceptable.
	(b)	<p>(i) What is meant by the term 'religious experience'?</p> <p>(ii) Give one example of 'religious experience'.</p> <p>Candidates were asked to define the term 'religious experience' and offer one example of such an experience. Their responses might include:</p> <ul style="list-style-type: none"> • A personal experience of a spiritual or transcendent reality • A feeling of communion, transformation or awakening • An experience of union with Allah • Examples could include visions, dreams, engaging in meditation or worship. <p>1 mark for definition 1 mark for example</p>	2	It is possible to gain a mark in ii without gaining the mark in i.

Question	Answer	Marks	Guidance
(c)	<p>Describe how sacred texts are used as a source of authority by Muslims.</p> <p>Candidates were asked to describe how sacred texts are used as a source of authority by Muslims. Their responses might include:</p> <ul style="list-style-type: none"> • By giving them access to the words of Allah as revealed to Muhammad ﷺ • By educating them about the nature of the world and the teachings of Allah • By offering guidance and example on appropriate attitudes and behaviours • By providing moral principles and rules by which to live a good life • By providing a focus for meditation, prayer and reflection. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain why Muslims believe the prophets are a source of revelation.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain why the prophets might be regarded as a source of revelation by Muslims. To do this they might consider some of the following:</p> <p>To experience a revelation could be defined as an encounter in which ultimate truth is made clear and/or accessible to an individual person or to a group of people. Such experiences can take place in a variety of way, including through scriptures, meetings with particular individuals, personal prayer or meditations and engagement in acts of worship. Candidates might begin with this definition and then relate it to the prophets of Islam and the ways in which they fulfil this role.</p> <p>Muslims believe that Allah's will has been revealed to the human race many times throughout human history, until the Final Revelation was given by Allah to Muhammad ﷺ in the form of the Qur'an. Only the Qur'an is complete but all of the other prophets were holy people who had been close to Allah and who had a message to share with humanity. The lives of these prophets can help Muslims to connect with Allah's message as they consider how it has been developed through the centuries. It also reinforces the connections between Islam and the other Abrahamic faiths.</p> <p>Another approach might be to consider the lives and actions of some individual prophets and examine the messages particular events could be said to hold for Muslims – such as Ibrahim building the Ka'bah and Musa condemning idolatry and speaking out for the worship of the One True God. Alternatively candidates could focus on the life of Muhammad ﷺ, which is regarded as the perfect human life, providing a role model for all Muslims of how Allah wants them to live.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'There is only one way to experience Allah.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the statement that there is only one way to experience Allah. To do this they might consider the following:</p> <p>The Qur'an teaches that the religion of Islam is the religion Allah wants people to follow. Therefore non-Muslims are essentially cut off from Allah and will not achieve paradise. Candidates might build on this belief to argue that the only way in which Allah can truly be experienced is through the medium of a Muslim faith, although they may well point out that within Islam such experience could take many forms from personal mystical experiences, to prayer, to reading scripture. Other candidates might point out that religious experiences can lead to conversion into a faith, and therefore they clearly do not have to take place within the framework of that faith.</p> <p>A more abstract approach could suggest that the only way in which Allah can be experienced is through Allah's decision to reveal godself as such experiences cannot be compelled. The nature of such experiences may appear to vary but the underlying truth of them is singular – Allah has chosen to connect with an individual. In addition candidates might note that the essence of such experiences is ineffable, and therefore we cannot know how similar they truly are since human attempts to describe them will only confuse the matter.</p> <p>Some candidates might consider different forms of religious experience in turn, contending either that they are totally different or that they share an essential nature which supports the contention that all are one. Such experiences could include mystical experiences, meditation and prayer, acts of personal and collective worship, engagement with scripture, encounter with holy individuals and the beauty and complexity of the natural world.</p> <p>It would also be possible to take a more psychological approach, suggesting that as each human being is unique so the ways they encounter Allah must be unique.</p>	12	

Question			Answer	Marks	Guidance
			<p>The statement is true in its broadest sense that there is only one way for a particular person to have such an experience but a different person would have to access the experience differently.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
11	(a)	<p>What is meant by the term 'reason'?</p> <p>Candidates were asked to define the term 'reason'. Their responses might include:</p> <ul style="list-style-type: none"> • The thinking process behind reaching logical/rational conclusions • The motivation for an action or belief • The placing of empirical evidence above faith • Reaching a stance or viewpoint through logic/deduction. <p>1 mark for response</p>	1	Both reason in the sense of the human capacity for rational thought OR as in the underlying causes of ideas or actions are acceptable.
	(b)	<p>(i) What is meant by the term 'religious experience'?</p> <p>(ii) Give one example of 'religious experience'.</p> <p>Candidates were asked to define the term 'religious experience' and offer one example of such an experience. Their responses might include:</p> <ul style="list-style-type: none"> • A personal experience of a spiritual or transcendent reality • A feeling of communion, transformation or awakening • An experience of union with G-d • Examples could include visions, dreams, engaging in meditation or worship. <p>1 mark for definition 1 mark for example</p>	2	It is possible to gain a mark in ii without gaining the mark in i.

Question	Answer	Marks	Guidance
(c)	<p>Describe how sacred texts are used as a source of authority by Jews.</p> <p>Candidates were asked to describe how sacred texts are used as a source of authority by Jews. Their responses might include:</p> <ul style="list-style-type: none"> • By giving them access to the words of G-d and the words and thoughts of the prophets • By educating them about the nature of the world and the teachings of G-d • By offering guidance and example on appropriate attitudes and behaviours • By providing moral principles and rules by which to live an halakhic life • By providing a focus for meditation, prayer and reflection. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain why Jews believe the prophets are a source of revelation.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain why the prophets might be regarded as a source of revelation by Jews. To do this they might consider some of the following:</p> <p>To experience a revelation could be defined as an encounter in which ultimate truth is made clear and/or accessible to an individual person or to a group of people. Such experiences can take place in a variety of way, including through scriptures, meetings with particular individuals, personal prayer or meditations and engagement in acts of worship. Candidates might begin with this definition and then relate it to the prophets of Judaism and the ways in which they fulfil this role.</p> <p>Jews believe that the prophets are individuals to whom G-d spoke and who were given special tasks relating to the Chosen People and G-d's plans for them. The existence of such people is an important revelation in itself, suggesting that G-d is prepared to act in the world to enforce the terms of the Covenant – both to ensure that the people keep their side of the bargain and also for G-d to keep G-ds. The lives of these prophets can help Jews to feel connected to centuries of Jewish tradition and also to experience the Covenant as a living contract with the deity.</p> <p>Another approach might be to consider the lives and actions of some individual prophets and examine the messages particular events could be said to hold for Jews – such as Abraham forming the Covenant in the first place, Elijah being carried up to heaven and Moses condemning idolatry and speaking out for the worship of the One True G-d.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'There is only one way to experience G-d.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the statement that there is only one way to experience G-d. To do this they might consider the following:</p> <p>Most Jews believe that the precise form of their faith is for them alone but that G-d has been revealed in different ways to other peoples. This suggests that Jews are more likely to disagree with the statement than to agree with it. Candidates might also note that within Judaism religious experience could take many forms from personal mystical experiences, to daily prayer, to reading scripture. Other candidates might point out that religious experiences can lead to conversion into a faith, and therefore they clearly do not have to take place within the framework of that faith.</p> <p>A more abstract approach could suggest that the only way in which G-d can be experienced is through G-d's decision to reveal G-dself as such experiences cannot be compelled. The nature of such experiences may appear to vary but the underlying truth of them is singular – G-d has chosen to connect with an individual. In addition candidates might note that the essence of such experiences is ineffable, and therefore we cannot know how similar they truly are since human attempts to describe them will only confuse the matter.</p> <p>An alternative approach could be to consider whether any individual person can experience G-d directly or whether the intercession of a rabbi is required. Candidates might examine different branches of Judaism comparing the roles given to the Rabbi, or considering the mystical tradition in Judaism. Other candidates might make reference to tradition and the connection it forms with one's ancestors and through them with G-d.</p> <p>Some candidates might consider different forms of religious experience in turn, contending either that they are totally different or that they share an essential nature</p>	12	

Question	Answer	Marks	Guidance
	<p>which supports the contention that all are one. Such experiences could include mystical experiences, meditation and prayer, acts of personal and collective worship, engagement with scripture, encounter with holy individuals and the beauty and complexity of the natural world.</p> <p>It would also be possible to take a more psychological approach, suggesting that as each human being is unique so the ways they encounter G-d must be unique. The statement is true in its broadest sense that there is only one way for a particular person to have such an experience but a different person would have to access the experience differently.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
12	(a)	<p>What is meant by the term 'reason'?</p> <p>Candidates were asked to define the term 'reason'. Their responses might include:</p> <ul style="list-style-type: none"> • The thinking process behind reaching logical/rational conclusions • The motivation for an action or belief • The placing of empirical evidence above faith • Reaching a stance or viewpoint through logic/deduction. <p>1 mark for response</p>	1	Both reason in the sense of the human capacity for rational thought OR as in the underlying causes of ideas or actions are acceptable.
	(b)	<p>(i) What is meant by the term 'religious experience'?</p> <p>(ii) Give one example of 'religious experience'.</p> <p>Candidates were asked to define the term 'religious experience' and offer one example of such an experience. Their responses might include:</p> <ul style="list-style-type: none"> • A personal experience of a spiritual or transcendent reality • A feeling of communion, transformation or awakening • An experience of union with Waheguru • Examples could include visions, dreams, engaging in meditation or worship and becoming Jivan mukt. <p>1 mark for definition 1 mark for example</p>	2	It is possible to gain a mark in ii without gaining the mark in i.

Question	Answer	Marks	Guidance
(c)	<p>Describe how sacred texts are used as a source of authority by Sikhs.</p> <p>Candidates were asked to describe how sacred texts are used as a source of authority by Sikhs. Their responses might include:</p> <ul style="list-style-type: none"> • By giving them access to the words of Waheguru and the thoughts of people to whom Waheguru has been revealed • By educating them about the nature of the world and the teachings of the gurus • By fulfilling the role of a living guru • By offering guidance and example on appropriate attitudes and behaviours • By providing moral principles and rules by which to live a good life • By providing a focus for meditation, prayer and reflection. <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain why Sikhs believe the nine gurus are a source of revelation.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain why the nine Gurus might be regarded as a source of revelation by Sikhs. To do this they might consider some of the following:</p> <p>To experience a revelation could be defined as an encounter in which ultimate truth is made clear and/or accessible to an individual person or to a group of people. Such experiences can take place in a variety of way, including through scriptures, meetings with particular individuals, personal prayer or meditations and engagement in acts of worship. Candidates might begin with this definition and then relate it to the gurus of Sikhism and the ways in which they fulfil this role.</p> <p>Sikhs believe that the first Guru was taken away by Waheguru where the truth was revealed to him. He then returned to share that truth with others and the guruship was then passed from him to another, with each guru naming his successor. Each of the gurus made contributions to the structure and form of the faith, as well as the building of Amritsar and the compilation of the Guru Granth Sahib Ji and candidates might choose to work through these areas in detail, explaining what each guru revealed to Sikhs that the gurus before him had not done. The lives of the gurus offer a clear example of how an individual can be jivan mukt – liberated whilst still remaining in the world – and their teachings offer guidance on how other Sikhs can achieve the same status.</p> <p>Candidates might also choose to explore particular events in the lives of the Gurus, explaining how their actions can reveal more about the nature of Waheguru or the requirements of their faith to Sikhs – examples might include the martyrdom of Gurus Arjan Dev and Tegh Bahadur, Guru Gobind Singh’s use of gold-tipped arrows and Guru Har Krishan’s work with smallpox sufferers.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'There is only one way to experience Waheguru.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the statement that there is only one way to experience Waheguru. To do this they might consider the following:</p> <p>For Sikhs Waheguru should be at the centre of one's life, and focus on Nam is the way to ensure this. Candidates might build on this to argue that a gurmukh Sikh experiences Waheguru in only one way but manmukh individuals might need to find other ways to keep Nam constantly in mind. Since a gurmukh Sikh is always 'facing towards God' any activity in which they engage becomes an experience with and of Waheguru. Sikhs who are not yet Jivan mukt may well have experiences in which they feel Waheguru to be especially present and these could range in form from personal mystical experiences, to taking Prasad, to reading scripture. Also Waheguru is immanent throughout the world so any encounter with another being has the potential to be a religious experience. Other candidates might point out that religious experiences can lead to conversion into a faith, and therefore they clearly do not have to take place within the framework of that faith.</p> <p>A more abstract approach could suggest that the only way in which Waheguru can be experienced is through Waheguru's decision to reveal godself as such experiences cannot be compelled. The nature of such experiences may appear to vary but the underlying truth of them is singular – Waheguru has chosen to connect with an individual. In addition candidates might note that the essence of such experiences is ineffable, and therefore we cannot know how similar they truly are since human attempts to describe them will only confuse the matter.</p> <p>An alternative approach could be to consider whether any individual person can experience Waheguru directly or whether the intercession of a priest is required. Candidates are likely to be aware that Sikhism rejects the concept of clergy as unnecessary and may explore the reasons for this belief.</p>	12	

Question	Answer	Marks	Guidance
	<p>Some candidates might consider different forms of religious experience in turn, contending either that they are totally different or that they share an essential nature which supports the contention that all are one. Such experiences could include mystical experiences, meditation and prayer, acts of personal and collective worship, engagement with scripture, encounter with holy individuals and the beauty and complexity of the natural world.</p> <p>It would also be possible to take a more psychological approach, suggesting that as each human being is unique so the ways they encounter Waheguru must be unique. The statement is true in its broadest sense that there is only one way for a particular person to have such an experience but a different person would have to access the experience differently.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Section C: Religion and Science

Question		Answer	Marks	Guidance
13	(a)	<p>What is meant by the term 'scientific theory'?</p> <p>Candidates were asked to give a definition for the term 'scientific theory. Their responses might include:</p> <ul style="list-style-type: none"> • An attempt to explain observations • An explanation of events which can be used to predict future events • A collection of rules or ideas which explain cause and effect • A working hypothesis/model that reflect current knowledge about the world. <p>1 mark for response</p>	1	Core idea = an idea about how things are which can be or has been tested.
	(b)	<p>Give two uses of animals which Buddhists might find acceptable.</p> <p>Candidates were asked to state two uses of animals which might be acceptable to Buddhists. Their responses might include:</p> <ul style="list-style-type: none"> • Companionship • Guides or helpers for the blind or disabled • Agricultural work • Medical testing. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Buddhist belief about the origins of the world.</p> <p>Candidates were asked to describe one belief Buddhists might hold about the origins of the world. Their responses might include:</p> <ul style="list-style-type: none"> • That consciousness and matter existed before the world was shaped into its current form • That creation is a cyclical process of creation and destruction and the origins of the world therefore cannot be determined • That it was formed naturally by the processes which have been identified through scientific research, like the Big Bang Theory • That spending too much time worrying about questions like this will distract you from more important problems like reducing dukkha or how to achieve nibbana. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain different attitudes Buddhists might have towards environmental issues.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates were asked to explain why Buddhists might have different attitudes towards environmental issues. To do this they might consider some of the following:</p> <p>Attitudes towards environmental issues could comprise explaining Buddhist views on how the problems arise and/or how they should be dealt with. The Buddhist ideal of not harming living things and the importance of loving-kindness and compassion are likely to arise in both contexts – the problems arise because humanity has not been sufficiently conscious of the interdependence of all beings, and has not given sufficient thought to acting in a caring manner towards our surroundings. And the problems can be addressed, at least in part, by modifying our behaviour through becoming aware of those matters. Since skilful actions have positive consequences working to overcome our selfish attitude towards our environment would have to have a positive effect, this would be a spiritual positive but it would also be the practical one of less environmental damage.</p> <p>It is also possible to consider the operation of kamma in the current environmental problems – the problems the environment currently faces have been earned, presumably by our failure to consider other beings when choosing how to act. This doesn't mean that we shouldn't try to do anything about it however, since the importance of compassion and reducing dukkha still apply. In addition since all beings have atman and are involved in samsara it is of karmic importance not to act for human benefit at the expense of all other beings.</p> <p>A distinction may be drawn between Buddhists who approach environmental problems as aspects of their own spiritual path – reducing their personal environmental impact and ensuring that they are not individually responsible for causing harm and suffering – and Buddhists who engage more deeply in the issue on behalf of society or the human race as a whole. These 'engaged' Buddhists might work for environmental charities or with community groups as well as focussing on their individual role.</p> <p>Consideration of whether care for the environment constitutes an important duty which cannot/should not be shirked, or an ideal which is superseded by other concerns might also be relevant, and the belief that environmental problems only really exist in maya and so are not essentially real might be considered here.</p>	6	

Question		Answer	Marks	Guidance
14	(a)	<p>What is meant by the term 'scientific theory'?</p> <p>Candidates were asked to give a definition for the term 'scientific theory. Their responses might include:</p> <ul style="list-style-type: none"> • An attempt to explain observations • An explanation of events which can be used to predict future events • A collection of rules or ideas which explain cause and effect • A working hypothesis/model that reflect current knowledge about the world. <p>1 mark for response</p>	1	Core idea = an idea about how things are which can be or has been tested.
	(b)	<p>Give two uses of animals which Christians might find acceptable.</p> <p>Candidates were asked to state two uses of animals which might be acceptable to Christians. Their responses might include:</p> <ul style="list-style-type: none"> • Companionship • Guides or helpers for the blind or disabled • Agricultural work • Medical testing. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Christian belief about the origins of the world.</p> <p>Candidates were asked to describe one belief Christians might hold about the origins of the world. Their responses might include:</p> <ul style="list-style-type: none">• That God created the world in seven days as described in the book of Genesis• That God guided the processes which have been identified through scientific research, like the Big Bang Theory. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain different attitudes Christians might have towards environmental issues.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain different Christian attitudes towards environmental issues, To do this they might consider some of the following:</p> <p>Christians believe that they were given stewardship by God and this is essentially a belief in being responsible in looking after what we have been given. Many candidates might argue that the current state of the environment is a result of a failure in our stewardship that can only be put right by becoming more focussed on the fact that the environment is not ours to exploit.</p> <p>This view is complicated by belief in dominion, and the Biblical account of creation in which all living things are given to Adam for him to rule over. Coupled with the Christian belief that human beings are God's most important/beloved creation this could lead to the view that while gratuitous damage to the world is to be avoided damage incurred in attempts to improve human lives is a necessary evil rather than a breach of our stewardship.</p> <p>Some candidates might choose to describe the different ways in which Christians seek to fulfil their responsibility as stewards, and this should be connected to the reasons why such actions is important in order to be a full response to the question. Consideration of whether care for the environment constitutes an important duty which cannot/should not be shirked, or an ideal which is superseded by other concerns might also be relevant.</p> <p>The minority view that the Second Coming is so imminent that Christians should be focussing on their spiritual lives and avoiding political involvement could also be applied to this issue, since 'green issues' are currently a political topic. Some candidates might bring in practical considerations, explaining why some Christians might think it is important to be actively involved in trying to preserve the environment and others do not. A distinction may be drawn between Christians who approach environmental problems as aspects of their own spiritual path – reducing their personal environmental impact and ensuring that they are not individually responsible for causing harm and suffering – and Christians who engage more deeply with the issue on behalf of society, the human race or Gods creation. These 'engaged' Christians might work for environmental charities or with community groups as well as focussing on their individual role.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'God wants people to make scientific discoveries'.</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the suggestion that God wants people to make scientific discoveries. To do this they might consider some of the following:</p> <p>This issue could be developed in a variety of directions including the suggestion that God limits scientific progress until we are ready to understand what we find, that God uses scientific discoveries and what we then do with them as a test of how we treat the world and each other, or that God cannot be involved in scientific study at all because it involves the exercise of human freewill. Alternatively candidates might consider the nature of God and whether having set things running according to the rules we are still discovering God then withdrew completely and is now beyond scientific discovery or whether God remains active in the world and therefore involved in some measure with scientific process.</p> <p>Evolution could form another strand of the discussion since the statement implies that either humanity was created as it stands with some innate abilities or that the process of evolution was pre-determined or guided to result in the capacity for rational thought which humanity now possesses. Some candidates might reject the statement entirely on this basis while others might suggest that if God has remained within the world watching its progress then our abilities are not god-given in the sense of being planned from the beginning but may be a serendipitous coincidence of which God took advantage. It could also be argued that if progress and change are part of God's creation then scientific discovery which aids that progression and change must be a good thing.</p> <p>Some candidates might bring in religious fundamentalist views which suggest that there are things we should not interfere with, such as matters pertaining to genetic manipulation or stem cell research. The opposite argument in this case being precisely what is offered by the statement – that the ability to carry out such actions is God-given.</p>	12	

Question	Answer	Marks	Guidance
	<p>However some candidates are likely to note that even if one accepts such abilities come from God this does not constitute a carte blanche to act as you choose, but that ethical considerations remain crucial and religion has a vital part to play in these.</p> <p>Any of these views could be developed from a Christian perspective and candidates may choose to draw on different Christian denominations to reflect the diversity of attitudes within the faith in relation to scientific development.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
15	(a)	<p>What is meant by the term 'scientific theory'?</p> <p>Candidates were asked to give a definition for the term 'scientific theory. Their responses might include:</p> <ul style="list-style-type: none"> • An attempt to explain observations • An explanation of events which can be used to predict future events • A collection of rules or ideas which explain cause and effect • A working hypothesis/model that reflect current knowledge about the world. <p>1 mark for response</p>	1	Core idea = an idea about how things are which can be or has been tested.
	(b)	<p>Give two uses of animals which Hindus might find acceptable.</p> <p>Candidates were asked to state two uses of animals which might be acceptable to Hindus. Their responses might include:</p> <ul style="list-style-type: none"> • Companionship • Guides or helpers for the blind or disabled • Agricultural work • Medical testing. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Hindu belief about the origins of the world.</p> <p>Candidates were asked to describe one belief Hindus might hold about the origins of the world. Their responses might include:</p> <ul style="list-style-type: none"> • That the creation of the world is a mystery which scriptural accounts like the Purusha Sukta and the story of Brahma, the snake and lotus flower seek to describe metaphorically • That creation is a cyclical process of creation and destruction and the origins of the world therefore cannot be determined • That it was formed naturally by the processes which have been identified through scientific research, like the Big Bang Theory. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain different attitudes Hindus might have towards environmental issues.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain different Hindu attitudes towards environmental problems. To do this they might consider some of the following:</p> <p>Attitudes towards environmental issues could comprise explaining Hindu views on how the problems arise and/or how we should try to deal with them. The Hindu ideal of not harming living things and the importance of compassion are likely to arise in both contexts – the problems arise because humanity has not been sufficiently conscious of the interdependence of living things or the immanence of God, and has not given sufficient thought to acting in a caring manner towards our surroundings. And the problems can be addressed, at least in part, by modifying our behaviour through becoming aware of those matters. Since caring action is part of Hindu dharma it should have positive consequences in both a karmic and a practical sense.</p> <p>It is also possible to consider the operation of karma in more depth in relation to current environmental problems – the problems the environment currently faces have been earned, presumably by our failure to consider other beings when choosing how to act. This doesn't mean that we shouldn't try to do anything about it however, since the importance of compassion and reducing karmic debt still apply. In addition since all beings have atman and are involved in samsara it is of karmic importance not to act for human benefit at the expense of all other beings. Candidates might also bring in the doctrine of ahimsa, applied by Gandhi to mean 'treading lightly on the earth' or they could consider the essential nature of all things as being Brahman so harming any aspect of the environment harms all other aspects.</p> <p>A distinction may be drawn between Hindus who approach environmental problems as aspects of their own spiritual path – reducing their personal environmental impact and ensuring that they are not individually responsible for causing harm and suffering – and Hindus who engage more deeply in the issue on behalf of society through work for environmental charities or with community groups as well as focussing on their individual role.</p>	6	

Question	Answer	Marks	Guidance
	Consideration of whether care for the environment constitutes an important duty which cannot/should not be shirked, or an ideal which is superseded by other concerns might also be relevant and the belief that environmental problems only really exist in maya and so are not essentially real might be considered here.		

Question	Answer	Marks	Guidance
(e)	<p>'God wants people to make scientific discoveries'.</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Hindusm in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the suggestion that God wants people to make scientific discoveries. To do this they might consider some of the following:</p> <p>This issue could be developed in a variety of directions including the suggestion that God limits scientific progress until we are ready to understand what we find, that God uses scientific discoveries and what we then do with them as a test of how we treat the world and each other, or that God cannot be involved in scientific study at all because it involves the exercise of human freewill. Alternatively candidates might consider the nature of God and whether having set things running according to the rules we are still discovering God then withdrew completely and is now beyond scientific discovery or whether God remains active in the world and therefore involved in some measure with scientific process.</p> <p>Evolution could form another strand of the discussion since the statement implies that either humanity was created as it stands with some innate abilities or that the process of evolution was pre-determined or guided to result in the capacity for rational though which humanity now possesses. Some candidates might reject the statement entirely on this basis while others might suggest that if God has remained within the world watching it progress then our abilities are not god-given in the sense of being planned from the beginning but may be a serendipitous coincidence of which God took advantage. It could also be argued that if progress and change are part of God's creation then scientific discovery which aids that progression and change must be a good thing.</p> <p>Some candidates might bring in religious fundamentalist views which suggest that there are things we should not interfere with, such as matters pertaining to genetic manipulation or stem cell research.</p>	12	

Question	Answer	Marks	Guidance
	<p>The opposite argument in this case being precisely what is offered by the statement – that the ability to carry out such actions is God-given. However some candidates are likely to note that even if one accepts such abilities come from God this does not constitute a carte blanche to act as you choose, but that ethical considerations remain crucial and religion has a vital part to play in these. In the Hindu context it would be particularly important to remember that God is present within creation and will therefore be directly involved in these discoveries and actions.</p> <p>Any of these views could be developed from a Hindu perspective and candidates may choose to draw on different forms of Hinduism to reflect the diversity of attitudes within the faith in relation to scientific development.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
16	(a)	<p>What is meant by the term 'scientific theory'?</p> <p>Candidates were asked to give a definition for the term 'scientific theory'. Their responses might include:</p> <ul style="list-style-type: none"> • An attempt to explain observations • An explanation of events which can be used to predict future events • A collection of rules or ideas which explain cause and effect • A working hypothesis/model that reflect current knowledge about the world. <p>1 mark for response</p>	1	Core idea = an idea about how things are which can be or has been tested.
	(b)	<p>Give two uses of animals which Muslims might find acceptable.</p> <p>Candidates were asked to state two uses of animals which might be acceptable to Muslims. Their responses might include:</p> <ul style="list-style-type: none"> • Companionship • Guides or helpers for the blind or disabled • Agricultural work • Medical testing. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Muslim belief about the origins of the world.</p> <p>Candidates were asked to describe one belief Muslims might hold about the origins of the world. Their responses might include:</p> <ul style="list-style-type: none">• That Allah created the world as is described in the Qur'an• That Allah guided the processes which have been identified through scientific research, like the Big Bang Theory and that these processes are implied in the Qur'anic account. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain different attitudes Muslims might have towards environmental issues.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates were asked to explain different Muslim attitudes towards environmental issues. To do this they might consider some of the following: The Muslim belief that humans are khalifah is essentially a belief in being responsible in looking after what we have been given. Many candidates might argue that the current state of the environment is a result of a failure in this stewardship that can only be put right by becoming more focussed on the fact that the environment is not ours to exploit. This view is complicated by the belief that the world was created for humanity. Since we are Allah’s most important/beloved creation this could lead to the view that while gratuitous damage to the world is to be avoided damage incurred in attempts to improve human lives is a necessary evil rather than a breach of our stewardship.</p> <p>Some candidates might choose to describe the different ways in which Muslims seek to fulfil their responsibility as khalifah, and this should be connected to the reasons why such actions is important in order to be a full response to the question. Consideration of whether care for the environment constitutes an important duty which cannot/should not be shirked, or an ideal which is superseded by other concerns might also be relevant.</p> <p>Some candidates might bring in practical considerations, explaining why some Muslims might think it is important to be actively involved in trying to preserve the environment and others do not. A distinction may be drawn between Muslims who approach environmental problems as aspects of their own spiritual path – reducing their personal environmental impact and ensuring that they are not individually responsible for causing harm and suffering – and Muslims who engage more deeply with the issue on behalf of society, the human race or Allah’s creation. These ‘engaged’ Muslims might work for environmental charities or with community groups as well as focussing on their individual role.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'Allah wants people to make scientific discoveries'.</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the suggestion that Allah wants people to make scientific discoveries. To do this they might consider some of the following:</p> <p>This issue could be developed in a variety of directions including the suggestion that Allah limits scientific progress until we are ready to understand what we find, that Allah uses scientific discoveries and what we then do with them as a test of how we treat the world and each other, or that Allah cannot be involved in scientific study at all because it involves the exercise of human freewill. Alternatively candidates might consider the nature of Allah and whether having set things running according to the rules we are still discovering Allah then withdrew completely and is now beyond scientific discovery or whether Allah remains active in the world and therefore involved in some measure with scientific process.</p> <p>Evolution could form another strand of the discussion since the statement implies that either humanity was created as it stands with some innate abilities or that the process of evolution was pre-determined or guided to result in the capacity for rational thought which humanity now possesses. Some candidates might reject the statement entirely on this basis while others might suggest that if Allah has remained within the world watching its progress then our abilities are not god-given in the sense of being planned from the beginning but may be a serendipitous coincidence of which Allah took advantage. It could also be argued that if progress and change are part of Allah's creation then scientific discovery which aids that progression and change must be a good thing.</p> <p>Some candidates might bring in religious fundamentalist views which suggest that there are things we should not interfere with, such as matters pertaining to genetic manipulation or stem cell research.</p>	12	

Question	Answer	Marks	Guidance
	<p>The opposite argument in this case being precisely what is offered by the statement – that the ability to carry out such actions is Allah-given. However some candidates are likely to note that even if one accepts such abilities come from Allah this does not constitute a carte blanche to act as you choose, but that ethical considerations remain crucial and religion has a vital part to play in these.</p> <p>Any of these views could be developed from a Muslim perspective and candidates may choose to draw on different Muslim denominations to reflect the diversity of attitudes within the faith in relation to scientific development.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Judaism

Question		Answer	Marks	Guidance
17	(a)	<p>What is meant by the term 'scientific theory'?</p> <p>Candidates were asked to give a definition for the term 'scientific theory'. Their responses might include:</p> <ul style="list-style-type: none"> • An attempt to explain observations • An explanation of events which can be used to predict future events • A collection of rules or ideas which explain cause and effect • A working hypothesis/model that reflect current knowledge about the world. <p>1 mark for response</p>	1	Core idea = an idea about how things are which can be or has been tested.
	(b)	<p>Give two uses of animals which Jews might find acceptable.</p> <p>Candidates were asked to state two uses of animals which might be acceptable to Jews. Their responses might include:</p> <ul style="list-style-type: none"> • Companionship • Guides or helpers for the blind or disabled • Agricultural work • Medical testing. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Jewish belief about the origins of the world.</p> <p>Candidates were asked to describe one belief Jews might hold about the origins of the world. Their responses might include:</p> <ul style="list-style-type: none">• That G-d created the world in 7 days as described in the book of Genesis• That G-d guided the processes which have been identified through scientific research, like the Big Bang Theory. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain different attitudes Jews might have towards environmental issues.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates have been asked to explain different Jewish attitudes towards environmental issues. To do this they might consider some of the following:</p> <p>The Jewish belief in tikkun olam can be described as a belief in the duty to ‘repair’ or look after the world, and this is not restricted to environmental issues. Candidates might argue that the current state of the environment is a result of a failure in our duty to look after the world that can only be put right by becoming more focussed on the fact that the environment is not ours to exploit.</p> <p>This view is complicated by belief in dominion, and the scriptural account of creation in which all living things are given to Adam for him to rule over. Coupled with the Jewish belief that human beings are G-d’s most important/beloved creation this could lead to the view that while gratuitous damage to the world is to be avoided damage incurred in attempts to improve human lives is a necessary evil rather than a breach of our stewardship. Other scriptural examples such as instructions about farming in Leviticus might be employed to support the contention that we must treat the world responsibly.</p> <p>Some candidates might choose to describe the different ways in which Jews seek to fulfil their responsibility of tikkun olam, and this should be connected to the reasons why such actions is important in order to be a full response to the question. Consideration of whether care for the environment constitutes an important duty which cannot/should not be shirked, or an ideal which is superseded by other concerns might also be relevant.</p> <p>Some candidates might bring in practical considerations, explaining why some Jews might think it is important to be actively involved in trying to preserve the environment and others do not. A distinction may be drawn between Jews who approach environmental problems as aspects of their own spiritual path – reducing their personal environmental impact and ensuring that they are not individually</p> <p>responsible for causing harm and suffering – and Jews who engage more deeply with the issue on behalf of society, the human race or G-ds creation. These ‘engaged’ Jews might work for environmental charities or with community groups as well as focussing on their individual role.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'G-d wants people to make scientific discoveries.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the suggestion that G-d wants people to make scientific discoveries. To do this they might consider some of the following:</p> <p>This issue could be developed in a variety of directions including the suggestion that G-d limits scientific progress until we are ready to understand what we find, that G-d uses scientific discoveries and what we then do with them as a test of how we treat the world and each other, or that G-d cannot be involved in scientific study at all because it involves the exercise of human freewill. Alternatively candidates might consider the nature of G-d and whether having set things running according to the rules we are still discovering G-d then withdrew completely and is now beyond scientific discovery or whether G-d remains active in the world and therefore involved in some measure with scientific process.</p> <p>Evolution could form another strand of the discussion since the statement implies that either humanity was created as it stands with some innate abilities or that the process of evolution was pre-determined or guided to result in the capacity for rational thought which humanity now possesses. Some candidates might reject the statement entirely on this basis while others might suggest that if G-d has remained within the world watching its progress then our abilities are not G-d-given in the sense of being planned from the beginning but may be a serendipitous coincidence of which G-d took advantage. It could also be argued that if progress and change are part of G-d's creation then scientific discovery which aids that progression and change must be a good thing.</p> <p>Some candidates might bring in religious fundamentalist views which suggest that there are things we should not interfere with, such as matters pertaining to genetic manipulation or stem cell research. The opposite argument in this case being precisely what is offered by the statement – that the ability to carry out such actions is G-d-given. However some candidates are likely to note that even if one accepts such abilities come from G-d this does not constitute a carte blanche to act as you choose, but that ethical considerations remain crucial and religion has a vital part to play in these.</p>	12	

Question	Answer	Marks	Guidance
	<p>Any of these views could be developed from a Jewish perspective and candidates may choose to draw on different forms of Judaism to reflect the diversity of attitudes within the faith in relation to scientific development.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

Question		Answer	Marks	Guidance
18	(a)	<p>What is meant by the term 'scientific theory'?</p> <p>Candidates were asked to give a definition for the term 'scientific theory. Their responses might include:</p> <ul style="list-style-type: none"> • An attempt to explain observations • An explanation of events which can be used to predict future events • A collection of rules or ideas which explain cause and effect • A working hypothesis/model that reflect current knowledge about the world. <p>1 mark for response</p>	1	Core idea = an idea about how things are which can be or has been tested.
	(b)	<p>Give two uses of animals which Sikhs might find acceptable.</p> <p>Candidates were asked to state two uses of animals which might be acceptable to Sikhs. Their responses might include:</p> <ul style="list-style-type: none"> • Companionship • Guides or helpers for the blind or disabled • Agricultural work • Medical testing. <p>1 mark for each response</p>	2	

Question	Answer	Marks	Guidance
(c)	<p>Describe one Sikh belief about the origins of the world.</p> <p>Candidates were asked to describe one belief Sikhs might hold about the origins of the world. Their responses might include:</p> <ul style="list-style-type: none"> • That Waheguru is the creator of all things and is present throughout creation • That Waheguru guided the processes which have been identified through scientific research, like the Big Bang Theory • That spending too much time worrying about questions like this will lead to you remaining entangled in maya. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	

Question	Answer	Marks	Guidance
(d)	<p>Explain the different attitudes Sikhs might have towards environmental issues.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates were asked to explain the different attitudes Sikhs might have towards environmental issues. To do this they might consider some of the following:</p> <p>Attitudes towards environmental issues could comprise explaining Sikh views on how the problems arise and/or how we should try to deal with them. The Sikh belief in the immanence of God and the importance of forming a personal relationship of respect with God's creation are likely to arise in both contexts – the problems arise because humanity has not been sufficiently conscious of the interdependence of living things or the immanence of God, and has not given sufficient thought to acting in a caring manner towards our environment. And the problems can be addressed, at least in part, by modifying our behaviour through becoming aware of those matters. Since care and compassion are important to Sikhs this should have positive consequences in both a karmic and a practical sense.</p> <p>It is also possible to consider the operation of karma in more depth in relation to current environmental problems – the problems the environment currently faces have been earned, presumably by our failure to consider other beings when choosing how to act. This doesn't mean that we shouldn't try to do anything about it however, since the importance of compassion and reducing karmic debt still apply. In addition since all beings have atman and are involved in samsara it is of karmic importance not to act for human benefit at the expense of all other beings.</p> <p>A distinction may be drawn between Sikhs who approach environmental problems as aspects of their own spiritual path – reducing their personal environmental impact and ensuring that they are not individually responsible for causing harm and suffering – and Sikhs who engage more deeply in the issue on behalf of society, this may take the form of Sewa through work for environmental charities or with community groups as well as focussing on their individual role.</p> <p>Consideration of whether care for the environment constitutes an important duty which cannot/should not be shirked, or an ideal which is superseded by other concerns might also be relevant and the belief that environmental problems only really exist in maya and so are not essentially real might be considered here.</p>	6	

Question	Answer	Marks	Guidance
(e)	<p>'Waheguru wants people to make scientific discoveries'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates were asked to discuss the suggestion that Waheguru wants people to make scientific discoveries. To do this they might consider some of the following:</p> <p>This issue could be developed in a variety of directions including the suggestion that Waheguru limits scientific progress until we are ready to understand what we find, that Waheguru uses scientific discoveries and what we then do with them as a test of how we treat the world and each other, or that Waheguru cannot be involved in scientific study at all because it involves the exercise of human freewill. Alternatively candidates might consider the nature of Waheguru and whether having set things running according to the rules we are still discovering Waheguru then withdrew completely and is now beyond scientific discovery or whether Waheguru remains active in the world and therefore involved in some measure with scientific process.</p> <p>Evolution could form another strand of the discussion since the statement implies that either humanity was created as it stands with some innate abilities or that the process of evolution was pre-determined or guided to result in the capacity for rational thought which humanity now possesses. Some candidates might reject the statement entirely on this basis while others might suggest that if Waheguru has remained within the world watching it progress then our abilities are not god-given in the sense of being planned from the beginning but may be a serendipitous coincidence of which Waheguru took advantage. It could also be argued that if progress and change are part of Waheguru's creation then scientific discovery which aids that progression and change must be a good thing.</p> <p>Some candidates might bring in religious fundamentalist views which suggest that there are things we should not interfere with, such as matters pertaining to genetic manipulation or stem cell research. The opposite argument in this case being precisely what is offered by the statement – that the ability to carry out such actions is Waheguru-given. However some candidates are likely to note that even if one accepts such abilities come from Waheguru this does not constitute a carte blanche to act as you choose, but that ethical considerations remain crucial and religion has a vital part to play in these.</p>	12	

Question	Answer	Marks	Guidance
	<p>It is also important to remember from the Sikh perspective that Waheguru is immanent in living things and therefore directly involved in such discoveries and actions.</p> <p>Any of these views could be developed from a Sikh and candidates may choose to draw on different forms of Sikhism to reflect the diversity of attitudes within the faith in relation to scientific development.</p> <p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 2.</p>	3	

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

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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

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

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

© OCR 2013

