

GCSE

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

Unit **B602**: Philosophy of Religion 2

General Certificate of Secondary Education

Mark Scheme for June 2014

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


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

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

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

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1. Annotations

	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
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2. Subject-specific Marking Instructions

We do not annotate Religious Studies scripts.

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

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

Spelling, punctuation and grammar (SPaG) Assessment Grid

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

AO1 part (d) question

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

AO2 part (e) question


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

MARK SCHEME

SECTION A


Question		Answer	Mark	Guidance
1	(a)	<p>State the meaning of the term 'moral evil'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wrong-doing by human beings • Deliberately/intentionally/knowingly causing harm • When people choose to go against the rules <p>1 mark for response.</p>	1	Focus of the question is the qualifier 'moral'. Examples are not creditable. 'Suffering' alone is not a synonym for moral evil; the focus must be the motivation/intent.
	(b)	<p>Name two sources that help Buddhists decide how to behave morally.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The example of the Buddha • The Noble Eightfold Path • The law of kamma • Scriptures • Conscience • Other Buddhists/members of the Sangha • Family <p>1 Mark for each response.</p>	2	Sources contained within a sacred text e.g. The Ten Commandments are creditable if they are a discrete entity which could be known about without having accessed the sacred texts or with an appropriate qualifier e.g. the example of Adam and Eve.
	(c)	<p>Describe one Buddhist teaching about the existence of good and evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Buddhists generally reject the concept of moral absolutes as this might imply supreme or eternal forces • Mara is a personification of the three poisons – delusion, hatred and greed • Buddha offers an example of the ultimate human goodness to which all human beings can aspire • Kamma determines much of what is good and bad about human existence and the concept of skilful and unskilful action guides Buddhists in this area <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how Buddhist beliefs might help a person cope with suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The teachings of the Buddha begin with the Four Noble truths, which begin with the recognition that suffering is endemic in human life, moving through to understanding that all suffering must have a cause and that any cause can be removed before offering the Noble Eightfold Path as a means by which dukkha can be reduced. Candidates might outline the ways each aspect of the Eightfold Path, considering its role in reducing the occurrence of suffering or shaping the attitude of the individual towards it.</p> <p>Alternatively candidates might examine Buddhist concepts such as the Three Poisons, maya (illusion) and anicca (impermanence) to explain both how suffering arises and the importance of detachment and the goal of liberation.</p> <p>Another approach might be to outline the law of kamma and the consequences of individual actions; whilst affecting future rebirths is not as important to Buddhists as seeking liberation from them candidates might use this teaching to explain how regarding negative occurrences in this light could encourage people to strive for nibbana.</p>	6	
(e)	<p>'Bad people can never do good things.' 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 might consider some of the following:</p> <p>Buddhists believe all people contain the potential for both good and evil, as they have free will. Candidates might argue this means Buddhists would wholly reject the statement since no one can be labelled as entirely bad, but they might also note that an enlightened individual, free of the three poisons and of kamma, acts only in the right way - so it is possible to argue they would be incapable of an action that could be considered evil.</p> <p>Some candidates might approach the issue from an abstract perspective, considering good and evil as absolute states. A discussion might be built around whether badness is an inherent characteristic of an individual or whether it can only be judged in relation to specific incidents or contexts. Alternatively candidates might identify the intention behind a given action to be of paramount importance. Some might reject the division into opposite paradigms entirely, arguing that all things are relative and different people,</p>	12	<p>It is a valid means of interpretation to 'flip' the question and consider whether good people can do bad things; however candidates who only do this are unlikely to achieve above level 2.</p>

Question	Answer	Mark	Guidance
	<p>cultures and religions might well view the same incident in totally different lights. Different ways of defining and interpreting 'goodness' and 'badness' might be explored.</p> <p>An alternative approach might be to take practical examples as illustrative of the problem posed in the question. A person or archetype generally considered to be bad (a serial killer or child abuser) or good (a priest or doctor) might be identified and their actions explored. Issues such as why and how such roles come to be designated as 'good' or 'bad', whether the role creates certain expectations which the individual should fulfil and the pressures created by such expectation might be considered and candidates might ask if failing to meet expectations which come with your public role – such as a police officer receiving a speeding fine, or a priest telling a lie – constitute genuinely bad actions for anyone, or whether the action seems worse because of the presumed character of the individual committing it. Other candidates might select archetypes which occupy a more grey area and consider the different arguments relating to them. One example might be that of the soldier, who kills people, which is wrong, but who could be said to do so for a greater good and who may perceive themselves as saving the lives of others.</p> <p>Other candidates might address the question of the capacity for good and evil that exists within an individual – the question might be read as implying that someone who is evil lacks the capacity for good. Candidates might challenge this, arguing that if free will is to be a meaningful reality then it has to be possible to choose either way whenever a decision is made. Other candidates might explore the scientific issues such as psychiatry or genetics, considering whether labels such as good and evil have any meaning in situations where someone has a psychiatric condition or a genetic predisposition to act in a certain way.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPa G 3	


Question		Answer	Mark	Guidance
2	(a)	<p>State the meaning of the term 'moral evil'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wrong-doing by human beings • Deliberately/intentionally/knowingly causing harm or suffering • When people choose to go against the rules of God/sin <p>1 mark for response.</p>	1	<p>Focus of the question is the qualifier 'moral'. Examples are not creditable. 'Suffering' alone is not a synonym for moral evil; the focus must be the motivation/intent.</p>
	(b)	<p>Name two sources which help Christians decide how to behave morally.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The example of Jesus • The Bible • Priests or other religious leaders • Papal Encyclicals/The Church • Saints • Conscience • Other Christians • Family <p>1 mark for each response.</p>	2	<p>Sources contained within a sacred text e.g. The Ten Commandments are creditable if they are a discrete entity which could be known about without having accessed the sacred texts or with an appropriate qualifier e.g. the example of Adam and Eve.</p>
	(c)	<p>Describe one Christian teaching about the existence of good and evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Free will is one of God's greatest gifts to humanity but the risk that people will make bad moral choices is an intrinsic aspect of that gift • The Fall of Adam and Eve, an example of an act of Free Will, means evil came to be present in the world • God is wholly good, and things which seem evil (such as the Devil) can only happen because they are a part of God's ineffable plan <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	<p>The question asks for both good and evil so responses must reference both, however, this can be implied for example reference to rebelling/choosing to go against God/fall implies moving from one state to another.</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain how Christian beliefs might help a person to cope with suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The core event of Christian history is the suffering and death of Christ on the cross and many candidates might choose to focus on these as offering both an example to Christians of how suffering should be faced and cannot be avoided, and also as an assurance that their own suffering is understood and shared by a God who suffers with them. In addition the idea that all suffering will ultimately be redeemed and those who maintain their faith and trust in God will be rewarded might be explored.</p> <p>Another approach might be to consider the omnipotent nature of God and the idea of a divine plan for all lives. This could be said to mean that God would not inflict greater suffering on people than they are able to bear, and this belief might help people to deal with their suffering. Since God is good everything which is a result of God's will must be for the greater good and this might also give individuals the strength to cope.</p>	6	
(e)	<p>'Bad people can never do good things.' 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 might consider some of the following:</p> <p>Christians believe all people contain the potential for both good and evil, since they have free will; some might argue that God expects and hopes for goodness always, even from those who have sinned while others might consider the story of the Fall, suggesting that evil will always be present as a result of it. Other candidates might argue Christians would reject the statement, noting that human nature is fallible, and God is forgiving. Others might consider the example of the saints, or of Christ himself to decide whether a perfectly virtuous life is possible, or they might argue that people retain the capacity for evil but if they live a Christian life they will never commit it.</p> <p>Some candidates might approach the issue from an abstract perspective, considering good and evil as absolute states. A discussion might be built around whether badness is an inherent characteristic of an individual or whether it can only be judged in relation to specific incidents or contexts. Alternatively candidates might identify the intention behind a given action to be of paramount importance. Some might reject the division into opposite paradigms entirely, arguing that all things are relative and different people, cultures and religions might well view the same incident in totally different lights. Different ways of defining and interpreting 'goodness' and 'badness' might be explored.</p>	12	<p>It is a valid means of interpretation to 'flip' the question and consider whether good people can do bad things; however candidates who only do this are unlikely to achieve above level 2.</p>

Question	Answer	Mark	Guidance
	<p>An alternative approach might be to take practical examples as illustrative of the problem posed in the question. A person or archetype generally considered to be bad (a serial killer or child abuser) or good (a priest or doctor) might be identified and their actions explored. Issues such as why and how such roles come to be designated as 'good' or 'bad', whether the role creates certain expectations which the individual should fulfil and the pressures created by such expectation might be considered and candidates might ask if failing to meet expectations which come with your public role – such as a police officer receiving a speeding fine, or a priest telling a lie – constitute genuinely bad actions for anyone, or whether the action seems worse because of the presumed character of the individual committing it. Other candidates might select archetypes which occupy a more grey area and consider the different arguments relating to them. One example might be that of the soldier, who kills people, which is wrong, but who could be said to do so for a greater good and who may perceive themselves as saving the lives of others.</p> <p>Other candidates might address the question of the capacity for good and evil that exists within an individual – the question might be read as implying that someone who is evil lacks the capacity for good. Candidates might challenge this, arguing that if free will is to be a meaningful reality then it has to be possible to choose either way whenever a decision is made. Other candidates might explore the scientific issues such as psychiatry or genetics, considering whether labels such as good and evil have any meaning in situations where someone has a psychiatric condition or a genetic predisposition to act in a certain way.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	


Question		Answer	Mark	Guidance
3	(a)	<p>State the meaning of the term 'moral evil'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wrong-doing by human beings • Deliberately/intentionally/knowingly causing harm • When people choose to go against the rules <p>1 mark for response.</p>	1	<p>Focus of the question is the qualifier 'moral'. Examples are not creditable. 'Suffering' alone is not a synonym for moral evil; the focus must be the motivation/intent.</p>
	(b)	<p>Name two sources which help Hindus decide how to behave morally.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Scriptures • Varnashramadharm • The law of karma • Priests, gurus or other religious leaders • Avatars and heroes of the epics • Saints or holy people • Other Hindus • Family <p>1 mark for each response.</p>	2	<p>Sources contained within a sacred text e.g. The Ten Commandments are creditable if they are a discrete entity which could be known about without having accessed the sacred texts or with an appropriate qualifier e.g. the example of Adam and Eve.</p>
	(c)	<p>Describe one Hindu teaching about the existence of good and evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Pairs of apparent opposites such as good and evil, life and death, creation and destruction are intrinsically linked; balance of this kind is a core aspect of Hindu thought • The Trimurti (Brahma, Vishnu, Shiva) and other deities illustrate that it is God who is responsible for all aspects of life • Karma shapes events within the cycle of samsara and much that is perceived as good or evil is simply the result of karma; liberation from samsara is therefore the ultimate good • Moral codes may offer guidance about the nature of good and bad actions, but the categorisation of things as good or evil should consider motivation, context etc rather than simply the action itself <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain how Hindu beliefs might help a person cope with suffering. Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus believe that everything is Brahman (tat tvam asi); people are separated from Brahman by maya and their own ignorance which creates attachments to things of this world. Some candidates might consider that this, which creates the cycle of samsara, incorporates suffering as an inherent part of attachment, so Hindus can work to reduce it by cultivating detachment from karma and seeking to be free of maya. Alternatively Hindus might look to specific deities both to help them understand their suffering and to pray for that suffering to be relieved or that they will have the strength to cope with it. Candidates might consider examples like Ganesha, who removes obstacle, Lakshmi who is a deity of wealth and good fortune, Kali the goddess of time who liberates people from their bodies, or Vishnu who stands for justice. They might examine how these deities offer guidance, hope and strength to individuals who are suffering.</p> <p>Other candidates might focus on the operation of karma, which ensures that wrong or harmful actions will have negative consequences, and the concept of dharma, which every individual should strive to fulfil. Not only will this have an impact on future rebirth and reduce the suffering in them but it also includes the duty to accept the consequences of previous lives. This may allow people to give some meaning to their suffering.</p>	6	
(e)	<p>‘Bad people can never do good things.’ 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. Candidates might consider some of the following:</p> <p>Hindus believe all people contain the potential for both good and evil and if they commit evil actions it is a result of their own weaknesses. Candidates might argue this means Hindus would reject the statement, as anyone can be tempted. However they might also note that an individual who has achieved detachment and is no longer deluded by maya may act only in ways pleasing to God, so it is possible to argue they are incapable of actions that could be considered evil. The operation of karma might also be considered – actions are rarely considered intrinsically either good or bad in Hinduism and an apparently bad action might be the means by which karma is served.</p> <p>Some candidates might approach the issue from an abstract perspective, considering good and evil as absolute states. A discussion might be built around whether badness is an inherent characteristic of an individual or whether it can only be judged in relation to specific incidents or contexts. Alternatively candidates might identify the intention behind a given action to be of paramount importance. Some might reject the</p>	12	<p>It is a valid means of interpretation to ‘flip’ the question and consider whether good people can do bad things; however candidates who only do this are unlikely to achieve above level 2.</p>

Question	Answer	Mark	Guidance
	<p>division into opposite paradigms entirely, arguing that all things are relative and different people, cultures and religions might well view the same incident in totally different lights. Different ways of defining and interpreting 'goodness' and 'badness' might be explored.</p> <p>An alternative approach might be to take practical examples as illustrative of the problem posed in the question. A person or archetype generally considered to be bad (a serial killer or child abuser) or good (a priest or doctor) might be identified and their actions explored. Issues such as why and how such roles come to be designated as 'good' or 'bad', whether the role creates certain expectations which the individual should fulfil and the pressures created by such expectation might be considered and candidates might ask if failing to meet expectations which come with your public role – such as a police officer receiving a speeding fine, or a priest telling a lie – constitute genuinely bad actions for anyone, or whether the action seems worse because of the presumed character of the individual committing it. Other candidates might select archetypes which occupy a more grey area and consider the different arguments relating to them. One example might be that of the soldier, who kills people, which is wrong, but who could be said to do so for a greater good and who may perceive themselves as saving the lives of others.</p> <p>Other candidates might address the question of the capacity for good and evil that exists within an individual – the question might be read as implying that someone who is evil lacks the capacity for good. Candidates might challenge this, arguing that if free will is to be a meaningful reality then it has to be possible to choose either way whenever a decision is made. Other candidates might explore the scientific issues such as psychiatry or genetics, considering whether labels such as good and evil have any meaning in situations where someone has a psychiatric condition or a genetic predisposition to act in a certain way.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	


Question	Answer	Mark	Guidance
4 (a)	<p>State the meaning of the term 'moral evil'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wrong-doing by human beings • Deliberately/intentionally/knowingly causing harm/sin • When people choose to go against the rules of Allah <p>1 mark for response.</p>	1	<p>Focus of the question is the qualifier 'moral'. Examples are not creditable. 'Suffering' alone is not a synonym for moral evil; the focus must be the motivation/intent.</p>
(b)	<p>Name two sources which help Muslims decide how to behave morally.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The example of The Prophet ﷺ • The Qur'an • The Hadith • Conscience • An Imam, or religious elder • Other Muslims • Family <p>1 mark for each response.</p>	2	<p>Sources contained within a sacred text e.g. The Ten Commandments are creditable if they are a discrete entity which could be known about without having accessed the sacred texts or with an appropriate qualifier e.g. the example of Adam and Eve.</p>
(c)	<p>Describe one Muslim teaching about the existence of good and evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is only one God and Allah is believed to be wholly good; evil must therefore be the result of human action or be permitted for some reason known to Allah • Suffering and evil can be seen as a test of faith for Muslims; Shaytan is allowed to tempt Muslims to wrong-doing for this purpose • Obedience to Allah, even in the face of adversity, offers a paradigm for goodness while the unforgivable sin, shirk, provides the opposite standard • Free will is a gift to humanity from Allah and it will not be interfered with; the religion of Islam tells people how God wishes them to behave but the choice remains their own <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	<p>The question asks for both good and evil so responses must reference both, however, this can be implied for example reference to rebelling/choosing to go against God/fall implies moving from one state to another.</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain how Muslim beliefs might help a person to cope with suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>For Muslims it is extremely important to remain faithful and obedient to Allah, regardless of what temptations are placed in the way. This includes maintaining faith in the face of suffering and candidates are might choose to focus on the concept of testing faith. Suffering, evil and temptation to sin can all be said to be allowed for this reason and a Muslim might cope with them by remembering this.</p> <p>Other candidates might consider the concept of a divine plan. If everything that happens is the result of Allah's will then it must be for the greater good. Allah would also know how much suffering is beyond what a person can endure and a loving God would not inflict suffering beyond this. There is also the belief that enduring suffering will be rewarded in the afterlife, if the sufferer has passed the test of their faith.</p>	6	
e	<p>'Bad people can never do good things.' 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 might consider some of the following:</p> <p>Muslims believe all people contain the potential for both good and evil, since they have free will. Candidates might argue this means Muslims would wholly reject the statement. They might further note that Muslims believe in fitrah, which implies a natural tendency to be virtuous; people can be led astray, especially if they know nothing of Allah, but they can also turn back to a virtuous life, following the rules laid down by Allah. People who do evil are often those who have allowed themselves to be tempted by Shaytan, but Allah is forgiving and people can find the strength to resist and overcome temptation. The only truly unforgiveable sin is shirk.</p> <p>Some candidates might approach the issue from an abstract perspective, considering good and evil as absolute states. A discussion might be built around whether badness is an inherent characteristic of an individual or whether it can only be judged in relation to specific incidents or contexts. Alternatively candidates might identify the intention behind a given action to be of paramount importance. Some might reject the division into opposite paradigms entirely, arguing that all things are relative and different people, cultures and religions might well view the same incident in totally different lights. Different ways of defining and interpreting 'goodness' and 'badness' might be explored.</p>	12	<p>It is a valid means of interpretation to 'flip' the question and consider whether good people can do bad things; however candidates who only do this are unlikely to achieve above level 2.</p>

Question	Answer	Mark	Guidance
	<p>An alternative approach might be to take practical examples as illustrative of the problem posed in the question. A person or archetype generally considered to be bad (a serial killer or child abuser) or good (a priest or doctor) might be identified and their actions explored. Issues such as why and how such roles come to be designated as 'good' or 'bad', whether the role creates certain expectations which the individual should fulfil and the pressures created by such expectation might be considered and candidates might ask if failing to meet expectations which come with your public role – such as a police officer receiving a speeding fine, or a priest telling a lie – constitute genuinely bad actions for anyone, or whether the action seems worse because of the presumed character of the individual committing it. Other candidates might select archetypes which occupy a more grey area and consider the different arguments relating to them. One example might be that of the soldier, who kills people, which is wrong, but who could be said to do so for a greater good and who may perceive themselves as saving the lives of others.</p> <p>Other candidates might address the question of the capacity for good and evil that exists within an individual – the question might be read as implying that someone who is evil lacks the capacity for good. Candidates might challenge this, arguing that if free will is to be a meaningful reality then it has to be possible to choose either way whenever a decision is made. Other candidates might explore the scientific issues such as psychiatry or genetics, considering whether labels such as good and evil have any meaning in situations where someone has a psychiatric condition or a genetic predisposition to act in a certain way.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
5	(a)	<p>State the meaning of the term 'moral evil'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wrong-doing by human beings • Deliberately/intentionally/knowingly causing harm/sin • When people choose to go against the rules of G-d <p>1 mark for response.</p>	1	<p>Focus of the question is the qualifier 'moral'. Examples are not creditable. 'Suffering' alone is not a synonym for moral evil; the focus must be the motivation/intent.</p>
	(b)	<p>Name two sources which help Jews decide how to behave morally.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Torah • The Talmud • The Mitzvot • The example of the prophets • Rabbis or other religious leaders • Conscience • Other Jews • Family <p>1 mark for each response.</p>	2	<p>Sources contained within a sacred text e.g. The Ten Commandments are creditable if they are a discrete entity which could be known about without having accessed the sacred texts or with an appropriate qualifier e.g. the example of Adam and Eve.</p>
	(c)	<p>Describe one Jewish teaching about the existence of good and evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • G-d has gifted humanity with free will; the risk that some people will choose to do evil things is an inherent part of this gift • Only G-d has the whole picture of cause, consequence, meaning etc so it is hard for people to judge whether a particular event is good or evil • G-D created everything and that includes evil; G-d is all powerful and all loving therefore evil is controlled and has a purpose • Goodness for Jews involves obedience to G-d and keeping the terms of the Covenant <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	<p>The question asks for both good and evil so responses must reference both, however, this can be implied for example reference to rebelling/choosing to go against God/fall implies moving from one state to another.</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain how Jewish beliefs might help a person to cope with suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews believe that G-d is all-powerful and wholly good; suffering does exist but it must form part of the divine plan and therefore work towards the greater good which may give people the strength to cope with the suffering and hold out for better things. Other beliefs such as that a loving G-d would not inflict more suffering on a person than they are able to bear might be explored in the same way.</p> <p>Other candidates might consider scriptural stories of the sufferings G-d has allowed the Chosen People to endure in their history and the reasons for those sufferings – punishments for sin and testing faith, for example. Individuals might be encouraged that their sufferings are less than in these examples, or might find meaning in the idea that there is a reason for suffering. They might also take comfort in the fact that suffering is eventually redeemed by G-d.</p> <p>Some candidates might consider the importance of obedience to G-d and obeying the mitzvot. Having to act in a particular manner might give people something to focus on to help them get through difficult times, as well as demonstrating their continuing obedience to and faith in G-d.</p>	6	
e	<p>‘Bad people can never do good things.’ 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 might consider some of the following:</p> <p>Jews believe all people contain the potential for both good and evil, since they were given free will as a gift by G-d. Candidates might argue this means Jews would wholly reject the statement. They might argue that if a Jew follows the mitzvot and lives an halakhic life then they will not commit evil, although they will retain the capacity to do so.</p> <p>Some candidates might approach the issue from an abstract perspective, considering good and evil as absolute states. A discussion might be built around whether badness is an inherent characteristic of an individual or whether it can only be judged in relation to specific incidents or contexts. Alternatively candidates might identify the intention behind a given action to be of paramount importance. Some might reject the division into opposite paradigms entirely, arguing that all things are relative and different people, cultures and religions might well view the same incident in totally different lights. Different ways of defining</p>	12	<p>It is a valid means of interpretation to ‘flip’ the question and consider whether good people can do bad things; however candidates who only do this are unlikely to achieve above level 2.</p>

Question	Answer	Mark	Guidance
	<p>and interpreting 'goodness' and 'badness' might be explored.</p> <p>An alternative approach might be to take practical examples as illustrative of the problem posed in the question. A person or archetype generally considered to be bad (a serial killer or child abuser) or good (a priest or doctor) might be identified and their actions explored. Issues such as why and how such roles come to be designated as 'good' or 'bad', whether the role creates certain expectations which the individual should fulfil and the pressures created by such expectation might be considered and candidates might ask if failing to meet expectations which come with your public role – such as a police officer receiving a speeding fine, or a priest telling a lie – constitute genuinely bad actions for anyone, or whether the action seems worse because of the presumed character of the individual committing it. Other candidates might select archetypes which occupy a more grey area and consider the different arguments relating to them. One example might be that of the soldier, who kills people, which is wrong, but who could be said to do so for a greater good and who may perceive themselves as saving the lives of others.</p> <p>Other candidates might address the question of the capacity for good and evil that exists within an individual – the question might be read as implying that someone who is evil lacks the capacity for good. Candidates might challenge this, arguing that if free will is to be a meaningful reality then it has to be possible to choose either way whenever a decision is made. Other candidates might explore the scientific issues such as psychiatry or genetics, considering whether labels such as good and evil have any meaning in situations where someone has a psychiatric condition or a genetic predisposition to act in a certain way.</p>		
	Spelling, punctuation and grammar (SpaG) are assessed using the separate marking grid on page 6.	Spa G 3	

Question		Answer	Mark	Guidance
6	(a)	<p>State the meaning of the term 'moral evil'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Wrong-doing by human beings • Deliberately/intention/knowingly causing harm/sin • When people choose to go against the rules of Waheguru <p>1 mark for response.</p>	1	<p>Focus of the question is the qualifier 'moral'. Examples are not creditable. 'Suffering' alone is not a synonym for moral evil; the focus must be the motivation/intent.</p>
	(b)	<p>Name two sources which help Sikhs decide how to behave morally.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The example of the Gurus • The Guru Granth Sahib Ji • Conscience • The law of karma • The need to avoid haumai • Other Sikhs • Family <p>1 mark for each response</p>	2	<p>Sources contained within a sacred text e.g. The Ten Commandments are creditable if they are a discrete entity which could be known about without having accessed the sacred texts or with an appropriate qualifier e.g. the example of Adam and Eve.</p>
	©	<p>Describe one Sikh teaching about the existence of good and evil.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Waheguru is wholly good and everything exists through hukam, however people are separated from Waheguru by maya and haumai which distract them from Nam • Maya and haumai are not conscious forces for evil, but aspects of the world which an individual should strive to overcome • The Five Evils – lust (kam), greed (lob), rage (krodh), attachment (moh) and ego (ahankar)– leads to the performance of actions which will result in karma, binding the atman to the cycle of rebirth • The law of karma affects rebirth within samsara, but Sikhs strive for liberation – the ultimate good – so a good life is one which is gurmukh (focussed upon God) <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	


Question	Answer	Mark	Guidance
(d)	<p>Explain how Sikh beliefs might help a person to cope with suffering.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many candidates might begin by considering the nature of the world as an aspect of God; individuals are separated from Waheguru by maya and haumai which leaves them vulnerable to the Five Evils. These are the things which cause suffering and by striving to be gurmukh and detached from maya Sikhs are inevitably coping with suffering.</p> <p>However not all Sikhs can achieve jivan mukti, and candidates might also consider the operation of karma. Although this can only operate in relation to rebirths in samsara candidates might explore how the idea that suffering has meaning, or is perhaps deserved as a consequence of past actions might help to give Sikhs the strength to cope with it.</p> <p>Other candidates might argue that suffering can help Sikhs to be aware of maya, which in turn reminds them of the importance of Nam and of maintaining their focus on God even in difficult times.</p>	6	
e	<p>‘Bad people can never do good things.’ 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 might consider some of the following:</p> <p>Sikhs believe all people contain the potential for both good and evil, since they have free will. Candidates might argue this means Sikhs would wholly reject the statement. However they might also note that while an individual who is jivan mukht may act only in ways pleasing to God, not everyone can achieve this in their current lifetime. Even those striving to be gurmukh can make mistakes or be misled by maya and haumai. The operation of karma might also be considered – actions are unlikely to be considered intrinsically either good or bad, context, intention etc are also very important so an apparently bad action might be the means by which karma is served.</p> <p>Some candidates might approach the issue from an abstract perspective, considering good and evil as absolute states. A discussion might be built around whether badness is an inherent characteristic of an individual or whether it can only be judged in relation to specific incidents or contexts. Alternatively candidates might identify the intention behind a given action to be of paramount importance. Some might reject the division into opposite paradigms entirely, arguing that all things are relative and different people,</p>	12	<p>It is a valid means of interpretation to ‘flip’ the question and consider whether good people can do bad things; however candidates who only do this are unlikely to achieve above level 2.</p>

Question	Answer	Mark	Guidance
	<p>cultures and religions might well view the same incident in totally different lights. Different ways of defining and interpreting 'goodness' and 'badness' might be explored.</p> <p>An alternative approach might be to take practical examples as illustrative of the problem posed in the question. A person or archetype generally considered to be bad (a serial killer or child abuser) or good (a priest or doctor) might be identified and their actions explored. Issues such as why and how such roles come to be designated as 'good' or 'bad', whether the role creates certain expectations which the individual should fulfil and the pressures created by such expectation might be considered and candidates might ask if failing to meet expectations which come with your public role – such as a police officer receiving a speeding fine, or a priest telling a lie – constitute genuinely bad actions for anyone, or whether the action seems worse because of the presumed character of the individual committing it. Other candidates might select archetypes which occupy a more grey area and consider the different arguments relating to them. One example might be that of the soldier, who kills people, which is wrong, but who could be said to do so for a greater good and who may perceive themselves as saving the lives of others.</p> <p>Other candidates might address the question of the capacity for good and evil that exists within an individual – the question might be read as implying that someone who is evil lacks the capacity for good. Candidates might challenge this, arguing that if free will is to be a meaningful reality then it has to be possible to choose either way whenever a decision is made. Other candidates might explore the scientific issues such as psychiatry or genetics, considering whether labels such as good and evil have any meaning in situations where someone has a psychiatric condition or a genetic predisposition to act in a certain way.</p>		
✍	Spelling, punctuation and grammar (SpaG) are assessed using the separate marking grid on page 6.	SpaG 3	

SECTION B


Question		Answer	Mark	Guidance
7	(a)	<p>State the meaning of the term 'authority'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Having the right to tell someone what to do • Being in charge of something • A source of power • Religious teachings • Religious Leadership <p>1 mark for response.</p>	1	<p>Authority refers to a source which guides your behaviour and/or against which behaviour can be judged.</p> <p>It can also be understood as a reliable source of knowledge and this interpretation is creditable.</p> <p>The question asks for the meaning, examples are not creditable.</p>
	(b)	<p>State the meaning of the term 'sacred text'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy writing • Scripture • A holy book <p>ii) Name one Buddhist sacred text.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Tipitaka or named components of it – Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka • The Sutras or named examples such as the Heart Sutra or the Lotus Sutra • The Pali Canon <p>1 mark for response.</p>	2	<p>NB; this is one 2 mark question not two 1 mark questions. They can gain the mark for (ii) without gaining the mark for (i). Vague and generic terms e.g. special/old are not creditable. Although the term asked about is two words they refer to a single concept thus responses that repeat either of the term e.g. 'holy text' are not creditable.</p>
	(c)	<p>Describe one thing Buddhists believe is revealed through sacred texts.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Although the Buddha did not write any of his teachings down himself for many Buddhists the scriptures offer an insight into his thoughts, as interpreted by his early followers • The scriptures outline how one should live as a Buddhist and put teachings such as the precepts and the Noble Eightfold Path into practice • Individuals who have achieved nibbana have contributed to scripture, both offering a guide on how to attain nibbana and insights into the ineffable nature of it <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why Buddhists might have different responses to people who have revelations.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some candidates might begin by discussing the different forms a religious experience might take – such as witnessing a miracle, experiencing union with the divine or a feeling of peace, connection or certainty during worship – identifying what knowledge might be revealed through such experiences and how this might be viewed by Buddhists. They might argue for example that experiences which seem to reveal a supreme being would be rejected or regarded as a mistake.</p> <p>Another approach might be to consider one form of revelation in greater depth, such as scripture, considering the different ways in which individuals engage with and understand their faith. Buddhist scripture cannot be said to be revelatory in the sense that it comes directly from a god or even from the Buddha but it could certainly be argued to reveal important truths for those people who have not yet achieved enlightenment.</p> <p>The question asks about different responses to the issue so some candidates might take a more practical approach, considering how individuals who have revelatory experiences are treated or regarded in the Buddhist community. Candidates might consider the concept of living buddhas or bodhisattvas and explain the role taken by these in Buddhism. They could explain that some Buddhists regard such individuals as important guides on their own path to enlightenment, or as being committed to the ultimate liberation of all living things, while other Buddhists consider them less so since everyone has to achieve their own liberation. Candidates might also note that as a person perceived as enlightened has a great deal of influence and a higher status others might regard them with suspicion, questioning their motives or sincerity or even suggesting that they are delusional.</p> <p>There is also the question of whether an individual's personal revelation is accepted or perceived as valid by other believers; candidates might consider the nature of general and special revelation in Buddhism or explore how conclusions about the truth of a revelation are reached and the way in which they might affect responses to that individual.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
(e)	<p>'Religion always begins with a revelation.' 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 might consider some of the following:</p>	12	

Question	Answer	Mark	Guidance
	<p>The origins of Buddhism are of course the enlightenment of the Buddha, achieved while meditating beneath a bodhi tree. Candidates might consider this to be a clear example of revelation and therefore conclude that Buddhists would agree with the statement, at least in relation to their own faith. However other candidates might consider whether the term revelation implies some kind of supreme being to do the revealing. If this is the case then the Buddha's enlightenment was not so much a revelation as a discovery and the statement should be rejected on the grounds that Buddhism does not consider belief in a supreme being as helpful to achieving liberation.</p> <p>Candidates might approach this as a discussion about whether religions are 'true' or not. If they are true then it can be accepted that the core beliefs of that faith are based upon a revelation made by a supreme being to a chosen individual and if they are not true then they must have been made up by those individuals or groups to serve some purpose of their own. Some candidates will explore the two sides of this approach in some depth, considering how a revelation might occur and whether it could be verified or asking what purpose could be served by making up a god and religious rules for people to follow. Other candidates will go further, examining whether this is really an either/or issue or whether elements of both sides could be correct.</p> <p>Some candidates might consider the nature of revelation to be the core issue in this question. They might examine differing examples of revelation which have started faith movements. Some of these are clear and direct revelations from the divine – the revelation of the Book of Mormon to Joseph Smith, or the giving the Qur'an to the prophet Muhammad ﷺ - or the Buddha's enlightenment under the Bodhi tree – while other religious figures – Jesus Christ, Guru Nanak, Baha'u'Llah – might raise the question of whether the individual concerned had received a revelation to share or was a revelation to be listened to. Alternatively they might ask whether the experience must be one of revelation to an individual or whether the event is there to serve as a revelation for those prepared to see and accept it – a revelation to the entire world.</p> <p>Some candidates might also consider religions which cannot trace their roots to a specific individual such as Hinduism, Taoism, Paganism or Shinto, raising the question of whether these faiths did begin with a revelation which has been forgotten (implying perhaps that it was considered unimportant) or whether they began in some other way altogether.</p>		
	Spelling, punctuation and grammar (SpaG) are assessed using the separate marking grid on page 6.	Spa G 3	


Question		Answer	Mark	Guidance
8	(a)	<p>State the meaning of the term 'authority'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Having the right to tell someone what to do • Being in charge of something • A source of power • Religious teachings • Religious Leadership <p>1 mark for response.</p>	1	<p>Authority refers to a source which guides your behaviour and/or against which behaviour can be judged.</p> <p>It can also be understood as a reliable source of knowledge and this interpretation is creditable.</p> <p>The question asks for the meaning, examples are not creditable.</p>
	(b)	<p>i) State the meaning of the term 'sacred text'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy writing • Scripture • A holy book <p>ii) Name one Christian sacred text.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Bible <p>1 mark for response.</p>	2	<p>NB; this is one 2 mark question not two 1 mark questions. They can gain the mark bii) without gaining the mark for bi).</p> <p>Vague and generic terms e.g. special/old are not creditable. Although the term asked about is two words they refer to a single concept thus responses that repeat either of the term e.g. 'holy text' are not creditable.</p>
	(c)	<p>Describe one thing Christians believe is revealed through sacred texts.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Some Christians are literalists and believe that the Bible is the revealed word of God; therefore what is contained in it is absolute truth, including prophecy for the future, and instructions which must be followed • The story of Jesus' ministry, death and resurrection is contained in the Bible, making the events known to everyone and ensuring that everyone can be saved • Christians who are not literalists believe that the Bible reveals deep truths such as the existence of God and the role played by Jesus in human salvation <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why Christians might have different responses to people who have religious experiences.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>Some candidates might begin by discussing the different forms a religious experience might take – such as witnessing a miracle, experiencing gifts of the Holy Spirit or a sense of union with the divine, or a feeling of peace, connection or certainty during worship – identifying how each kind of experience might be viewed by Christians. They might note for example that gifts of the spirit are easily identified and commonly experienced in some churches but that other groups regard them as affectations. A direct experience of union is less visible, but also less easy to explain away.</p> <p>Another approach might be to consider one form of religious experience in greater depth, such as worship, considering the different ways in which individuals engage with and understand their faith. Christian worship often involves communion which is focussed on enabling an individual to connect directly with Christ. Candidates might look at the different forms which this takes in different churches, and how often individuals might partake in order to examine the different response to this form of religious experience.</p> <p>The question asks about different responses to the issue so some candidates might take a more practical approach, considering how individuals who have such experiences are treated or regarded in the Christian community. Candidates might consider the concept of saints, explaining how these are identified and regarded. They could explain that some Christians regard such individuals as important guides on their own path, while others consider their own relationship with God to be more significant. Candidates might also note that as a person perceived as being blessed by God has a great deal of influence and a higher status others might regard them with suspicion, questioning their motives or sincerity or even suggesting that they are delusional.</p> <p>There is also the question of whether an individual's religious experience is accepted or perceived as valid by other believers and candidates might wish to explore how such conclusions are reached and the way in which they might affect responses to that individual.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
(e)	<p>'Religion always begins with a revelation.' 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. Candidates might consider some of the following:</p>	12	

Question	Answer	Mark	Guidance
	<p>Christians have a number of events which might be considered foundational to the faith – the birth of Christ, Christ’s ministry, the death and resurrection of Christ and the vision and subsequent work of St Paul and other early saints. Although some of these can be regarded as revelations to specific individuals, others as revelations to the human race in general (and some perhaps as both) they are all events in which Christians perceive the hand of God working in the world for the redemption of the human race. Candidates are therefore likely to conclude that the statement is true of Christianity, and since Christianity is perceived as the only true faith it must also be a generally true statement.</p> <p>Candidates might approach this as a discussion about whether religions are ‘true’ or not. If they are true then it can be accepted that the core beliefs of that faith are based upon a revelation made by a supreme being to a chosen individual and if they are not true then they must have been made up by those individuals or groups to serve some purpose of their own. Some candidates will explore the two sides of this approach in some depth, considering how a revelation might occur and whether it could be verified or asking what purpose could be served by making up a god and religious rules for people to follow. Other candidates will go further, examining whether this is really an either/or issue or whether elements of both sides could be correct.</p> <p>Some candidates might consider the nature of revelation to be the core issue in this question. They might examine differing examples of revelation which have started faith movements. Some of these are clear and direct revelations from the divine - the revelation of the Book of Mormon to Joseph Smith, or the giving the Qur’an to the prophet Muhammad ﷺ - or the Buddha’s enlightenment under the Bodhi tree – while other religious figures – Jesus Christ, Guru Nanak, Baha’u’Llah - might raise the question of whether the individual concerned had received a revelation to share or was a revelation to be listened to. Alternatively they might ask whether the experience must be one of revelation to an individual or whether the event is there to serve as a revelation for those prepared to see and accept it – a revelation to the world.</p> <p>Some candidates might also consider religions which cannot trace their roots to a specific individual such as Hinduism, Taoism, Paganism or Shinto, raising the question of whether these faiths did begin with a revelation which has been forgotten (implying perhaps that it was considered unimportant) or whether they began in some other way altogether.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPa G 3	


Question	Answer	Mark	Guidance
9 (a)	<p>State the meaning of the term 'authority'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Having the right to tell someone what to do • Being in charge of something • A source of power • Religious teachings • Religious Leadership <p>1 mark for response.</p>	1	<p>Authority refers to a source which guides your behaviour and/or against which behaviour can be judged.</p> <p>It can also be understood as a reliable source of knowledge and this interpretation is creditable.</p> <p>The question asks for the meaning, examples are not creditable.</p>
(b)	<p>i) State the meaning of the term 'sacred text'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy writing • Scripture • A holy book <p>ii) Name one Hindu sacred text.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Vedas or specific examples such as the Rig Veda • The Bhagavad Gita • The Epics • The Upanishads • The Puranas • Specific named examples such as the Rig Veda, the Mahabharata or the Ramayana <p>1 mark for response.</p>	2	<p>NB; this is one 2 mark question not two 1 mark questions. They can gain the mark (ii) without gaining the mark for (i). Vague and generic terms e.g. special/old are not creditable. Although the term asked about is two words they refer to a single concept thus responses that repeat either of the term e.g. 'holy text' are not creditable.</p>
(c)	<p>Describe one thing Hindus believe is revealed through sacred texts.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Scriptures which are shruti are believed to be of divine origin and therefore they reveal the direct words of God • Scriptures which are smriti do not come directly from God but may still reveal truths in the form of experiences or the philosophy of great sages and gurus • Scriptures contain moral guidance and examples from deities, heroes and avatars about how people should live and what they should strive for <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why Hindus might have different responses to people who have religious experiences.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>Some candidates might begin by discussing the different forms a religious experience might take – such as witnessing a miracle, experiencing union with the divine or a feeling of peace, connection or certainty during worship – identifying how each kind of experience might be viewed by Hindus. They might argue for example that for devotees of a particular deity a direct experience of that deity would be of great significance while other Hindus focus on the way they experience God through the world and other people.</p> <p>Another approach might be to consider one form of religious experience in greater depth, such as worship, considering the different ways in which individuals engage with and understand their faith. Candidates might consider the extent to which performing puja constitutes a religious experience, or whether meditation or ascetic practices create more powerful or highly regarded experiences.</p> <p>The question asks about different responses to the issue so some candidates might take a more practical approach, considering how individuals who have such experiences are treated or regarded in the Hindu community. Candidates might consider the concept of gurus or saints, explaining how these individuals are identified and regarded by other Hindus. They could explain that some Hindus regard such individuals as important guides on their own path towards liberation while others consider it more important to focus on your own actions and attitudes, since ultimately only you can achieve your own liberation. Candidates might also note that as a person perceived as being blessed by God has a great deal of influence and a higher status others might regard them with suspicion, questioning their motives or sincerity or even suggesting that they are delusional.</p> <p>There is also the question of whether an individual's religious experience is accepted or perceived as valid by other believers and candidates might wish to explore how such conclusions are reached and the way in which they might affect responses to that individual.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
(e)	<p>'Religion always begins with a revelation.' 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>The origins of Hinduism are not known for certain and the multiplicity of Hindu scriptures means that there is no universally agreed foundational myth either. Candidates might therefore conclude that Hinduism as a faith cannot have begun with an experience of revelation, although individuals may choose to become</p>	12	

Question	Answer	Mark	Guidance
	<p>Hindus through such an experience. However other candidates might consider the difference between smriti and shruti scriptures as suggestive of a role for revelation in early Hinduism.</p> <p>Candidates might approach this as a discussion about whether religions are 'true' or not. If they are true then it can be accepted that the core beliefs of that faith are based upon a revelation made by a supreme being to a chosen individual and if they are not true then they must have been made up by those individuals or groups to serve some purpose of their own. Some candidates will explore the two sides of this approach in some depth, considering how a revelation might occur and whether it could be verified or asking what purpose could be served by making up a god and religious rules for people to follow. Other candidates will go further, examining whether this is really an either/or issue or whether elements of both sides could be correct.</p> <p>Some candidates might consider the nature of revelation to be the core issue in this question. They might examine differing examples of revelation which have started faith movements. Some of these are clear and direct revelations from the divine - the revelation of the Book of Mormon to Joseph Smith, or the giving the Qur'an to the prophet Muhammad ﷺ - or the Buddha's enlightenment under the Bodhi tree – while other religious figures – Jesus Christ, Guru Nanak, Baha'u'Llah - might raise the question of whether the individual concerned had received a revelation to share or was a revelation to be listened to. Alternatively they might ask whether the experience must be one of revelation to an individual or whether the event is there to serve as a revelation for those prepared to see and accept it – a revelation to the entire world.</p> <p>Some candidates might also consider religions which cannot trace their roots to a specific individual such as Hinduism, Taoism, Paganism or Shinto, raising the question of whether these faiths did begin with a revelation which has been forgotten (implying perhaps that it was considered unimportant) or whether they began in some other way altogether.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPa G 3	


Question		Answer	Mark	Guidance
10	(a)	<p>State the meaning of the term 'authority'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Having the right to tell someone what to do • Being in charge of something • A source of power • Religious teachings • Religious Leadership <p>1 mark for response.</p>	1	<p>Authority refers to a source which guides your behaviour and/or against which behaviour can be judged. It can also be understood as a reliable source of knowledge and this interpretation is creditable. The question asks for the meaning, examples are not creditable.</p>
	(b)	<p>i) State the meaning of the term 'sacred text'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy writing • Scripture • A holy book <p>ii) Name one Muslim sacred text.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Qu'ran • hadith <p>1 mark for response.</p>	2	<p>NB; this is one 2 mark question not two 1 mark questions. They can gain the mark bii) without gaining the mark for bi). Vague and generic terms e.g. special/old are not creditable. Although the term asked about is two words they refer to a single concept thus responses that repeat either of the term e.g. 'holy text' are not creditable.</p>
	(c)	<p>Describe one thing Muslims believe is revealed through sacred texts.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Qur'an reveals the final and complete word of Allah; it is perceived to complete a line of partial revelations given to a line of prophets that stretches back to Adam • The relationship which Allah wishes to exist between God and humanity • Guidance on how Allah wishes people to live and behave in order to attain paradise <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	
	(d)	<p>Explain why Muslims might have different responses to people who have religious experiences.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p>	6	<p>The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely</p>

Question	Answer	Mark	Guidance
	<p>Some candidates might begin by discussing the different forms a religious experience might take – such as witnessing a miracle, experiencing union with Allah or a feeling of peace, connection or certainty during worship – identifying how each kind of experience might be viewed by Muslims. They might argue for example that it is more important to demonstrate obedience to Allah in daily life and that a personal connection with Allah is best achieved through salah.</p> <p>Another approach might be to consider one form of religious experience in greater depth, such as worship, considering the different ways in which individuals engage with and understand their faith. Muslims recognise different forms of prayer such as the formal salah and the informal dua and candidates might examine how these create religious experiences for the individual.</p> <p>The question asks about different responses to the issue so some candidates might take a more practical approach, considering how individuals who have such experiences are treated or regarded in the Muslim community. Candidates might consider the concept of prophets, noting that these people received direct revelations from Allah but that Muhammad ﷺ was the last of them, so someone claiming a revelation from Allah today might be regarded as a liar, heretic or as being insane. Miracles are accepted as possible but again they are performed by Allah and not the individuals concerned in the event, therefore Muslims might regard those individuals as particularly fortunate, or as irrelevant to what happened.</p> <p>There is also the question of whether an individual's religious experience is accepted or perceived as valid by other believers and candidates might wish to explore how such conclusions are reached and the way in which they might affect responses to that individual.</p>		descriptive cannot achieve above level 2, 4 marks.
(e)	<p>'Religion always begins with a revelation.' 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. Candidates might consider some of the following:</p> <p>The direct revelation from Allah which constitutes the founding of Islam is an article of faith for Muslims – the Qur'an is the exact words of Allah and has not been changed since it was given. It is clear then that Islam began with a revelation and the Qur'an is still a source of revelation for Muslims today. In addition candidates might consider the line of revelation leading up to the Qur'an, via the prophets Islam shares with Judaism and Christianity, to be further evidence for the truth of the statement.</p>	12	

Question	Answer	Mark	Guidance
	<p>Candidates might approach this as a discussion about whether religions are ‘true’ or not. If they are true then it can be accepted that the core beliefs of that faith are based upon a revelation made by a supreme being to a chosen individual and if they are not true then they must have been made up by those individuals or groups to serve some purpose of their own. Some candidates will explore the two sides of this approach in some depth, considering how a revelation might occur and whether it could be verified or asking what purpose could be served by making up a god and religious rules for people to follow. Other candidates will go further, examining whether this is really an either/or issue or whether elements of both sides could be correct.</p> <p>Some candidates might consider the nature of revelation to be the core issue in this question. They might examine differing examples of revelation which have started faith movements. Some of these are clear and direct revelations from the divine - the revelation of the Book of Mormon to Joseph Smith, or the giving the Qur’an to the prophet Muhammad ﷺ - or the Buddha’s enlightenment under the Bodhi tree – while other religious figures – Jesus Christ, Guru Nanak, Baha’u’Llah - might raise the question of whether the individual concerned had received a revelation to share or was a revelation to be listened to. Alternatively they might ask whether the experience must be one of revelation to an individual or whether the event is there to serve as a revelation for those prepared to see and accept it – a revelation to the entire world.</p> <p>Some candidates might also consider religions which cannot trace their roots to a specific individual such as Hinduism, Taoism, Paganism or Shinto, raising the question of whether these faiths did begin with a revelation which has been forgotten (implying perhaps that it was considered unimportant) or whether they began in some other way altogether.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	


Question		Answer	Mark	Guidance
11	(a)	<p>State the meaning of the term ‘authority’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Having the right to tell someone what to do • Being in charge of something • A source of power • Religious teachings • Religious Leadership <p>1 mark for response.</p>	1	<p>Authority refers to a source which guides your behaviour and/or against which behaviour can be judged. It can also be understood as a reliable source of knowledge and this interpretation is creditable. The question asks for the meaning, examples are not creditable.</p>
	(b)	<p>i) State the meaning of the term ‘sacred text’.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy writing • Scripture • A holy book <p>ii) Name one Jewish sacred text.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Torah • The Talmud • The TeNaKh or one of its named components – Torah, Nevi'im, Ketuvi'im <p>1 mark for response.</p>	2	<p>NB; this is one 2 mark question not two 1 mark questions. They can gain the mark bii) without gaining the mark for bi). Vague and generic terms e.g. special/old are not creditable. Although the term asked about is two words they refer to a single concept thus responses that repeat either of the term e.g. ‘holy text’ are not creditable.</p>
	(c)	<p>Describe one thing Jews believe is revealed through sacred texts.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Torah sets out the history and terms of the Covenant and the Jewish people’s relationship with G-d • The mitzvot which must be followed if Jews are to keep the Covenant and live an halakhic life • The words and commandments of G-d to the Chosen People <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Explain why Jews have different responses to people who have religious experiences.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>Some candidates might begin by discussing the different forms a religious experience might take – such as witnessing a miracle, experiencing union G-d, or a feeling of peace, connection or certainty during worship – identifying how each kind of experience might be viewed by Jews. They might argue for example that Jewish scripture is full of direct revelations from G-d but that these are given to prophets while the commandments for ordinary Jews are focussed on everyday life and the here-and-now.</p> <p>Another approach might be to consider one form of religious experience in greater depth, such as worship, considering the different ways in which individuals engage with and understand their faith. Jews have a range of commandments to follow in relation to how, when and where they worship and candidates might consider whether obedience to such rules can result in a religious experience or whether it is simply an experience of religion.</p> <p>The question asks about different responses to the issue so some candidates might take a more practical approach, considering how individuals who have such experiences are treated or regarded in the Jewish community. Candidates might consider the concept of prophets, explaining how these individuals were identified and their role in the faith. Candidates might also note that as a person perceived as being blessed by G-d has a great deal of influence and a higher status others might regard them with suspicion, questioning their motives or sincerity or even suggesting that they are delusional.</p> <p>There is also the question of whether an individual's religious experience is accepted or perceived as valid by other believers and candidates might wish to explore how such conclusions are reached and the way in which they might affect responses to that individual.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
(e)	<p>'Religion always begins with a revelation.' 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. Candidates might consider some of the following:</p> <p>Whether or not Judaism has its origins in a revelation might be seen as debatable – certainly Abraham made a covenant with G-d, which has been passed down and added to over the intervening</p>	12	

Question	Answer	Mark	Guidance
	<p>centuries but whether this constitutes a revelation is less clear. Adam was not given the Torah, or all the mitzvot observed by Jews today and was given gifts in exchange for the promises he made. Whereas a revelation might be more usually seen as the communication of knowledge or truth from G-d directly to an individual. Others however might argue that any direct communication from G-d is revelatory since, if nothing else, it demonstrates G-ds reality.</p> <p>Candidates might approach this as a discussion about whether religions are 'true' or not. If they are true then it can be accepted that the core beliefs of that faith are based upon a revelation made by a supreme being to a chosen individual and if they are not true then they must have been made up by those individuals or groups to serve some purpose of their own. Some candidates will explore these two sides in some depth, considering how a revelation might occur and whether it could be verified or asking what purpose could be served by making up a god and religious rules for people to follow. Other candidates will go further, examining whether this is really an either/or issue or whether elements of both sides could be correct.</p> <p>Some candidates might consider the nature of revelation to be the core issue in this question. They might examine differing examples of revelation which have started faith movements. Some of these are clear and direct revelations from the divine - the revelation of the Book of Mormon to Joseph Smith, or the giving the Qur'an to the prophet Muhammad ﷺ - or the Buddha's enlightenment under the Bodhi tree – while other religious figures – Jesus Christ, Guru Nanak, Baha'u'Llah - might raise the question of whether the individual concerned had received a revelation to share or was a revelation to be listened to. Alternatively they might ask whether the experience must be one of revelation to an individual or whether the event is there to serve as a revelation for those prepared to see and accept it – a revelation to the world.</p> <p>Some candidates might also consider religions which cannot trace their roots to a specific individual such as Hinduism, Taoism, Paganism or Shinto, raising the question of whether these faiths did begin with a revelation which has been forgotten (implying perhaps that it was considered unimportant) or whether they began in some other way altogether.</p>		
	<p>Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.</p>	SPaG 3	

Question	Answer	Mark	Guidance
12 (a)	<p>State the meaning of the term 'authority'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Having the right to tell someone what to do • Being in charge of something • A source of power • Religious teachings • Religious Leadership <p>1 mark for response.</p>	1	<p>Authority refers to a source which guides your behaviour and/or against which behaviour can be judged.</p> <p>It can also be understood as a reliable source of knowledge and this interpretation is creditable.</p> <p>The question asks for the meaning, examples are not creditable.</p>
(b)	<p>i) State the meaning of the term 'sacred text'.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Holy writing • Scripture • A holy book <p>ii) Name one Sikh sacred text.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Guru Granth Sahib or alternative names such as Adi Granth, Adi Sri Guru Granth Sahib Ji • The Dasam Granth <p>1 mark for response.</p>	2	<p>NB; this is one 2 mark question not two 1 mark questions. They can gain the mark bii) without gaining the mark for bi). Vague and generic terms e.g. special/old are not creditable. Although the term asked about is two words they refer to a single concept thus responses that repeat either of the term e.g. 'holy text' are not creditable.</p>
(c)	<p>Describe one thing Sikhs believe is revealed through sacred texts.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The experiences which the gurus and other holy individuals have had of Waheguru • The nature of God and the reasons why God is worthy of worship and should be remembered • The Guru Granth Sahib Ji reveals the continued presence of a living Guru since that is its status • The inclusion of the hymns of the Bhagat Bani reveal the inclusive nature of Sikhism <p>Marks should be awarded for any combination of statements, development and exemplification.</p>	3	


Question	Answer	Mark	Guidance
(d)	<p>Explain why Sikhs might have different responses to people who have religious experiences.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>Some candidates might begin by discussing the different forms a religious experience might take – such as witnessing a miracle, experiencing union with the Waheguru, or a feeling of peace, connection or certainty during worship – identifying how each kind of experience might be viewed by Sikhs. They might argue for example that everyone experiences Waheguru all the time through the world around them but that Sikhs who are Jivan Mukht have a more direct and profound awareness.</p> <p>Another approach might be to consider one form of religious experience in greater depth, such as worship, considering the different ways in which individuals engage with and understand their faith. Sikh worship involves Nam, through which a constant awareness of Waheguru is achieved and candidates might examine the different forms of Nam and the results of it for individual Sikhs in their daily lives.</p> <p>The question asks about different responses to the issue so some candidates might take a more practical approach, considering how individuals who have such experiences are treated or regarded in the Sikh community. Candidates might consider the concept of Jivan Mukht, or achieving liberation while still in this lifetime, explaining how these individuals are identified and regarded by other Sikhs. They could explain that all Sikhs strive to be gurmukh but that there is an element of grace involved in the ultimate achievement of liberation. Some Sikhs might regard such individuals as guides or examples to them on their own spiritual path, while others consider that everyone has to work for their own liberation. Candidates might also note that as a person perceived as being blessed by Waheguru has a great deal of influence and a higher status others might regard them with suspicion, questioning their motives or sincerity or even suggesting that they are delusional.</p> <p>There is also the question of whether an individual's religious experience is accepted or perceived as valid by other believers and candidates might wish to explore how such conclusions are reached and the way in which they might affect responses to that individual.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
(e)	<p>'Religion always begins with a revelation.' 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. Candidates might consider some of the following:</p>	12	

Question	Answer	Mark	Guidance
	<p>Sikhism's origins lie in the disappearance of Guru Nanak Dev Ji and his emergence from the river three days later. When he returned it was with a message about Waheguru and the nature of religion and therefore candidates are likely to conclude Sikhs regard this as a revelation, although more as a revelation of the nature Waheguru through the life of an individual (or a line of individuals) than as a revelation of specific knowledge about how to live. The rules of the Khalsa and the contents of the Guru Granth Sahib Ji came much later but are still revelatory as they were produced by the Gurus who carried the divine light originally given to Guru Nanak.</p> <p>Candidates might approach this as a discussion about whether religions are 'true' or not. If they are true then it can be accepted that the core beliefs of that faith are based upon a revelation made by a supreme being to a chosen individual and if they are not true then they must have been made up by those individuals or groups to serve some purpose of their own. Some candidates will explore the two sides of this approach in some depth, considering how a revelation might occur and whether it could be verified or asking what purpose could be served by making up a god and religious rules for people to follow. Other candidates will go further, examining whether this is really an either/or issue or whether elements of both sides could be correct.</p> <p>Some candidates might consider the nature of revelation to be the core issue in this question. They might examine differing examples of revelation which have started faith movements. Some of these are clear and direct revelations from the divine - the revelation of the Book of Mormon to Joseph Smith, or the giving the Qur'an to the prophet Muhammad ﷺ - or the Buddha's enlightenment under the Bodhi tree – while other religious figures – Jesus Christ, Guru Nanak, Baha'u'Llah - might raise the question of whether the individual concerned had received a revelation to share or was a revelation to be listened to. Alternatively they might ask whether the experience must be one of revelation to an individual or whether the event is there to serve as a revelation for those prepared to see and accept it – a revelation to the world.</p> <p>Some candidates might also consider religions which cannot trace their roots to a specific individual such as Hinduism, Taoism, Paganism or Shinto, raising the question of whether these faiths did begin with a revelation which has been forgotten (implying perhaps that it was considered unimportant) or whether they began in some other way altogether.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

SECTION C


Question		Answer	Mark	Guidance
13	(a)	<p>Name one scientific theory about the origins of the world.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Big Bang theory • The Oscillating/Expanding-contracting Universe • Steady State theory • The Big Bounce • cosmology <p>1 mark for response.</p>	1	<p>The question asks for a name so descriptions are not creditable.</p> <p>It asks about the origins of the world so theories about the origins e.g. evolution are not creditable.</p> <p>It asks about science so philosophical theories e.g. design argument is not creditable.</p>
	(b)	<p>Give two reasons why Buddhists might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are aware of the law of kamma • Human beings can follow the teachings of the Buddha • That human beings are self-aware • Human beings can achieve nibbana • Only human beings can recognise and overcome maya <p>1 mark for each response.</p>	2	
	(c)	<p>Describe one Buddhist teaching that might affect Buddhist responses to environmental issues.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The belief that all beings are interdependent , and all capable of rebirth as any other being therefore all life should be treated with respect • That human beings are aware of kamma and morality and therefore have greater responsibilities than other beings – including responsibility for the environment • The concept of ‘engaged Buddhism’ working from a faith basis to address issues of general concern • The belief that everything we perceive around us is maya (delusion) might mean that individuals are more focussed on achieving liberation than on issues in the physical world <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question asks about how the belief affects the response thus answers must relate the two to gain 3 marks.</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain why Buddhists have different responses to theories about the origins of humanity.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>Most candidates are likely to be aware of the Buddha's refusal to be drawn into discussions about questions relating to the ultimate origins of the world and might therefore use this as a starting point in their consideration of the attitudes of Buddhists today. Some candidates might conclude that this means that Buddhists have no opinion on the matter, striving to remain detached from debates on the issue and ignoring both scientific and religious opinions. Others might consider that the lack of an ultimate deity in Buddhism means that some Buddhists cannot believe such a being was responsible for creation and so by default they must accept scientific views such as evolution. There are also Buddhists who maintain beliefs in deity which could influence their views on the origins of humanity.</p> <p>Alternatively candidates might look more deeply at the reasons behind the Buddhas refusal to answer the question – namely that such considerations do not contribute to escaping dukkha. Candidates might suggest that if such a question is a persistent one for an individual, which perhaps distracts them from concentrating on their progress towards nibbana, then they must find an answer which is personally satisfying in order to be able to move on. Candidates might suggest that only those individuals who have already achieved enlightenment or progressed a long way towards it can achieve sufficient detachment to simply leave a question open. Also a refusal to debate is not necessarily the same as having no opinion and candidates might argue that Buddhists simply prefer to keep their opinions to themselves since arguing can only increase dissatisfaction and discontent.</p> <p>Some candidates might be familiar with the concept of dependent origination and could use it to explain the Buddhist view of the nature of reality. This view could be seen as in accord with some modern scientific theories and candidates might present it in this way or as a result of pure rational thought on the matter by the Buddha. Some candidates might suggest that the idea of cyclical rebirth through a succession of realms is somewhat evolutionary in nature, and use this to argue that Buddhists are more likely to accept the theory of evolution.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
E	<p>'Religion and science must work together.' 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. Candidates might consider some of the following:</p>	12	

Question	Answer	Mark	Guidance
	<p>Since Buddhism teaches that considering ultimate questions cannot help reduce dukkha some candidates might conclude that Buddhism would reject this statement. Religion and science can work together if they wish but there is no requirement for them to do so. However other candidates might consider that Buddhists desire to reduce dukkha, not just for themselves but for everyone and scientific discovery can contribute greatly to this aim. However it is important to not become attached to things of this world and devoting too much energy to scientific development could detract from what is truly important. As in all things Buddhists should follow the middle way, if science interests them they should not be barred from it but neither should it be considered to be the solution to all of life's problems.</p> <p>There are people in the world today, especially in the West, who consider that not only are religion and science mutually exclusive but that science has removed the need or basis for religion entirely. Some candidates might expand on this by exploring the parallel development of science and religion in the East where there is much less sense of conflict between the two. Others might focus on the extreme anti-theists in modern society, who would undoubtedly reject the statement, arguing instead that people should focus entirely on science and what can be proven via the scientific method. Some candidates might counter this view however by noting that the understanding which the general public has of science is overly simplistic; the majority of scientists do not claim to have made any discoveries which disprove religious ideas and to suggest that science can entirely take the place in human experience of religion and all that derives from religion is naive. There are different types of knowledge and understanding and science represents only one of them.</p> <p>Another view which candidates might explore is that religion and science are both valid and both have important contributions to make to the human condition but that they are concerned with wholly separate spheres that do not, and cannot intersect. Science should not seek to make pronouncements on matters to do with religion and vice versa. Candidate might discuss where this line is drawn, or note that scientists are people and their own beliefs, of whatever type could affect their work. Others might claim the distinction is artificial and that there is no value in dividing human experiences in this way. A willingness to question and challenge even the most dearly held assumptions is a key element of scientific work and a range of people involved in it should only add to the richness of the mix. It is certainly true that much science of great importance has been carried out by religious believers and even under the aegis of religious institutions without perceiving their own faith to be either threatened by their discoveries or an inhibition on their work – Gregor Mendel, Blaise Pascal and Isaac Newton are prominent examples on which candidates might draw.</p> <p>For many candidates the discussion will focus on physics, biology and cosmology – questions of creation and purpose. It is however possible that some candidates will spend time considering the nature of science more broadly. They may well conclude that if science is so all-encompassing it would be impossible to exclude religion from it.</p>		
	Spelling, punctuation and grammar (SpaG) are assessed using the separate marking grid on page 6.	SpaG 3	


Question		Answer	Mark	Guidance
14	(a)	<p>Name one scientific theory about the origins of the world.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Big Bang theory • The Oscillating/Expanding-contracting Universe • Steady State theory • The Big Bounce • cosmology <p>1 mark for response.</p>	1	<p>The question asks for a name so descriptions are not creditable.</p> <p>It asks about the origins of the world so theories about the origins e.g. evolution are not creditable.</p> <p>It asks about science so philosophical theories e.g. design argument is not creditable.</p>
	(b)	<p>Give <u>two</u> reasons why Christians might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are capable of a relationship with God • Human beings have a soul • Humanity was given dominion over animals • That human beings are self-aware • The Bible describes humanity being given authority • Religious leaders often reaffirm that this is the case <p>1 mark for each response.</p>	2	<p>The question asks for a reason; if a single word answer is given the term must include an inherent reference to superiority ('Dominion').</p> <p>Reference to stewardship is not creditable unless it is qualified in a way which communicates superiority since it is not inherent in this concept. It must also be clearly related to animals since stewardship applies to the whole of creation</p>
	(c)	<p>Describe how beliefs about stewardship might affect Christian responses to environmental issues.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The story of Genesis teaches Christians that they were given responsibility for the earth by God, meaning they are caretakers of a world which still belongs to God • Only human beings have a soul and are capable of a relationship with God, this belief can justify actions which are damaging to the world but beneficial to humanity • Christians believe they have a duty to educate others about their faith and the responsibilities that come with it, therefore they might be active in 'green' charities <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question asks about how the belief affects the response thus answers must relate the two to gain 3 marks.</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain why Christians have different responses to theories about the origins of humanity.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>One approach to the issue might to consider the difference between fundamentalist or biblical literalists and more liberal Christians. Candidates might begin with a consideration of the story of Genesis and the creation of life by God in the beginning. Biblical literalists consider this story to be true in a literal sense and such Christians would therefore support the seven-day creation, the creation of all life in its current forms and the lack of a need for evolution. Some candidates might equate this with Young Earth Creationism, perhaps distinguishing between this stance and the claims of Intelligent Design theorists.</p> <p>More liberal Christians might accept the Biblical account of creation as being metaphorical or symbolic; the truth contained in the story is that God is responsible for creation but the means described in the Bible are not literally the way in which it was done. Christians holding this view are perfectly able to accept scientific theories and discoveries as simply providing evidence for the ways in which God achieved the present state of creation.</p> <p>Some candidates might also note that there are areas which science cannot explain, such as how the first spark of life was created; some candidates might utilise philosophical arguments such as First Cause to explain why this might be significant for Christians while others might simply suggest that science can never build up a complete picture without allowing for some ultimate driving force which is not measurable. In Christianity, as in all faiths, the religion is engaged in an ongoing dialogue with science. Many individuals believe that religious faith and science are entirely compatible and that both can contribute to investigations about the origins of human life</p> <p>Another approach might be to examine a specific theory such as the theory of evolution in depth. Candidates might set out the reasons why many Christians find it hard to accept, such as the potential conflict with biblical accounts, the implications for the existence of the soul, the idea of humanity being in the image of God. They could then contrast these with those of Christians who have no difficulty accepting the theory – if one is not a literalist the biblical account can be figurative, there is still the possibility of God starting/guiding evolution and so on.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
e	<p>'Religion and science must work together.'</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. Candidates might consider some of the following:</p>	12	

Question	Answer	Mark	Guidance
	<p>There is unlikely to be a single Christian consensus on this statement. For Christians who consider scripture to be literal and absolute truth there would be no point in working with science and arguably little point in science at all although few would take things to this extreme. More liberal Christians who do not find scientific discovery threatening to their beliefs are more likely to agree with the statement. Scientific discovery does not only affect the non-religious, so why should religious people not be involved in making them. Some Christians may perceive the scientific process as a means of coming closer to God by exploring the wonders of creation. It is also possible that some Christians might seek to use the scientific method and establishment to seek to disprove controversial theories which threaten beliefs.</p> <p>There are people in the world today, especially in the West, who consider that not only are religion and science mutually exclusive but that science has removed the need or basis for religion entirely. Some candidates might expand on this by exploring the parallel development of science and religion in the East where there is much less sense of conflict between the two. Others might focus on the extreme anti-theists in modern society, who would undoubtedly reject the statement, arguing instead that people should focus entirely on science and what can be proven via the scientific method. Some candidates might counter this view however by noting that the understanding which the general public has of science is overly simplistic; the majority of scientists do not claim to have made any discoveries which disprove religious ideas and to suggest that science can entirely take the place in human experience of religion and all that derives from religion is naive. There are different types of knowledge and understanding and science represents only one of them.</p> <p>Another view which candidates might explore is that religion and science are both valid and both have important contributions to make to the human condition but that they are concerned with wholly separate spheres that do not, and cannot intersect. Science should not seek to make pronouncements on matters to do with religion and vice versa. Candidate might discuss where this line is drawn, or note that scientists are people and their own beliefs, of whatever type could affect their work. Others might claim the distinction is artificial and that there is no value in dividing human experiences in this way. A willingness to question and challenge even the most dearly held assumptions is a key element of scientific work and a range of people involved in it should only add to the richness of the mix. It is certainly true that much science of great importance has been carried out by religious believers and even under the aegis of religious institutions without perceiving their own faith to be either threatened by their discoveries or an inhibition on their work – Gregor Mendel, Blaise Pascal and Isaac Newton are prominent examples on which candidates might draw.</p> <p>For many candidates the discussion will focus on physics, biology and cosmology – questions of creation and purpose. It is however possible that some candidates will spend time considering the nature of science more broadly. They may well conclude that if science is so all-encompassing it would be impossible to exclude religion from it.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	


Question		Answer	Mark	Guidance
15	(a)	<p>Name one scientific theory about the origins of the world.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Big Bang theory • The Oscillating/Expanding-contracting Universe • Steady State theory • The Big Bounce • cosmology <p>1 mark for response.</p>	1	<p>The question asks for a name so descriptions are not creditable.</p> <p>It asks about the origins of the world so theories about the origins e.g. evolution are not creditable.</p> <p>It asks about science so philosophical theories e.g. design argument is not creditable.</p>
	(b)	<p>Give <u>two</u> reasons why Hindus might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are capable of a relationship with Brahman • Human beings are aware of the law of karma • That human beings are self-aware <p>1 mark for each response.</p>	2	
	(c)	<p>Describe how beliefs about ahimsa might affect Hindu responses to environmental issues.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The belief that it is important to avoid harm to living beings creates an awareness of ones actions and their consequences • As a religious duty harm should be avoided , not just to individual creatures in individual situations, but to the world as a whole as Brahman is immanent throughout nature <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question asks about how the belief affects the response thus answers must relate the two to gain 3 marks.</p>
	(d)	<p>Explain why Hindus have different responses to theories about the origins of humanity.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>One approach to the issue might be to consider the difference between fundamentalists or scriptural literalists and more liberal views. Candidates might begin by noting that multiplicity of scriptures in Hinduism might makes a literalist stance less common than in some faiths, but that there are scriptural accounts of creation such as the Purusha Sukta which might form the basis of such a view, while more liberal Hindus regard such accounts as metaphorical or symbolic; the truth contained in the stories being</p>	6	<p>The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.</p>

Question	Answer	Mark	Guidance
	<p>that God is responsible for creation but the process described in scripture is not literally the way in which it was achieved. Hindus holding this view are perfectly able to accept scientific theories and discoveries as simply providing evidence for the ways in which God achieved the present state of creation.</p> <p>There are also Hindus who do not regard the question as being one of any particular importance since it does not contribute to liberation. There are many different scriptures in Hinduism and among them scriptural support for the belief that it is alright not to know things can be found. The Rig Veda suggests that perhaps even God does not know.</p> <p>Some candidates might take the view that the cyclical nature of the universe according to Hindu teachings, together with samsara and the almost evolutionary progression through different life forms to achieve human status imply a harmony with current scientific theories which postulate a cycle of expansion and contraction with the constant evolution of life. Some Hindu philosophers have concluded that both spirit and matter are eternal, pre-existing any kind of created universe, and that conscious beings have developed from the interaction between the two – another evolutionary idea.</p> <p>Alternatively candidates might argue that the immanence of Brahman means that the origins of life are clear – all things are Brahman and Brahman simply wills them to take the forms they do.</p> <p>Some candidates might also note that there are areas which science cannot explain, such as how the first spark of life was created; some candidates might utilise philosophical arguments such as First Cause to explain why this might be significant for Muslims while others might simply suggest that science can never build up a complete picture without allowing for some ultimate driving force which is not measurable. In Hinduism as in all faiths, the religion is engaged in an on-going dialogue with science. Many individuals believe that religious faith and science are entirely compatible and that both can contribute to investigations about the origins of human life.</p>		
e	<p>'Religion and science must work together.' 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. Candidates might consider some of the following:</p> <p>For many Hindus everything is Brahman, and so it would be nonsensical to suggest that one aspect of living in the world can be separated from any other aspect of it. Even for Hindus that do not hold this belief studying the nature of the world can reveal God's wonders. They are unlikely to feel that their own religious beliefs precludes them from engaging in scientific research, and given that Hinduism demonstrates tolerance to many different forms of belief most Hindus would accept the statement as true,</p>	12	

Question	Answer	Mark	Guidance
	<p>perhaps even expanding it to mean that all human beings must work together. It would also be possible to argue that many Hindus would not regard this issue as one of especial importance, partly because in India where Hinduism developed the divide between science and religion is not perceived in the same way as it is in England so the statement could be held to be a truism but also because of beliefs about Maya – studying the physical world in depth could lead to becoming more attached to it.</p> <p>There are people in the world today, especially in the West, who consider that not only are religion and science mutually exclusive but that science has removed the need or basis for religion entirely. Some candidates might expand on this by exploring the parallel development of science and religion in the East where there is much less sense of conflict between the two. Others might focus on the extreme anti-theists in modern society, who would undoubtedly reject the statement, arguing instead that people should focus entirely on science and what can be proven via the scientific method. Some candidates might counter this view however by noting that the understanding which the general public has of science is overly simplistic; the majority of scientists do not claim to have made any discoveries which disprove religious ideas and to suggest that science can entirely take the place in human experience of religion and all that derives from religion is naive. Science is only one form of knowledge out of many.</p> <p>Another view which candidates might explore is that religion and science are both valid and both have important contributions to make to the human condition but that they are concerned with wholly separate spheres that do not, and cannot intersect. Science should not seek to make pronouncements on matters to do with religion and vice versa. Candidate might discuss where this line is drawn, or note that scientists are people and their own beliefs, of whatever type could affect their work. Others might claim the distinction is artificial and that there is no value in dividing human experiences in this way. A willingness to question and challenge even the most dearly held assumptions is a key element of scientific work and a range of people involved in it should only add to the richness of the mix. It is certainly true that much science of great importance has been carried out by religious believers and even under the aegis of religious institutions without perceiving their own faith to be either threatened by their discoveries or an inhibition on their work – Gregor Mendel, Blaise Pascal and Isaac Newton are prominent examples on which candidates might draw.</p> <p>For many candidates the discussion will focus on physics, biology and cosmology – questions of creation and purpose. It is however possible that some candidates will spend time considering the nature of science more broadly. They may well conclude that if science is so all-encompassing it would be impossible to exclude religion.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	


Question		Answer	Mark	Guidance
16	(a)	<p>Name one scientific theory about the origins of the world.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Big Bang theory • The Oscillating/Expanding-contracting Universe • Steady State theory • The Big Bounce • cosmology <p>1 mark for response.</p>	1	<p>The question asks for a name so descriptions are not creditable.</p> <p>It asks about the origins of the world so theories about the origins e.g. evolution are not creditable.</p> <p>It asks about science so philosophical theories e.g. design argument is not creditable.</p>
	(b)	<p>Give <u>two</u> reasons why Muslims might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are capable of a relationship with Allah • Human beings have a soul • Humanity was given control of the animals • That human beings are self-aware • The Qur'an describes human beings as having authority • Religious leaders have reaffirmed this authority <p>1 mark for each response.</p>	2	<p>The question asks for a reason so a single word answer does not constitute a reason.</p> <p>Reference to khalifah is not creditable unless specifically related to animals (khalifah relates the whole of creation).</p>
	(c)	<p>Describe how beliefs about khalifah might affect Muslim responses to environmental issues.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Qur'an teaches Muslims that they were given responsibility for the earth by Allah, meaning they are caretakers of a world which still belongs to Allah • Only human beings have a soul and are capable of a relationship with Allah, this belief can justify actions which are damaging to the world but beneficial to humanity • Muslims believe they have a duty to respect the world as Allah's creation, and that they should set an example, therefore they might be active in 'green' charities <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question asks about how the belief affects the response thus answers must relate the two to gain 3 marks.</p>

Question	Answer	Mark	Guidance
(d)	<p>Explain why Muslims have different responses to theories about the origins of humanity.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>One approach to the issue might be to consider the difference between fundamentalist or literalists and more liberal Muslims. Candidates might begin by noting that all Muslims believe the Qur'an to be the words given by Allah to the Prophet Muhammad ﷺ and this might lead them to conclude that all Muslims must therefore take a fundamentalist view of the creation story, supporting the idea of creation over a period of days, with all life created in its current form and no need for evolution. Some candidates might equate this with Young Earth Creationism, perhaps distinguishing between this stance and the claims of Intelligent Design theorists.</p> <p>Other candidates might note that believing the words of scripture to be the words given by Allah does not actually preclude those words constituting a more poetic or metaphorical representation of the truth, perhaps expressed in that way because of the limits of human understanding at the time it was given. There are Muslims who accept the Qur'anic account in this way; the truth contained in the story is that Allah is responsible for creation but the means described in the Qur'an are not literally the way in which it was done. Muslims holding this view are perfectly able to accept scientific theories and discoveries as simply providing evidence for the ways in which Allah achieved the present state of creation.</p> <p>Some candidates might also note that there are areas which science cannot explain, such as how the first spark of life was created; some candidates might utilise philosophical arguments such as First Cause to explain why this might be significant for Muslims while others might simply suggest that science can never build up a complete picture without allowing for some ultimate driving force which is not measurable.</p>	6	The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.
e	<p>'Religion and science must work together.' 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. Candidates might consider some of the following:</p> <p>Many Muslims believe that modern scientific discoveries are described in the Qur'an and therefore that the perceived divide between religion and science is an artificial construction. For Muslims finding out about the world can be a means of coming closer to Allah through exploring the wonders of Allah's creation. Although the Qur'an is believed to be the direct word of God, and some Muslims would reject aspects of modern physics and biology on that account many Muslims do not find scientific discovery threatening to their beliefs and could argue that since scientific discoveries do not only affect the non-religious</p>	12	

Question	Answer	Mark	Guidance
	<p>religious people should also be involved in making them. It is also possible that some Muslims seek to use science to disprove controversial theories which threaten beliefs.</p> <p>There are people in the world today, especially in the West, who consider that not only are religion and science mutually exclusive but that science has removed the need or basis for religion entirely. Some candidates might expand on this by exploring the parallel development of science and religion in the East where there is much less sense of conflict between the two. Others might focus on the extreme anti-theists in modern society, who would undoubtedly reject the statement, arguing instead that people should focus entirely on science and what can be proven via the scientific method. Some candidates might counter this view however by noting that the understanding which the general public has of science is overly simplistic; the majority of scientists do not claim to have made any discoveries which disprove religious ideas and to suggest that science can entirely take the place in human experience of religion and all that derives from religion is naive. There are different types of knowledge and understanding and science represents only one of them.</p> <p>Another view which candidates might explore is that religion and science are both valid and both have important contributions to make to the human condition but that they are concerned with wholly separate spheres that do not, and cannot intersect. Science should not seek to make pronouncements on matters to do with religion and vice versa. Candidate might discuss where this line is drawn, or note that scientists are people and their own beliefs, of whatever type could affect their work. Others might claim the distinction is artificial and that there is no value in dividing human experiences in this way. A willingness to question and challenge even the most dearly held assumptions is a key element of scientific work and a range of people involved in it should only add to the richness of the mix. It is certainly true that much science of great importance has been carried out by religious believers and even under the aegis of religious institutions without perceiving their own faith to be either threatened by their discoveries or an inhibition on their work – Gregor Mendel, Blaise Pascal and Isaac Newton are prominent examples on which candidates might draw.</p> <p>For many candidates the discussion will focus on physics, biology and cosmology – questions of creation and purpose. It is however possible that some candidates will spend time considering the nature of science more broadly. They may well conclude that if science is so all-encompassing it would be impossible to exclude religion.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	


Question		Answer	Mark	Guidance
17	(a)	<p>Name one scientific theory about the origins of the world.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Big Bang theory • The Oscillating/Expanding-contracting Universe • Steady State theory • The Big Bounce • cosmology <p>1 mark for response.</p>	1	<p>The question asks for a name so descriptions are not creditable.</p> <p>It asks about the origins of the world so theories about the origins e.g. evolution are not creditable.</p> <p>It asks about science so philosophical theories e.g. design argument is not creditable.</p>
	(b)	<p>Give <u>two</u> reasons why Jews might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are capable of a relationship with G-d • Human beings have a soul • Humanity was given dominion over animals • Human beings are self-aware • Jewish scriptures support the belief <p>1 mark for each response.</p>	2	
	(c)	<p>Describe how beliefs about tikkun olam might affect Jewish responses to environmental issues.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The story of Genesis teaches Jews that they were given responsibility for the earth by G-d, meaning they are caretakers of a world which still belongs to G-d • Only human beings have a soul and are capable of a relationship with G-d, this belief can justify actions which are damaging to the world but beneficial to humanity • The concept of tikkun olam (repairing the world) can be applied to the environment and therefore might lead Jews to be active in 'green' charities <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question asks about how the belief affects the response thus answers must relate the two to gain 3 marks.</p>
	(d)	<p>Explain why Jews have different responses to theories about the origins of humanity.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p>	6	<p>The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely</p>

Question	Answer	Mark	Guidance
	<p>Candidates were asked to explain the different responses Jews might have towards theories about the origins of life. To do this they might consider some of the following:</p> <p>One approach to the issue might to consider the difference between fundamentalists or literalists and more liberal Jews. Candidates might begin with a consideration of the story of Genesis and the creation of life by G-d in the beginning. Literalists consider this story to be true in a literal sense and such Jews would therefore support the seven-day creation, the creation of all life in its current forms and the lack of a need for evolution. Some candidates might equate this with Young Earth Creationism, perhaps distinguishing between this stance and the claims of Intelligent Design theorists.</p> <p>More liberal Jews might accept the scriptural account of creation as being metaphorical or symbolic; the truth contained in the story is that G-d is responsible for creation but the means described in the Torah are not literally the way in which it was done. Jews holding this view are perfectly able to accept scientific theories such as evolution and discoveries as simply providing evidence for the ways in which G-d achieved the present state of creation.</p> <p>Some candidates might also note that there are areas which science cannot explain, such as how the first spark of life was created; some candidates might utilise philosophical arguments such as First Cause to explain why this might be significant for Jews while others might simply suggest that science can never build up a complete picture without allowing for some ultimate driving force which is not measurable. In Judaism as in all faiths, the religion is engaged in an on-going dialogue with science. Many individuals believe that religious faith and science are entirely compatible and that both can contribute to investigations about the origins of human life.</p>		descriptive cannot achieve above level 2, 4 marks.
(e)	<p>‘Religion and science must work together.’ 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>Candidates might consider some of the following: Examiners should mark according to AO2 level descriptors.</p> <p>There is unlikely to be a single Jewish consensus on this statement. For Jews who consider scripture to be literal and absolute truth there would be no point in working with science and arguably little point in science at all although few would take things to this extreme. More liberal Jews who do not find scientific discovery threatening to their beliefs are more likely to agree with the statement. Scientific discovery does not only affect the non-religious, so why should religious people not be involved in making them. Some Jews may perceive the scientific process as a means of coming closer to G-d. It is also possible that some Jews might seek to use the scientific method and establishment to seek to disprove controversial theories which are threatening to their beliefs.</p>	12	

Question	Answer	Mark	Guidance
	<p>There are people in the world today, especially in the West, who consider that not only are religion and science mutually exclusive but that science has removed the need or basis for religion entirely. Some candidates might expand on this by exploring the parallel development of science and religion in the East where there is much less sense of conflict between the two. Others might focus on the extreme anti-theists in modern society, who would undoubtedly reject the statement, arguing instead that people should focus entirely on science and what can be proven via the scientific method. Some candidates might counter this view however by noting that the understanding which the general public has of science is overly simplistic; the majority of scientists do not claim to have made any discoveries which disprove religious ideas and to suggest that science can entirely take the place in human experience of religion and all that derives from religion is naive. There are different types of knowledge and understanding and science represents only one of them.</p> <p>Another view which candidates might explore is that religion and science are both valid and both have important contributions to make to the human condition but that they are concerned with wholly separate spheres that do not, and cannot intersect. Science should not seek to make pronouncements on matters to do with religion and vice versa. Candidate might discuss where this line is drawn, or note that scientists are people and their own beliefs, of whatever type could affect their work. Others might claim the distinction is artificial and that there is no value in dividing human experiences in this way. A willingness to question and challenge even the most dearly held assumptions is a key element of scientific work and a range of people involved in it should only add to the richness of the mix. It is certainly true that much science of great importance has been carried out by religious believers and even under the aegis of religious institutions without perceiving their own faith to be either threatened by their discoveries or an inhibition on their work – Gregor Mendel, Blaise Pascal and Isaac Newton are prominent examples on which candidates might draw.</p> <p>For many candidates the discussion will focus on physics, biology and cosmology – questions of creation and purpose. It is however possible that some candidates will spend time considering the nature of science more broadly. They may well conclude that if science is so all-encompassing it would be impossible to exclude religion.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	

Question		Answer	Mark	Guidance
18	(a)	<p>Name one scientific theory about the origins of the world.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Big Bang theory • The Oscillating/Expanding-contracting Universe • Steady State theory • The Big Bounce • cosmology <p>1 mark for response.</p>	1	<p>The question asks for a name so descriptions are not creditable.</p> <p>It asks about the origins of the world so theories about the origins e.g. evolution are not creditable.</p> <p>It asks about science so philosophical theories e.g. design argument is not creditable.</p>
	(b)	<p>Give two reasons why Sikhs might think humans are more important than animals.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Waheguru is immanent in all living things, but only human beings are aware of it • Human beings are self-aware • Only human beings are subject to the law of karma/capable of achieving liberation • Only human beings can recognise and overcome maya <p>1 mark for each response.</p>	2	
	(c)	<p>Describe how beliefs about sewa might affect Sikh responses to environmental issues.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The performing of sewa can take any form which is a service to others and making the environment more pleasant or safer fits this requirement • The three forms of sewa physical (tan), mental (man) and material (dhan) can all take the form of action on environmental issues • Waheguru is immanent throughout the natural world; sewa which is concerned with environmental issues might be seen as an act of respect to Waheguru <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>The question asks about how the belief affects the response thus answers must relate the two to gain 3 marks.</p>
	(d)	<p>Explain why Sikhs have different responses to theories about the origins of humanity.</p> <p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p>	6	<p>The question is on the reasons for different responses e.g. different interpretations, thus responses which are purely descriptive cannot achieve above level 2, 4 marks.</p>

Question	Answer	Mark	Guidance
	<p>One approach to the issue might to consider the absence of a precise scriptural account of creation and the implications which this might have for Sikh attitudes to the issue. Sikhs might use the accounts from faiths which preceded their own, such as Hinduism, as a baseline for their beliefs on this issue, but candidates might suggest that scientific accounts are more likely to be accepted since there is no specifically Sikh religious account with which they can clash, and if Sikhs can accept the views of other faiths this argues for their lack of dogmatism and acceptance of scientific fact as well. Candidates might also suggest that the origins of the world and life are not of particular importance since it is what we do now we are here which is more important.</p> <p>Candidates are likely to be aware that Sikhs believe everything exists through hukam, and that Waheguru is immanent throughout creation but there is nothing about either of these beliefs which would preclude acceptance in principle of evolution over millions of years. However Sikhs do regard human life as a particular opportunity to become close to Waheguru and so are unlikely to regard evolution as a random process.</p> <p>Some candidates might take the view that the universe appears cyclical in nature through Sikh teachings and the cycle of samsara involves an almost evolutionary progression through different life forms to achieve the opportunity for liberation that a human rebirth incorporates. This implies a general harmony with current scientific theories which postulate a cycle of expansion and contraction with the constant evolution of life.</p> <p>Some candidates might also note that there are areas which science cannot explain, such as how the first spark of life was created; some candidates might utilise philosophical arguments such as First Cause to explain why this might be significant for Sikhs while others might simply suggest that science can never build up a complete picture without allowing for some ultimate driving force which is not measurable.</p>		
e	<p>'Religion and science must work together.' 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. Candidates might consider some of the following:</p> <p>For Sikhs Waheguru is immanent in the world around them, and therefore studying the nature of the world can reveal God's wonders to us. They are unlikely to feel that their own religious beliefs precludes them from engaging in scientific research, and given that Sikhism is a religion which practices tolerance towards all different beliefs most Sikhs would accept the statement as true, perhaps even expanding it to mean that all human beings must work together. It would also be possible to argue that many Sikhs would not regard this issue as one of especial importance, partly because in India where Sikhism developed the divide between science and religion is not perceived in the same way as it is in England so the statement could</p>	12	

Question	Answer	Mark	Guidance
	<p>be held to be a truism but also because of beliefs about Maya – studying the physical world in depth could lead to becoming more attached to it.</p> <p>There are people in the world today, especially in the West, who consider that not only are religion and science mutually exclusive but that science has removed the need or basis for religion entirely. Some candidates might expand on this by exploring the parallel development of science and religion in the East where there is much less sense of conflict between the two. Others might focus on the extreme anti-theists in modern society, who would undoubtedly reject the statement, arguing instead that people should focus entirely on science and what can be proven via the scientific method. Some candidates might counter this view however by noting that the understanding which the general public has of science is overly simplistic; the majority of scientists do not claim to have made any discoveries which disprove religious ideas and to suggest that science can entirely take the place in human experience of religion and all that derives from religion is naive. There are different types of knowledge and understanding and science represents only one of them.</p> <p>Another view which candidates might explore is that religion and science are both valid and both have important contributions to make to the human condition but that they are concerned with wholly separate spheres that do not, and cannot intersect. Science should not seek to make pronouncements on matters to do with religion and vice versa. Candidate might discuss where this line is drawn, or note that scientists are people and their own beliefs, of whatever type could affect their work. Others might claim the distinction is artificial and that there is no value in dividing human experiences in this way. A willingness to question and challenge even the most dearly held assumptions is a key element of scientific work and a range of people involved in it should only add to the richness of the mix. It is certainly true that much science of great importance has been carried out by religious believers and even under the aegis of religious institutions without perceiving their own faith to be either threatened by their discoveries or an inhibition on their work – Gregor Mendel, Blaise Pascal and Isaac Newton are prominent examples on which candidates might draw.</p> <p>For many candidates the discussion will focus on physics, biology and cosmology – questions of creation and purpose. It is however possible that some candidates will spend time considering the nature of science more broadly. They may well conclude that if science is so all-encompassing it would be impossible to exclude religion from it.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.	SPaG 3	
	Total:	51	

Awarding Spelling, Punctuation and Grammar to scripts with a scribe coversheet

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

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point a. above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet** **AND** a **scribe cover sheet** attached to it, see point a. above.

- d. If you come across a typewritten script **without** a cover sheet please check with the OCR Special Requirements Team at specialrequirements@ocr.org.uk who can check what access arrangements were agreed.
- e. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

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