

GCSE

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

Unit **B602**: Philosophy of Religion 2

General Certificate of Secondary Education

Mark Scheme for June 2015

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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.

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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.

Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

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

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

2. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
3. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
4. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

AO1 part (d) question

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

AO2 part (e) question

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

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
1	a	<p>State the meaning of the term ‘suffering.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Experiencing something unpleasant • Physical or emotional discomfort/pain • Being in pain or distress <p>1 mark for response</p>	1	An example of suffering does not constitute an answer to the question
1	b	<p>Name two actions a Buddhist might consider to be morally good.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving to charity • Volunteering/charity work • Protecting or helping to conserve the environment • Teaching about their faith <p>1 mark for each response</p>	2	<p>Things people actually DO- emphasis on action. Morally good is more than just helping people, the nature/form of the help must be indicated, e.g. ‘helping a homeless person by giving food.’</p> <p>‘Helping people <i>in need</i>’ is an implicit teaching. Avoiding an immoral action is not a ‘moral action’.</p> <p>Attendance at worship/places of worship and reading scripture are not sufficient responses.</p> <p>Praying and following teachings has to be qualified in order to constitute a moral action.</p> <p>Forgiving is an intrinsically moral act and it is not passive.</p>
1	c	<p>Describe ONE Buddhist response to the problem of evil</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Evil is not a problem to be overcome because it is part of the material world; people can minimise suffering by following the Buddha and seeking liberation • Evil and suffering are intrinsic to existence within samsara, but people can seek to reduce them through skilful action and right living • Compassion is important, as it relieves suffering but people should not lose sight of the real goal of liberation • For some Buddhists evil offers evidence that there is no all-powerful, benevolent deity - one should seek liberation through the teachings of the Buddha instead <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>A description of the problem of evil is not a response. Looking for justification of how evil and a good god can exist. That might be philosophical or practical action.</p> <p>The question is asking for a response to the philosophical concept of the problem of evil rather than the fact that evil exists. Practical responses are creditable if they are given in the context of the philosophical concept</p>

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
1	d	<p>Explain how Mara is linked to Buddhist concepts of good and evil.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i></p> <p>Candidates might begin by considering the role of Mara in the story of the Buddha's enlightenment. In this story Mara is often presented as a devil-like figure, trying to distract the Buddha or tempt him away from his goal. If the Buddha had not become enlightened then his teachings would not have been available to free others from dukkha and so candidates might consider Mara to be a force seeking to keep beings trapped within samsara. Since liberation from samsara is the ultimate good things which prevent it could legitimately be described as 'evil'.</p> <p>However other candidates might attempt a more subtle explanation of Mara, as a representation of the three poisons – lobha (greed), dosa (anger/hatred) and moha (ignorance) – which prevent people from achieving nibbana. Mara does not need to be a physical demon or a devil, but is rather a symbol for the characteristics of samsara which hinder liberation.</p> <p>Whichever reading of the concept candidates adopt it is also important to note that the Buddha overcame Mara, and this signals that anyone can do so if they are sufficiently committed and if they follow the Buddha's teachings.</p>	6	Reference must be made to both good and evil in order to achieve the highest level, but they need not be dealt with in equal depth.
1	e	<p>'Sometimes an evil action is the best choice'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>One way to explore this statement is through the consideration of moral dilemmas, or thought experiments where two unpalatable options are offered and one must be chosen. Candidates might use these to distinguish between absolutist and relativist decision making processes. Some candidates might choose to focus on the philosophical implications of the phrase "the best", considered how something might come to be judged in this way.</p>	12	

Section A – Good and Evil			
Question	Answer/Indicative content	Mark	Guidance
	<p>From a Buddhist perspective candidates might be aware that the concepts of good and evil are not particularly important; instead the focus should be on skilful action, which will help an individual move towards nibbana. However skilful actions are unlikely to incorporate the kinds of thing which might be considered evil and so candidates might well reject the statement from a Buddhist point of view.</p> <p>Some candidates might choose to consider whether any actions are irredeemably evil, and then go on to consider what possible courses of action could be taken in a situation where one had to choose between two of these. While there are not many moral absolutes laid out in Buddhism choices that increase dukkha are likely to be seen as worse than those which do not.</p> <p>Other candidates might argue that the ‘evilness’ of any action is dependent on the consequences of it, and that therefore a subjectively less evil choice is always possible. Some might say that there is no such thing as an evil choice, only a better and a worse one. Within a Buddhist context kamma must be considered here, and this can obviously be both a negative and a positive force. Candidates might also make reference to dukkha, and the need for acceptance and detachment rather than raging against evil.</p> <p>Of course there are also situations where the consequences cannot be known in advance, and in these circumstances different criteria have to be applied. This is where pre-existent moral codes, such as those found in religion and the law of the land, can offer guidance on the ‘better’ choice and candidates might bring in concepts such as the Five Precepts and the Noble Eightfold path.</p> <p>Another possibility is to explore the refusal to make a choice, where the only options are morally negative. Candidates might consider whether inaction carries its own responsibilities with it and whether there are circumstances where even this might prove to be an ‘evil’ option.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
2	a	<p>State the meaning of the term ‘suffering.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Experiencing something unpleasant • Physical or emotional discomfort/pain • Being in pain or distress <p>1 mark for response</p>	1	<p>An example of suffering does not constitute an answer to the question</p>
2	b	<p>Name two actions a Christian might consider to be morally good.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving to charity • Volunteering/charity work • Protecting or helping to conserve the environment • Teaching about their faith <p>1 mark for each response</p>	2	<p>Things people actually DO, emphasis on action. Morally good is more than just helping people, the nature/form of the help must be indicated, e.g. ‘helping a homeless person by giving food.’</p> <p>‘Helping people in need’ is an implicit teaching. Avoiding an immoral action is not a ‘moral action’.</p> <p>Attendance at worship/places of worship and reading scripture are not sufficient responses.</p> <p>Praying and following teachings has to be qualified in order to constitute a moral action.</p> <p>Forgiving is an intrinsically moral act and it is not passive.</p>
2	c	<p>Describe ONE Christian response to the problem of evil</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Evil exists because of the sin of Adam and Eve, who disobeyed God and fell from a state of Grace thus bringing evil into the world; it is a human responsibility • Evil is not God’s responsibility, it exists because of human actions and sins and can be reduced by good works and virtue • Evil is a part of the creation/development of the world – God suffers with all those who suffer as a result but God also knows the greater good that will ultimately result from it and people should trust this • People who suffer now should be patient and accepting, and keep their faith in God and then they will be rewarded and their suffering redeemed because they will be able to enter heaven <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Candidates who describe a response to the problem of evil as being atheism cannot be credited here as the question specifies a Christian response. There is a difference between questioning and abandoning faith; questioning faith/God can be a Christian response but abandoning it is not creditable.</p> <p>A description of the problem of evil is not a response. Looking for justification of how evil and a good god can exist. That might be philosophical or practical action.</p> <p>The question is asking for a response to the philosophical concept of the problem of evil rather than the fact that evil exists. Practical responses are creditable if they are given in the context of the philosophical concept.</p>

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
2	d	<p>Explain how redemption is linked to Christian concepts of good and evil</p> <p><i>Examiners should mark according to AO1 level descriptors.</i></p> <p>The concept of redemption might be explained as the belief that the death of Jesus Christ was an offering of payment for human sin, by accepting the sacrifice of Jesus on their behalf people can be assured that their sins will be forgiven.</p> <p>This might be related to the broader concepts of good and evil through a consideration of sin as a source or form of evil. Candidates might consider the concept of original sin and the Catholic idea that we are all born carrying the consequences of that sin. Through baptism and acceptance of Christ this stain can be redeemed. Some candidates might want to extend this to examine ideas of forgiveness and unforgiveable or mortal sins.</p> <p>Another approach might be to explore the Jesus as a representative of good, and his actions as epitomised goodness. Candidates might contrast this with the actions of ordinary human beings or with the devil. They might also consider the idea of free will, which not only carried the possibility of evil within it but also allows people to choose whether or not to accept the redemption that is offered by Christ.</p>	6	Reference must be made to both good and evil in order to achieve the highest level, but they need not be dealt with in equal depth.
2	e	<p>'Sometimes an evil action is the best choice'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i></p> <p><i>Candidates might consider some of the following:</i></p> <p>One way to explore this statement is through the consideration of moral dilemmas, or thought experiments where two unpalatable options are offered and one must be chosen. Candidates might use these to distinguish between absolutist and relativist decision making processes. Some candidates might choose to focus on the philosophical implications of the phrase "the best",</p>	12	

Section A – Good and Evil			
Question	Answer/Indicative content	Mark	Guidance
	<p>considered how something might come to be judged in this way.</p> <p>Some candidates might choose to consider whether any actions are irredeemably evil, and then go on to consider what possible courses of action could be taken in a situation where one had to choose between two of these. Some branches of Christianity have the concept of two kinds of sin, mortal and venial. Mortal sins are those which cut you off from God, and therefore any choice is better than one of these. Many Christians argue that God is capable of forgiving anyone who truly repents.</p> <p>Other candidates might argue that the ‘evilness’ of any action is dependent on the consequences of it, and that therefore a subjectively less evil choice is always possible. Some might say that there is no such thing as an evil choice, only a better and a worse one....</p> <p>Of course there are also situations where the consequences cannot be known in advance, and in these circumstances different criteria have to be applied. This is where pre-existent moral codes, such as those found in religion and the law of the land, can offer guidance on the ‘better’ choice and candidates might bring in concepts such as the virtue and vice as well as sins here.</p> <p>Another possibility is to explore the refusal to make a choice, where the only options are morally negative. Candidates might consider whether inaction carries its own responsibilities with it and whether there are circumstances where even this might prove to be an ‘evil’ option.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
3	a	<p>State the meaning of the term ‘suffering.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Experiencing something unpleasant • Physical or emotional discomfort/pain • Being in pain or distress <p>1 mark for response</p>	1	An example of suffering does not constitute an answer to the question
3	b	<p>Name two actions a Hindu might consider to be morally good.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving to charity • Volunteering/charity work • Protecting or helping to conserve the environment • Teaching about their faith <p>1 mark for each response</p>	2	<p>Things people actually DO, emphasis on action. Morally good is more than helping people. Unless the form of the help is specified, e.g. ‘helping a homeless person by giving food.’</p> <p>‘Helping people in need’ is an implicit teaching. Avoiding an immoral action is not a ‘moral action’.</p> <p>Attendance at worship/places of worship and reading scripture are not sufficient responses.</p> <p>Praying and following teachings has to be qualified in order to constitute a moral action.</p> <p>Forgiving is an intrinsically moral act and it is not passive.</p>
3	c	<p>Describe ONE Hindu response to the problem of evil</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Evil is not a problem which can be overcome entirely, it exists because of the operation of karma and can only be entirely escaped through liberation from samsara • Evil and suffering are the karmic result of peoples own past actions – if someone is suffering now they should accept and try to learn from it to reduce the experience of evil in their future lives • Evil is a part of the creation/recreation of the world, which also exists in a cycle of death and rebirth. Without destruction there can be no creation – it is an issue of balance and must be accepted <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Candidates who describe a response to the problem of evil as being atheism cannot be credited here as the question specifies a Hindu response. However in a Hindu context it is legitimate to suggest that a response is to disregard the problem as it is not a concept that has meaning within Hindu understandings of God.</p> <p>A description of the problem of evil is not a response. Looking for justification of how evil and a good god can exist. That might be philosophical or practical action.</p> <p>The question is asking for a response to the philosophical concept of the problem of evil rather than the fact that evil exists. Practical responses are creditable if they are given in the context of the philosophical concept.</p>

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
3	d	<p>Explain how the nature of deity linked to Hindu concepts of good and evil.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Hinduism does not generally regard good and evil as wholly separate entities. This is because of the capacity and indeed the necessity for both within the world and people. It is also therefore possible for God to act in both destructive and creative ways.</p> <p>Within Hinduism there are many deities, who are all aspects of God and who represent different qualities which are necessary for the world to operate as it does. Candidates might choose to explore some of these such as Shiva, the god of destruction or Kali, goddess of death and time. They could explain why these deities have an equally important role in the Hindu cosmos as those which create or heal.</p> <p>Alternatively candidates might take a more philosophical approach, exploring the deities not as separate beings but as manifestations of one another and of Brahman. Thus Kali might be explored as the ‘darker’ manifestation of Durga and Parvati or the contrasting aspects of Shiva could be presented as an illustration of the inter-relationship between all things. Another useful example is the avatars of Vishnu, fighting adharmā whenever it is manifest.</p> <p>However Hindus do recognise that some choices, actions and events create chaos and suffering while others spread calm and healing and some candidates might choose to reference the different deities as means through which believers can seek comfort for their suffering.</p> <p>Since liberation from samsara is the ultimate good for many Hindus anything which helps in achieving this might be seen as good, and anything which prevents it as evil. Candidates might explore the four margas in this context, one of which is bhakti (personal devotion to a deity).</p>	6	Reference must be made to both good and evil in order to achieve the highest level, but they need not be dealt with in equal depth.

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
3	e	<p>‘Sometimes an evil action is the best choice’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>One way to explore this statement is through the consideration of moral dilemmas, or thought experiments where two unpalatable options are offered and one must be chosen. Candidates might use these to distinguish between absolutist and relativist decision making processes. Some candidates might choose to focus on the philosophical implications of the phrase “the best”, considered how something might come to be judged in this way.</p> <p>From a Hindu perspective candidates are likely to be aware that Hindus view both good and evil as necessary and therefore would agree with the statement. Some candidates might choose to consider whether any actions are irredeemably evil, and then go on to consider what possible courses of action could be taken in a situation where one had to choose between two of these. While there are not many universally agreed moral absolutes laid out in Hinduism choices which disregard the individual’s dharma are likely to be ‘worse’ choices than those made with a consciousness of it. Candidates might make reference to the Bhagavad Gita and the discussions relating to whether war is greater evil than not fulfilling your dharma.</p> <p>Other candidates might argue that the ‘evilness’ of any action is dependent on the consequences of it, and that therefore a subjectively less evil choice is always possible. Some might say that there is no such thing as an evil choice, only a better and a worse one. Within a Hindu context at least part of the consequences of an action are in the form of karma, and this can obviously be both a negative and a positive force. However a jivanmukta no longer creates karma through their actions, and candidates might wish to consider what this could mean for consequentialist reasoning.</p> <p>Of course there are also situations where the consequences cannot be known, and in these circumstances different criteria have to be applied. This is where pre-existent moral codes, such as those found in religion and the law of the</p>	12	

Section A – Good and Evil			
Question	Answer/Indicative content	Mark	Guidance
	<p>land, can offer guidance on the 'better' choice and candidates might bring in concepts such as dana, ahimsa and karuna to discuss this.</p> <p>Another possibility is to explore the refusal to make a choice, where the only options are morally negative. Candidates might consider whether inaction carries its own responsibilities with it and whether there are circumstances where even this might prove to be an 'evil' option.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
4	a	<p>State the meaning of the term ‘suffering.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Experiencing something unpleasant • Physical or emotional discomfort/pain • Being in pain or distress <p>1 mark for response</p>	1	An example of suffering does not constitute an answer to the question
4	b	<p>Name two actions a Muslim might consider to be morally good.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving to charity • Volunteering/charity work • Protecting or helping to conserve the environment • Teaching about their faith <p>1 mark for each response</p>	2	<p>Things people actually DO, emphasis on action. Morally good is more than helping people. Unless the form of the help is specified, e.g. ‘helping a homeless person by giving food.’</p> <p>‘Helping people in need’ is an implicit teaching. Avoiding an immoral action is not a ‘moral action’.</p> <p>Attendance at worship/places of worship and reading scripture are not sufficient responses.</p> <p>Praying and following teachings has to be qualified in order to constitute a moral action.</p> <p>Forgiving is an intrinsically moral act and it is not passive.</p>
4	c	<p>Describe ONE Muslim response to the problem of evil</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Evil exists because of human sin and weakness. People can avoid creating it themselves by following Allah’s laws but they must just endure the experience of it • Evil is always a part of Allah’s plan because nothing can happen which is not the will of Allah, people must keep faith in this • Evil is a part of the way Allah has made the world. Allah feels for those who suffer as a result but Allah also knows the greater good that will ultimately result from it . People should trust this • People who suffer now should be patient and accepting, and keep their faith in Allah, then they will be rewarded and their suffering redeemed because they will be able to enter paradise <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Candidates who describe a response to the problem of evil as being atheism cannot be credited here as the question specifies a Muslim response. There is a difference between questioning and abandoning faith; questioning faith/God can be a Muslim response but abandoning it is not creditable.</p> <p>A description of the problem of evil is not a response.</p> <p>Looking for justification of how evil and a good god can exist. That might be philosophical or practical action.</p> <p>The question is asking for a response to the philosophical concept of the problem of evil rather than the fact that evil exists. Practical responses are creditable if they are given in the context of the philosophical concept.</p>

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
4	d	<p>Explain how submission is linked to Muslim concepts of good and evil.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to begin by pointing out that the idea of submission to the will of Allah is a core concept of Islam. It is the refusal of Shaytan/Iblis to submit to Allah and follow the command to bow down to Adam which led to his fall and presence within the world as the tempter.</p> <p>People who truly submit to the will of Allah will be able to resist the temptations of the Shaytan and other tests of faith as they know that whatever happens to them is Allah's will.</p> <p>Some candidates might choose to consider the Islamic concept of fitrah – that all human beings are born pure and ready to follow Allah. Of course a person can choose not to do so, and might make evil choices. But they can always seek forgiveness – shirk is sometimes described as the unforgiveable sin although some Muslims believe that if forgiveness is sought before death Allah can forgive anything.</p>	6	Reference must be made to both good and evil in order to achieve the highest level, but they need not be dealt with in equal depth.
4	e	<p>'Sometimes an evil action is the best choice'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One way to explore this statement is through the consideration of moral dilemmas, or thought experiments where two unpalatable options are offered and one must be chosen. Candidates might use these to distinguish between absolutist and relativist decision making processes. Some candidates might choose to focus on the philosophical implications of the phrase "the best", considered how something might come to be judged in this way.</p> <p>From a Muslim perspective people are responsible for their own choices, and most evil choices are seen as giving in to the temptations of the Shaytan, which would mean that they cannot be good ones. However the concept of a</p>	12	

Section A – Good and Evil			
Question	Answer/Indicative content	Mark	Guidance
	<p>lesser evil might well be recognised, and since Allah is just, forgiveness could be sought for such a choice.</p> <p>Some candidates might choose to consider whether any actions are irredeemably evil, and then go on to consider what possible courses of action could be taken in a situation where one had to choose between two of these. Islam does include some very clear rules on behaviour which is both praiseworthy and sinful and this could offer a guide as to choice. If forced to choose between sins Islam teaches that there is only one unforgiveable sin-shirk, so as long as Allah is kept at the forefront of the decision making a 'better' decision can still be made within this framework of rules.</p> <p>Other candidates might argue that the 'evilness' of any action is dependent on the consequences of it, and that therefore a subjectively less evil choice is always possible. Some might say that there is no such thing as an evil choice, only a better and a worse one...</p> <p>Of course there are also situations where the consequences cannot be known in advance, and in these circumstances different criteria have to be applied. This is where pre-existent moral codes, such as those found in religion and the law of the land, can offer guidance on the 'better' choice and candidates might bring in concepts such as shirk, the sunnah of the Prophet (pbuh) and the shar'ia.</p> <p>Another possibility is to explore the refusal to make a choice, where the only options are morally negative. Candidates might consider whether inaction carries its own responsibilities with it and whether there are circumstances where even this might prove to be an 'evil' option.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
5	a	<p>State the meaning of the term ‘suffering.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Experiencing something unpleasant • Physical or emotional discomfort/pain • Being in pain or distress <p>1 mark for response</p>	1	An example of suffering does not constitute an answer to the question
5	b	<p>Name two actions a Jew might consider to be morally good.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving to charity • Volunteering/charity work • Protecting or helping to conserve the environment • Teaching about their faith <p>1 mark for each response</p>	2	<p>Things people actually DO, emphasis on action. Morally good is more than helping people. Unless the form of the help is specified, e.g. ‘helping a homeless person by giving food.’</p> <p>‘Helping people in need’ is an implicit teaching. Avoiding an immoral action is not a ‘moral action’.</p> <p>Attendance at worship/places of worship and reading scripture are not sufficient responses.</p> <p>Praying and following teachings has to be qualified in order to constitute a moral action.</p> <p>Forgiving is an intrinsically moral act and it is not passive.</p>
5	c	<p>Describe ONE Jewish response to the problem of evil</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Evil exists because of human sin, which results from the exercise of freewill which was given as gift by G-d to Adam and Eve and which people often misuse • Evil is not G-ds responsibility, it exists because of human actions and sins and can be reduced by good works and virtue • Evil is a part of the creation/development of the world – G-d suffers with all those who suffer as a result but G-d also knows the greater good that will ultimately result from it . People should have faith in this <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Candidates who describe a response to the problem of evil as being atheism cannot be credited here as the question specifies a Jewish response. There is a difference between questioning and abandoning faith; questioning faith/God can be a Jewish response but abandoning religion it is not creditable.</p> <p>A description of the problem of evil is not a response. Looking for justification of how evil and a good god can exist. That might be philosophical or practical action.</p> <p>The question is asking for a response to the philosophical concept of the problem of evil rather than the fact that evil exists. Practical responses are creditable if they are given in the context of the philosophical concept.</p>

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
5	d	<p>Explain how the idea of sin is linked to Jewish concepts of good and evil.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might begin by noting the Jewish concept of free will. This is something that every human being has, and it is a G-d given gift which enables people to freely choose to follow G-d and G-ds teachings. Some might go on to consider why freely chosen obedience is better or more pleasing to G-d than creating people who could only do good.</p> <p>Of course the possibility that some people will choose to do the wrong thing is inherent in the concept of free will, and G-d must have known this to be so. G-d is absolutely good but allows evil, both from human free will and also from natural events, for reasons which human beings cannot understand.</p> <p>Some candidates might also choose to consider the story of the disobedience of Adam and Eve in the garden of Eden. This first exercise of free will was the sin that allowed evil into the world. In contrast to this they might consider the story of Job, who did not sin but who still experienced evil, suggesting that evil has a function beyond punishment.</p>	6	Reference must be made to both good and evil in order to achieve the highest level, but they need not be dealt with in equal depth.
5	e	<p>‘Sometimes an evil action is the best choice’</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One way to explore this statement is through the consideration of moral dilemmas, or thought experiments where two unpalatable options are offered and one must be chosen. Candidates might use these to distinguish between absolutist and relativist decision making processes.</p> <p>From a Jewish perspective how someone chooses to act is an important expression of their faith. Actions should be based on the principles set out in scripture, which would allow for the possibility of choosing a lesser evil.</p>	12	

Section A – Good and Evil			
Question	Answer/Indicative content	Mark	Guidance
	<p>Some candidates might choose to consider whether any actions are irredeemably evil, and then go on to consider what possible courses of action could be taken in a situation where one had to choose between two of these. Judaism lays out a set of rules of behaviour which Jews are expected to follow, and so a course of action which breaks these could be seen as evil. However there is also the fact that Jews are instructed to break some otherwise non-negotiable rules if doing so will save a life – the Shabbat laws for example can be broken for this purpose – so even where the rules seem strict there may be exceptions.</p> <p>Other candidates might argue that the ‘evilness’ of any action is dependent on the consequences of it, and that therefore a subjectively less evil choice is always possible. Some might say that there is no such thing as an evil choice, only a better and a worse one.</p> <p>Of course there are also situations where the consequences cannot be known in advance, and in these circumstances different criteria have to be applied. This is where pre-existent moral codes, such as those found in religion and the law of the land, can offer guidance on the ‘better’ choice and candidates might bring in concepts such halakah to explore this.</p> <p>Another possibility is to explore the refusal to make a choice, where the only options are morally negative. Candidates might consider whether inaction carries its own responsibilities with it and whether there are circumstances where even this might prove to be an ‘evil’ option.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
6	a	<p>State the meaning of the term ‘suffering.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Experiencing something unpleasant • Physical or emotional discomfort/pain • Being in pain or distress <p>1 mark for response</p>	1	An example of suffering does not constitute an answer to the question
6	b	<p>Name two actions a Sikh might consider to be morally good.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Giving to charity • Volunteering/charity work • Protecting or helping to conserve the environment • Teaching about their faith <p>1 mark for each response</p>	2	<p>Things people actually DO, emphasis on action. Morally good is more than helping people. Unless the form of the help is specified, e.g. ‘helping a homeless person by giving food.’</p> <p>‘Helping people in need’ is an implicit teaching. Avoiding an immoral action is not a ‘moral action’.</p> <p>Attendance at worship/places of worship and reading scripture are not sufficient responses.</p> <p>Praying and following teachings has to be qualified in order to constitute a moral action.</p> <p>Forgiving is an intrinsically moral act and it is not passive.</p>
6	c	<p>Describe ONE Sikh response to the problem of evil</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Evil is not a problem which can be fully overcome within this world, which is clouded by maya and subject to the laws of karma. It can only be reduced by living a gurmukh life and seeking liberation • Evil exists because of human actions which create karma that is played out in future rebirths; to reduce the experience of evil in the future it is necessary to do actions which create positive karma, while to avoid evil entirely one must seek freedom from karma altogether • Evil is a part of the creation/development of the world which is also part of a cycle of creation and destruction. There cannot be one without the other, it is a question of balance and should be accepted. <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	<p>Candidates who describe a response to the problem of evil as being atheism cannot be credited here as the question specifies a Sikh response. There is a difference between questioning and abandoning faith; questioning faith/God can be a Sikh response but abandoning the religion is not creditable.</p> <p>A description of the problem of evil is not a response. Looking for justification of how evil and a good god can exist. That might be philosophical or practical action.</p> <p>The question is asking for a response to the philosophical concept of the problem of evil rather than the fact that evil exists. Practical responses are creditable if they are given in the context of the philosophical concept.</p>

Section A – Good and Evil				
Question		Answer/Indicative content	Mark	Guidance
6	d	<p>Explain how haumai is linked to Sikh concepts of good and evil.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates might begin by identifying haumai as one of the things which cuts an individual off from Waheguru. They might choose to define it simply as ego, and then go on to explain how this feeds maya, or they might choose to consider the concept in more depth from both the spiritual and physical context.</p> <p>In either case candidates are likely to note that giving in to haumai prevents liberation from samsara, ensuring that the law of karma continues to operate on that individual. Some may go on to explain how karma works to create both good and bad events in the world.</p> <p>Haumai is created/encouraged by the five vices of hankar (pride), kam (lust), karodh (anger), lobh (greed) and moh (attachment), which could be described as evil tendencies. Certainly they are things which promote being manmukh rather than gurmukh. Being gurmukh is the best way to live, and is encouraged by the five virtues of sat (truth/justice), santokh (contentment), daya (compassion), nimrata (humility) and pyar (love).</p> <p>Since liberation is the ultimate good for Sikhs things that prevent it might be considered to be evil, and the over-coming of those things as intrinsically good.</p>	6	Reference must be made to both good and evil in order to achieve the highest level, but they need not be dealt with in equal depth.
6	e	<p>‘Sometimes an evil action is the best choice’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One way to explore this statement is through the consideration of moral dilemmas, or thought experiments where two unpalatable options are offered and one must be chosen. Candidates might use these to distinguish between absolutist and relativist decision making processes. Some candidates might choose to focus on the philosophical implications of the phrase “the best”, considered how something might come to be judged in this way.</p>	12	

Section A – Good and Evil			
Question	Answer/Indicative content	Mark	Guidance
	<p>From a Sikh perspective the best choice is one which is motivated by the sole desire to act in a gurmukh manner (do as Waheguru wishes). If this is the sole motive then it seems unlikely that the action could be considered evil, even if it has negative consequences as well as positive ones.</p> <p>Some candidates might choose to consider whether any actions are irredeemably evil, and then go on to consider what possible courses of action could be taken in a situation where one had to choose between two of these. There are not many moral absolutes laid out in Sikhism, although Sikhs should always be conscious of Nam in their decision-making. However some candidates might also wish to explore karma, the consequence of actions on the rebirth of those who are not jivan mukht and the moral guidance which is available from this perspective.</p> <p>Other candidates might argue that the ‘evilness’ of any action must be dependent on the consequences of it, and that therefore a subjectively less evil choice is always possible. Some might say that there is no such thing as an evil choice, only a better and a worse one. Within a Sikh context at least part of the consequences of an action are in the form of karma, and this can obviously be both a negative and a positive force. However a jivanmukta no longer creates karma through their actions, and candidates might wish to consider what this could mean for consequentialist reasoning.</p> <p>Of course there are also situations where the consequences cannot be known in advance, and in these circumstances different criteria have to be applied. This is where pre-existent moral codes, such as those found in religion and the law of the land, can offer guidance on the ‘better’ choice and candidates might bring in concepts such as the five virtues and the five vices to explore Sikh attitudes here.</p> <p>Another possibility is to explore the refusal to make a choice, where the only options are morally negative. Candidates might consider whether inaction carries its own responsibilities with it and whether there are circumstances where even this might prove to be an ‘evil’ option.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
7	A	<p>Name ONE written source of authority for Buddhists.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Tipitaka • The Abdhidhamma Pitaka • The Sutta Pitaka • The Vinaya Pitka • Specific examples of Suttas e.g. the Heart Sutta, the Lotus Sutta <p>1 mark for response</p>	1	Focus is on <u>written</u> . We have asked for a <u>name</u> .
7	b	<p>Give TWO features of meditation.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Physical postures such as the lotus position • Purpose such as developing mindfulness or concentration • Forms meditation might take such as zazen (sitting), (kinhin) walking , anapana sati (breathing) or metta bhavana (loving kindness) • Elements of control or focus such as breathing, feelings or sensations <p>1 mark for each response</p>	2	
7	c	<p>Describe ONE teaching revealed by the Buddha.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Four Noble Truths of dukkha (suffering), samudaya (origin of suffering) , nirodha (cessation of suffering) and magga (the path of cessation of suffering) might be laid out as the core of Buddha's teaching • The Three Jewels of the Buddha, the Dhamma (his teachings) and the Sangha might also be described as revealed through the Buddha's life • The Noble Eightfold path might be considered as the means by which an individual can achieve their own enlightenment – the path is revealed, although the state it leads to cannot be <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Some candidates might unpack one of the concepts such as Dukkha or Sangha in more detail, rather than identifying all Three Jewels or the Four Noble Truths – this is an acceptable approach which can gain full marks.

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
7	d	<p>Explain how revelation in Buddhism is different to other kinds of knowledge.</p> <p>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</p> <p>Although the Buddha is not believed to be divine in anyway the term revelation can still be legitimately used by Buddhists since the Buddha is the source of a knowledge which would otherwise be hidden from them. This means that revealed knowledge can only come from the Buddha or from achieving enlightenment oneself – reason, faith etc cannot give one such knowledge although they may be steps on the path towards it.</p> <p>Unlike other forms of knowledge only those who achieve enlightenment can truly know or understand what it is. The Buddha and Buddhist teachings are an example and a guide for those seeking the knowledge but the words of the Buddha do not, in themselves, bring enlightenment. The path is revealed, but the end of the path cannot be.</p> <p>Following the teachings is largely practical and experiential, rather than something that can be learned or understood intellectually. Although Buddhism has a philosophy it is not necessary to be a philosopher in order to achieve liberation, and most works of Buddhist philosophy are not regarded as revealed in the way the Buddha's own teachings of the Four Noble Truths and the Noble Eightfold Path are. Nibbana is often described as being ineffable, meaning it cannot be adequately described but must be directly experienced in order to be understood, suggesting that some knowledge can be revealed only to individuals.</p>	6	
7	e	<p>'Only religious believers can have spiritual experiences' Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>One possible interpretation of this statement is a consideration of whether the realm of the spiritual is exclusive to religions – candidates might consider whether atheists have access to spirituality, or place a value upon it or whether religious experiences are merely a self-referential attempt to prove the existence of a non-physical reality.</p>	12	

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
	<p>Candidates might argue that within a Buddhist worldview this statement must be accepted, since it could be argued that only through accepting the teachings of the Buddha and striving to follow them that one can achieve liberation. If enlightenment is only accessible to Buddhists, and there is no supreme being to create other spiritual experiences, then non-Buddhists would be unable to have any kind of spiritual experience. Alternatively candidates might argue that the Buddha himself achieved enlightenment without a pre-existing path to follow, although of course he did have the pre-existing belief that enlightenment was possible.</p> <p>Many candidates are likely to focus on the idea of spontaneous or unsought spiritual experiences – such as a numinous experience when confronted by an astonishing natural event. They might argue that spirituality is an inherent aspect of humanity, and that one can be moved by it regardless of religious belief – where a Buddhist might recognise the beautiful illusions produced by maya a scientist might stand in awe of the beauty of natural selection. Both are equally and profoundly moved but the personal meaning they ascribe the experience is different.</p> <p>Another aspect of the issue which might be considered is the nature of the spiritual experience – for example seeing a vision of a religious figure such as Gautama Buddha implies a pre-existing knowledge of that religion, even if there is no pre-existing belief. The fact that people are more likely to see images drawn from the religious culture with which they are most familiar has often been used as an argument to invalidate claims of the truth of such experiences. Someone without a pre-existing belief or with an active non-belief is more likely to reject the experience on that basis.</p> <p>An alternative approach could be to consider sought-after spiritual experiences; of the kind religious believers might have during prayer or acts of worship. It is obvious that an act of worship is unlikely to create a spiritual experience for someone lacking that religious belief, since they are unlikely to take part in it. However candidates could consider whether people without religious faith can be spiritually moved by visits to places of worship – even if they did not visit for that purpose – by participation in rites of passage, or by offers of prayer at times of personal need.</p> <p>Some candidates might consider spiritual experiences of humanists, and other non-theist spiritualities.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
8	a	<p>Name ONE written source of authority for Christians.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Bible • The Gospels • Specific verses from scripture <p>1 mark for response</p>	1	<p>Focus is on <u>written</u>. We have asked for a <u>name</u>. Beatitudes and The Ten Commandments are accepted, as these are specific 'named' sections. Papal Encyclicals or writ.</p> <p>This can include 'The Good Samaritan', as students will associate this with a named written source.</p>
8	b	<p>Give TWO features of a religious experience</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Very different to everyday life • Something is revealed or shown • There is a sense divine being present • Transcendence (a sense of being beyond space and time) • Passivity (out of the individuals control) • Noetic (knowledge is communicated) • Transient (the experience is temporary) • Ineffable (it cannot be adequately described) • Numinous (sense of awe and wonder/the presence of the divine) <p>1 mark for each response</p>	2	<p>The technical terms given here may be given by some candidates, but they are not given in the specification and the marks can be gained without the use of such terms</p> <p>The question asks for features, which is understood as elements that may be present in a discrete religious experience, making it distinct from the ordinary run of day-to-day experiences. Examples of types/categories of religious experience should not be credited as responses to this.</p> <p>Some terminology could potentially be understood in either sense. In these cases judgement must be based on the indications given in the full phrase used by the candidate – 'A miracle' is the title of a type/category, while 'a miraculous healing' would be a feature of a single religious experience.</p>
8	c	<p>Describe ONE teaching revealed by Jesus</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Many teachings were given in the form of parables; an account of one of these, such as the parable of the talents, or the Good Samaritan, might be given • Examples of Jesus' actions such as healing the sick or associating with outcasts might be used to illustrate the teaching of agape • An account of the crucifixion and resurrection might be presented as revealing the truth of eternal life • The apostles were sent out by Jesus to teach and heal in his name, demonstrating the need to share the faith of Christianity 	3	<p>This must be from the Gospels.</p>

Section B – Religion, Reason and Revelation				
Question	Answer/Indicative content		Mark	Guidance
		Marks should be awarded for a statement supported by any combination of development and exemplification.		
8	d	<p>Explain how revelation in Christianity is different to other kinds of knowledge.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following</i></p> <p>Revealed knowledge is knowledge that is given by God; some candidates might draw on accounts of prophets, saints or mystics such as St Paul or George Fox whose visions or voices led them to take certain actions or share new ideas about their faith. In this form the knowledge is given by God, but once given it can be passed on and shared with others. The origins of the knowledge are sacred, but it has real application in terms of the practice of the faith and candidates might present this as a powerful element in the formation of religion.</p> <p>Other mystics have more personal revelations, such as an overwhelming awareness of God's love or a sense that they are being guided towards a personal path or destiny. This knowledge is powerful for the person who receives it, and may change their life but it is harder to share or communicate with others. Candidates might suggest that one aspect of revealed knowledge is therefore that the individual receiving the revelation has certainty but that there is seldom evidence other than their word.</p> <p>Another aspect of revealed knowledge which candidates might consider is that it may be expressed or presented in ways which are available to differing interpretations – the Bible is a form of revelation for many Christians, but the meaning of the words and stories contained within it is widely contested.</p>	6	

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
8	e	12	

‘Only religious believers can have spiritual experiences’

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

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

One possible interpretation of this statement is a consideration of whether the realm of the spiritual is exclusive to religions – candidates might consider whether atheists have access to spirituality, or place a value upon it or whether religious experiences are merely a self-referential attempt to prove the existence of a non-physical reality.

From a Christian perspective most candidates would reject the statement. It is always possible for a non-believer to have a profound experience which converts them to Christianity – if that were not the case then there would be no point in proselytising as non-believers would be incapable of changing their views. Some candidates might also argue that since God is all-powerful a spiritual experience could be sent to anyone, regardless of their individual beliefs, but their understanding and interpretation of the experience might be affected by their pre-existing faith, or lack of it.

Many candidates are likely to focus on the idea of spontaneous or unsought spiritual experiences – such as a numinous experience when confronted by an astonishing natural event. They might argue that spirituality is an inherent aspect of humanity, and that one can be moved by it regardless of religious belief – where a Christian would see the work of God a scientist might stand in awe of the beauty of natural selection. Both are equally and profoundly moved but the personal meaning they ascribe the experience is different.

Another aspect of the issue which might be considered is the nature of the spiritual experience – for example seeing a vision of a religious figure such as Jesus implies a pre-existing knowledge of that religion, even if there is no pre-existing belief. The fact that people are more likely to see images drawn from the religious culture with which they are most familiar has often been used as an argument to invalidate claims of the truth of such experiences. Someone without a pre-existing belief or with an active non-belief is more likely to reject the experience on that basis.

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
	<p>An alternative approach could be to consider sought-after spiritual experiences; of the kind religious believers might have during prayer or acts of worship. It is obvious that an act of worship is unlikely to create a spiritual experience for someone lacking that religious belief, since they are unlikely to take part in it. However candidates could consider whether people without religious faith can be spiritually moved by visits to places of worship – even if they did not visit for that purpose – by participation in rites of passage, or by offers of prayer at times of personal need.</p> <p>Some candidates might consider spiritual experiences of humanists, and other non-theist spiritualities.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
9	a	<p>Name ONE written source of authority for Hindus</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Vedas (or specific examples such as the Rig Veda) • The Upanishads • The Puranas • The Bhagavad Gita • The Ramayana <p>1 mark for response</p>	1	Focus is on <u>written</u> . We have asked for a <u>name</u> .
9	b	<p>Give TWO features of a religious experience</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Very different to everyday life • Something is revealed or shown • There is a sense divine being present • Transcendence (a sense of being beyond space and time) • Passivity (out of the individuals control) • Noetic (knowledge is communicated) • Transient (the experience is temporary) • Ineffable (it cannot be adequately described) • Numinous (sense of awe and wonder/the presence of the divine) <p>1 mark for each response</p>	2	<p>The technical terms given here may be given by some candidates, but they are not given in the specification and the marks can be gained without the use of such terms.</p> <p>The question asks for features, which is understood as elements that may be present in a discrete religious experience, making it distinct from the ordinary run of day-to-day experiences. Examples of types/categories of religious experience should not be credited as responses to this.</p> <p>Some terminology could potentially be understood in either sense. In these cases judgement must be based on the indications given in the full phrase used by the candidate – ‘A miracle’ is the title of a type/category, while ‘a miraculous healing’ would be a feature of a single religious experience.</p>
9	c	<p>Describe ONE teaching that is revealed in the Bhagavad Gita.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Krishna’s response to Arjuna’s doubts about whether or not he should fight demonstrate that an individual should always follow their dharma • Krishna describes two kinds of karma – nishkam karma and sakam karma, and says that only nishkam (selfless) karma can contribute to liberation • The four yogas are described, showing how an individual can work towards liberation from samsara 	3	

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
		Marks should be awarded for a statement supported by any combination of development and exemplification.		
9	d	<p>Explain how revelation in Hinduism is different to other kinds of knowledge.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following</i></p> <p>Revealed knowledge is knowledge that is given to humanity by God; some candidates might draw on accounts of prophets, saints or mystics who received visions or who heard voices which led them to take certain actions or share new ideas about their faith; in Hinduism study with a Guru might also be regarded as receiving revelation, since the student is learning from a master who has devoted their life to their faith. Examples might include Ramakrishna, and Gandhi. Candidates might also use stories of the actions of deities and avatars to examine this.</p> <p>In some forms revealed knowledge is given by God, but once given it can be passed on and shared with others, such as through the teachings of a guru. The origins of the knowledge are sacred, but it has real application in terms of the practice of the faith and candidates might present this as a powerful element in the formation of religion.</p> <p>Other mystics have more personal revelations, such as an overwhelming awareness of God's love or a sense that they are being guided towards a personal path or destiny. This knowledge is powerful for the person who receives it, and may change their life but it is harder to share or communicate with others. Candidates might suggest that one aspect of revealed knowledge is therefore that the individual receiving the revelation has certainty but that there is seldom evidence other than their word.</p> <p>Another aspect of revealed knowledge which candidates might consider is that it may be expressed or presented in ways which are available to differing interpretations – there are shruti (revealed) scriptures in Hinduism, as well as smriti texts but there is no universal agreement on which texts are which, or as to the precise meanings of the words and stories contained within them.</p>	6	

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
9	e	<p>‘Only religious believers can have spiritual experiences’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One possible interpretation of this statement is a consideration of whether the realm of the spiritual is exclusive to religions – candidates might consider whether atheists have access to spirituality, or place a value upon it or whether religious experiences are merely a self-referential attempt to prove the existence of a non-physical reality.</p> <p>Hinduism incorporates a vast range of beliefs about deity, its nature and the ways in which it can be experienced and approached. It is therefore extremely unlikely that Hindus would reject the possibility of spirituality for a non-believer. Candidates are likely to be aware that most Hindus recognise that there are different paths towards God, not only within Hinduism but outside of it as well. Atheist spirituality is not unknown within Hinduism, and is unlikely to be rejected as a possibility outside of it.</p> <p>Many candidates are likely to focus on the idea of spontaneous or unsought spiritual experiences – such as a numinous experience when confronted by an astonishing natural event. They might argue that spirituality is an inherent aspect of humanity, and that one can be moved by it regardless of religious belief – where a Hindu would see the work of God a scientist might stand in awe of the beauty of natural selection. Both are equally and profoundly moved but the personal meaning they ascribe the experience is different.</p> <p>Another aspect of the issue which might be considered is the nature of the spiritual experience – for example seeing a vision of a religious figure such as Krishna implies a pre-existing knowledge of that religion, even if there is no pre-existing belief. The fact that people are more likely to see images drawn from the religious culture with which they are most familiar has often been used as an argument to invalidate claims of the truth of such experiences. Someone without a pre-existing belief or with an active non-belief is more likely to reject the experience on that basis.</p> <p>An alternative approach could be to consider sought-after spiritual experiences; of the kind religious believers might have during prayer or acts of worship. It is obvious that an act of worship is unlikely to create a spiritual experience for someone lacking that religious belief, since they are unlikely to take part in it. However candidates</p>	12	

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
	<p>could consider whether people without religious faith can be spiritually moved by visits to places of worship – even if they did not visit for that purpose – by participation in rites of passage, or by offers of prayer at times of personal need.</p> <p>Some candidates might consider spiritual experiences of humanists, and other non-theist spiritualities.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
10	a	<p>Name ONE written source of authority for Muslims.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Qur'an • Hadith <p>1 mark for response</p>	1	Focus is on <u>written</u> . We have asked for a <u>name</u> .
10	b	<p>Give TWO features of a religious experience</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Very different to everyday life • Something is revealed or show • There is a sense divine being present • Transcendence (a sense of being beyond space and time) • Passivity (out of the individuals control) • Noetic (knowledge is communicated) • Transient (the experience is temporary) • Ineffable (it cannot be adequately described) • Numinous (sense of awe and wonder/the presence of the divine) <p>1 mark for each response</p>	2	<p>The technical terms given here may be given by some candidates, but they are not given in the specification and the marks can be gained without the use of such terms.</p> <p>The question asks for features, which is understood as elements that may be present in a discrete religious experience, making it distinct from the ordinary run of day-to-day experiences. Examples of types/categories of religious experience should not be credited as responses to this.</p> <p>Some terminology could potentially be understood in either sense. In these cases judgement must be based on the indications given in the full phrase used by the candidate – 'A miracle' is the title of a type/category, while 'a miraculous healing' would be a feature of a single religious experience.</p>
10	c	<p>Describe ONE teaching revealed by Muhammad ﷺ</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Muhammad was the Prophet of Prophets, and the revelation he received was Allah's last revelation to humanity; this tells Muslims that their religion has the form which is most pleasing to Allah • The words of the Qur'an were revealed by Allah but Muslims also use the Sunnah of the Prophet – his words and actions – in order to know how to behave in situations which are not explicitly dealt with in the Qur'an • The Qur'an instructs Muslims to obey the messenger of God and so his entire life is seen as a revelation of how to live in a manner pleasing to Allah 	3	

Section B – Religion, Reason and Revelation				
Question	Answer/Indicative content		Mark	Guidance
		Marks should be awarded for a statement supported by any combination of development and exemplification.		
10	d	<p>Explain how revelation in Islam is different to other kinds of knowledge.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following</i></p> <p>Revealed knowledge is knowledge that is given by Allah; in the context of Islam candidates are likely to be aware that the origins of the faith are to be found in a series of revelations of the Prophet Muhammad ﷺ. These revelations form the Qur'an which is believed to be the inerrant word of God. Candidates might not that translations of the text from its original Arabic are viewed and treated differently as the words of a translation are the words of a human being rather than Allah, and so open to error. Some candidates might note that Islam recognises a series of prophets leading up to Muhammad, whose visions or voices led them to take certain actions or share new ideas about their faith but the knowledge they were given is seen as incomplete.</p> <p>In this form the knowledge is given by God, but once given it can be passed on and shared with others. The origins of the knowledge are sacred, but it has real application in terms of the practice of the faith and candidates might present this as a powerful element in the formation of religion.</p> <p>Other mystics have more personal revelations, such as an overwhelming awareness of Allah's love or a sense of being guided towards a personal destiny. This knowledge is powerful for the person who receives it, and may change their life but it is harder to share or communicate with others. Candidates might suggest that one aspect of revealed knowledge is therefore that the individual receiving the revelation has certainty but that there is seldom evidence other than their word.</p> <p>Another aspect of revealed knowledge which candidates might consider is that it may be expressed or presented in ways which are available to differing interpretations – the Qur'an is a revelation from Allah, and so for Muslims the words within it must be exactly what Allah wanted to say, but whether these were meant as literal or allegorical truths is a matter of debate for some Muslims.</p>	6	

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
10	e	12	

‘Only religious believers can have spiritual experiences’
Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.

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

One possible interpretation of this statement is a consideration of whether the realm of the spiritual is exclusive to religions – candidates might consider whether atheists have access to spirituality, or place a value upon it or whether religious experiences are merely a self-referential attempt to prove the existence of a non-physical reality.

From a Muslim perspective some candidates might consider this statement to be contending that the power of Allah to communicate with humanity can be limited by whether an individual person believes or not, and this would be rejected by Muslims. However some Muslims might accept that although Allah can always speak to a person that person may not be able to hear, or accept their experience as coming from Allah in the way that a believer could.

Many candidates are likely to focus on the idea of spontaneous or unsought spiritual experiences – such as a numinous experience when confronted by an astonishing natural event. They might argue that spirituality is an inherent aspect of humanity, and that one can be moved by it regardless of religious belief – where a Muslim would see the work of Allah a scientist might stand in awe of the beauty of natural selection. Both are equally and profoundly moved but the personal meaning they ascribe the experience is different.

Another aspect of the issue which might be considered is the nature of the spiritual experience – for example seeing a vision of a religious figure such as one of the Prophets (pbut) implies a pre-existing knowledge of that religion, even without pre-existing belief. The fact that people are more likely to see images drawn from the religious culture with which they are most familiar has been used as an argument to invalidate claims of the truth of such experiences. Someone without pre-existing belief or with active non-belief is more likely to reject the experience on that basis.

An alternative approach could be to consider sought-after spiritual experiences; of the kind religious believers might have during prayer or acts of worship. It is obvious that an act of worship is unlikely to create a spiritual experience for someone lacking that religious belief, since they are unlikely to take part in it. However candidates

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
	<p>could consider whether people without religious faith can be spiritually moved by visits to places of worship – even if they did not visit for that purpose – by participation in rites of passage, or by offers of prayer at times of personal need.</p> <p>Some candidates might consider spiritual experiences of humanists, and other non-theist spiritualities.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
11	a	<p>Name ONE written source of authority for Jews.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The TaNaKh • The Torah • The Nevi'im • The Ketuvi'im • The Talmud <p>1 mark for response</p>	1	Focus is on <u>written</u> . We have asked for a <u>name</u> .
11	b	<p>Give TWO features of a religious experience</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Very different to everyday life • Something is revealed or shown • There is a sense divine being present • Transcendence (a sense of being beyond space and time) • Passivity (out of the individuals control) • Noetic (knowledge is communicated) • Transient (the experience is temporary) • Ineffable (it cannot be adequately described) • Numinous (sense of awe and wonder/the presence of the divine) <p>1 mark for each response</p>	2	<p>The technical terms given here may be given by some candidates, but they are not given in the specification and the marks can be gained without the use of such terms.</p> <p>The question asks for features, which is understood as elements that may be present in a discrete religious experience, making it distinct from the ordinary run of day-to-day experiences. Examples of types/categories of religious experience should not be credited as responses to this.</p> <p>Some terminology could potentially be understood in either sense. In these cases judgement must be based on the indications given in the full phrase used by the candidate – 'A miracle' is the title of a type/category, while 'a miraculous healing' would be a feature of a single religious experience.</p>
11	c	<p>Describe ONE teaching revealed by Abraham.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • It is Abraham who was the first to worship only one G-d, laying the foundation for the monotheistic religion of Judaism • Abraham made the original Covenant with G-d, that he would worship G-d and in return G-d would give him descendants and land for them; this supports the Jewish belief that they are G-ds Chosen people 	3	

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
	<ul style="list-style-type: none"> The story of Abraham's willingness to sacrifice Isaac to G-d teaches Jews both that it is important to obey G-ds commands and also that G-d is just merciful <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
11	d	6	
11	e	12	

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
	<p>are merely a self-referential attempt to prove the existence of a non-physical reality.</p> <p>From a Jewish perspective candidates might suggest that a claim such as this is blasphemous in that it would be limited to the G-d's power to suggest that human beliefs can restrict G-ds ability to communicate with them. Others might argue that only Jews have access to G-d via Jewish scriptures and practices, but that Judaism also teaches that other peoples should seek G-d in the ways which are appropriate for them, which would not preclude anyone from having a spiritual experience.</p> <p>Many candidates are likely to focus on the idea of spontaneous or unsought spiritual experiences – such as a numinous experience when confronted by an astonishing natural event. They might argue that spirituality is an inherent aspect of humanity, and that one can be moved by it regardless of religious belief – where a Jew would see the work of G-d a scientist might stand in awe of the beauty of natural selection. Both are equally and profoundly moved but the personal meaning they ascribe the experience is different.</p> <p>Another aspect of the issue which might be considered is the nature of the spiritual experience – for example seeing a vision of a religious figure such as Elijah implies a pre-existing knowledge of that religion, even if there is no pre-existing belief. The fact that people are more likely to see images drawn from the religious culture with which they are most familiar has often been used as an argument to invalidate claims of the truth of such experiences. Someone without a pre-existing belief or with an active non-belief is more likely to reject the experience on that basis.</p> <p>An alternative approach could be to consider sought-after spiritual experiences; of the kind religious believers might have during prayer or acts of worship. It is obvious that an act of worship is unlikely to create a spiritual experience for someone lacking that religious belief, since they are unlikely to take part in it. However candidates could consider whether people without religious faith can be spiritually moved by visits to places of worship – even if they did not visit for that purpose – by participation in rites of passage, or by offers of prayer at times of personal need.</p> <p>Some candidates might consider spiritual experiences of humanists, and other non-theist spiritualities.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section B – Religion, Reason and Revelation				
Question		Answer/Indicative content	Mark	Guidance
12	a	<p>Name one written source of authority for Sikhs</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Guru Granth Sahib • The Adi Granth • The Dasam Granth • Specific examples such as Japji Sahib or the Mool Mantar <p>1 mark for response</p>	1	Focus is on <u>written</u> . We have asked for a <u>name</u> .
12	b	<p>Give TWO features of a religious experience</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Very different to everyday life • Something is revealed or shown • There is a sense divine being present • Transcendence (a sense of being beyond space and time) • Passivity (out of the individuals control) • Noetic (knowledge is communicated) • Transient (the experience is temporary) • Ineffable (it cannot be adequately described) • Numinous (sense of awe and wonder/the presence of the divine) <p>1 mark for each response</p>	2	<p>The technical terms given here may be given by some candidates, but they are not given in the specification and the marks can be gained without the use of such terms.</p> <p>The question asks for features, which is understood as elements that may be present in a discrete religious experience, making it distinct from the ordinary run of day-to-day experiences. Examples of types/categories of religious experience should not be credited as responses to this.</p> <p>Some terminology could potentially be understood in either sense. In these cases judgement must be based on the indications given in the full phrase used by the candidate – ‘A miracle’ is the title of a type/category, while ‘a miraculous healing’ would be a feature of a single religious experience.</p>
12	c	<p>Describe ONE teaching revealed by Guru Nanak Dev Ji.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The first words said by Guru Nanak when he returned from the river were ‘There is neither Hindu nor Muslim’, this can be seen as showing that there is only one God, or that God is not associated with any single religion • Naam, Vand Chakkna (sharing), Kirat Karnai (honest livelihood) and the equality of people are Sikh concepts associated with Guru Nanak; they can be seen in examples from his life, such as refusing to take the sacred thread 	3	

Section B – Religion, Reason and Revelation				
Question	Answer/Indicative content		Mark	Guidance
		<ul style="list-style-type: none"> Japji Sahib (which includes the Mool Mantar) was written by Guru Nanak; it offers an account of god's nature, as well as teachings about Hukam, karma, and liberation <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>		
12	d	<p>Explain how revelation in Sikhism is different to other kinds of knowledge.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following</i></p> <p>Revealed knowledge is knowledge that is given by Waheguru; some candidates might draw on accounts of prophets, saints or mystics such as Guru Nanak or Kabir, whose experiences led them to take certain actions or share new ideas about their faith, or individuals. In this form the knowledge is given by Waheguru, but once given it can be passed on and shared with others. The origins of the knowledge are sacred, but it has real application in terms of the practice of the faith and candidates might present this as a powerful element in the formation of religion.</p> <p>Other mystics have more personal revelations, such as an overwhelming awareness of God's love or a sense that they are being guided towards a personal path or destiny. This knowledge is powerful for the person who receives it, and may change their life but it is harder to share or communicate with others. Candidates might suggest that one aspect of revealed knowledge is therefore that the individual receiving the revelation has certainty but that there is seldom evidence other than their word.</p> <p>Another aspect of revealed knowledge which candidates might consider is that it may be expressed or presented in ways which are available to differing.</p>	6	
12	e	<p>'Only religious believers can have spiritual experiences'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One possible interpretation of this statement is a consideration of whether the realm of the spiritual is exclusive to religions – candidates might consider whether atheists have access to spirituality, or place a value upon it or whether religious experiences are merely a self-referential attempt to prove the existence of a non-physical reality.</p>	12	

Section B – Religion, Reason and Revelation			
Question	Answer/Indicative content	Mark	Guidance
	<p>From a Sikh perspective candidates are likely to be aware that the focus of Sikhism is on everyday life, and on finding the spiritual through a full involvement with the ordinary and the mundane. Some might argue that this makes everything a gurmukh Sikh does a spiritual experience, because they are constantly aware of Waheguru, while others might argue that there can be no such thing as a discrete spiritual experience when one is constantly spiritually aware.</p> <p>Many candidates are likely to focus on the idea of spontaneous or unsought spiritual experiences – such as a numinous experience when confronted by an astonishing natural event. They might argue that spirituality is an inherent aspect of humanity, and that one can be moved by it regardless of religious belief – where a Sikh would see the work of Waheguru a scientist might stand in awe of the beauty of natural selection. Both are equally and profoundly moved but the personal meaning they ascribe the experience is different.</p> <p>Another aspect of the issue which might be considered is the nature of the spiritual experience – for example seeing a vision of a religious figure such as one of the ten Gurus implies a pre-existing knowledge of that religion, even if there is no pre-existing belief. The fact that people are more likely to see images drawn from the religious culture with which they are most familiar has often been used as an argument to invalidate claims of the truth of such experiences. Someone without a pre-existing belief or with an active non-belief is more likely to reject the experience on that basis.</p> <p>An alternative approach could be to consider sought-after spiritual experiences; of the kind religious believers might have during prayer or acts of worship. It is obvious that an act of worship is unlikely to create a spiritual experience for someone lacking that religious belief, since they are unlikely to take part in it. However candidates could consider whether people without religious faith can be spiritually moved by visits to places of worship – even if they did not visit for that purpose – by participation in rites of passage, or by offers of prayer at times of personal need.</p> <p>Some candidates might consider spiritual experiences of humanists, and other non-theist spiritualities.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section C – Religion and Science				
Question		Answer/Indicative content	Mark	Guidance
13	a	<p>State the meaning of the term ‘the environment.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Our surroundings • The natural world • The circumstances which create/provide conditions for life <p>1 mark for response</p>	1	The concept of ‘the environment’ does encompass people and/or the community.
13	b	<p>Name ONE environmental problem Give ONE way Buddhists might try to solve this problem</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • i) <ul style="list-style-type: none"> - pollution - global warming - extinction of species - climate change • ii) <ul style="list-style-type: none"> - practical action like litter-picking - political campaigning - teaching people that we are part of nature/actions have consequences <p>1 mark for response</p>	2	<p>If the response given does not relate to the problem identified (e.g. the problem is ‘extinction of species’ but the response to it is ‘recycling’) then only one mark can be given.</p> <p>The principle of positive marking should be applied to identifying the link.</p> <p>Natural disasters will not be creditable as examples of environmental problems.</p>
13	c	<p>Describe ONE Buddhist teaching about the relationship between people and animals</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is no real distinction between people and animals as all are alive and subject to rebirth, however since human beings are capable of understanding that human rebirths are more significant • There is no universal agreement on the treatment of animals, whether they can be used for meat etc. Buddhists are guided according to their personal circumstances, the Precepts and the need to find a Middle Way • Because of beliefs about rebirth, and because all things feel pain and fear as people do, most Buddhists see a need to treat animals with compassion and respect, but sometimes the need to reduce human suffering (e.g. hunger) can outweigh this desire 	3	Relationship can be broadly interpreted and can relate to treatment and/or use.

Section C – Religion and Science				
Question	Answer/Indicative content		Mark	Guidance
		Marks should be awarded for a statement supported by any combination of development and exemplification.		
13	d	<p>Explain why dependent origination is an important concept in Buddhism.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates are likely to regard dependent origination as referring to cause and effect – in general terms the idea that nothing can come into being on its own. They might link this with the Buddha’s refusal to address questions of causation in relation to the world as such problems do not reduce suffering.</p> <p>It is dependent origination which creates the cycle of samsara and rebirth within it; since this the root cause of suffering and the aim of Buddhism is to be liberated from it understanding how it operates may be very important to Buddhists.</p> <p>Some candidates might be able to give a detailed account of the links of dependent origination - delusion which creates kammic thoughts and actions; these create our consciousness which in turn creates name/form; the five khandas result from name and form and create the senses which allow for contact with the world; contact with the world allows people to form likes and dislikes which leads to craving and grasping for the things craved. One of the things grasped at is life, which leads to becoming and so to joining samsara and birth within samsara leads to suffering , death and decay and so to rebirth. However to form a complete answer to the question they must be able to offer more than a description of the links, explaining how awareness of them contributes to understanding the teachings of the Buddha and so to overcoming dukkha and achieving liberation.</p>	6	
13	e	<p>‘We no longer need religion’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Buddhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>One way of interpreting this statement is to consider religion as being a substitute for real knowledge, a security blanket against uncertainty, which has gradually been replaced by scientific advancement. Candidates taking this approach may focus on the question of the origins of the world, considering issues such as whether a divine being could have created the big bang, and whether such a belief will ever be able to</p>	12	Candidate responses might not deal explicitly with science in answering this question; this is an acceptable approach as the question does not require them to address scientific issues explicitly. However many will do so, as this is the ‘Religion and Science’ section of the paper.

Section C – Religion and Science			
Question	Answer/Indicative content	Mark	Guidance
	<p>be disproved.</p> <p>From a Buddhist perspective candidates might conclude that it is difficult to separate the two. Buddhists do not share a dogmatic belief in an over-arching deity, and they do not have any pronouncements from such a deity which might conflict with science and scientific discovery. For Buddhists therefore there are no conflicting metaphysics to be dealt with, and some candidates might argue that the two do not impact on one another at all. However others might argue that following the Precepts and the Eightfold Path might well lead Buddhists to reject some scientific advancement.</p> <p>Candidates might also move beyond issues of creation and origins to consider the role played by science in the modern world. Areas such as medical science, food production, transport and communications might be explored in and their impact on religion considered. The argument that religion provides an important touchstone of continuity and a basis for value and meaning in an ever-changing and increasingly artificial world could be considered here. Religious believers, including Buddhists, often cite their faith as being grounding in this context and would certainly argue that faith can provide an important ethical core to prevent science going 'too far'.</p> <p>Some candidates might suggest that science raises as many questions as it answers. Ethical issues which have never previously existed are created by scientific developments such as nuclear energy, embryology or organ transplantation and religion can perhaps offer a path through such ethical minefields. Certainly these are areas where religions and religious groups tend to be vocal and where an individual is directly involved with a controversial process their beliefs must be taken into account as an important aspect of their human rights.</p> <p>There are also fields of modern science where the boundary with philosophy is increasingly blurred; as scientists deal with things they can only theorise or infer – such as quantum physics and elementary particles – candidates might argue that the distinction is an increasingly meaningless one.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section C – Religion and Science				
Question	Answer/Indicative content		Mark	Guidance
14	a	<p>State the meaning of the term ‘the environment.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Our surroundings • The natural world • The circumstances which create/provide conditions for life <p>1 mark for response</p>	1	<p>The concept of ‘the environment’ does encompass people and/or the community .</p>
14	b	<p>Name ONE environmental problem Give ONE way Christians might try to solve this problem</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • i) - pollution <ul style="list-style-type: none"> - global warming - extinction of species - climate change • ii) - practical action like litter-picking <ul style="list-style-type: none"> - political campaigning - teaching people that the world is God’s creation/that people are stewards - prayer <p>1 mark for each response</p>	2	<p>If the response given does not relate to the problem identified (e.g. the problem is ‘extinction of species’ but the response to it is ‘recycling’) then only one mark can be given.</p> <p>The principle of positive marking should be applied to identifying the link.</p> <p>Natural disasters will not be creditable as examples of environmental problems..</p>
14	c	<p>Describe ONE Christian teaching about the relationship between people and animals</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Humans are made in God’s image and were given the earth and the animals by God; therefore human beings can use animals to benefit themselves • Human beings are God’s special creation, and the only creature capable of a relationship with God. But they were also given responsibility for everything else (stewardship)– which is also Gods creation – so should be responsible • Everything created by God deserves respect and care and, in the garden of Eden, animals were friends and companions for humanity rather than food or servants – this is what modern humans should also strive for 	3	<p>Relationship can be broadly interpreted and can relate to treatment and/or use.</p> <p>The teaching about the soul is the basis of Christian understanding of the relationship between people and animals.</p>

Section C – Religion and Science				
Question	Answer/Indicative content		Mark	Guidance
		Marks should be awarded for a statement supported by any combination of development and exemplification.		
14	d	<p>Explain why stewardship is an important teaching in Christianity. <i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Candidates are likely to begin by noting that the Bible teaches that it was God who created the both the world and humanity; as a creation of God the world is special and precious. Many Christians believe that it still belongs to God and so we need to take care of it instead of exploiting it.</p> <p>Stewardship can also be extended to caring for others and addressing environmental issues is one way in which human suffering can be reduced. These areas are important to Christians because they show agape love.</p> <p>Caring for the world as a steward is a way of putting faith into action. This is important for many Christians, as Jesus was active in the world and taking action to address suffering or issues such as pollution is a means of showing love both for the world and for other people. It can also be seen as a way of witnessing for the faith, showing other people what it means to be a Christian and that Christians are prepared to take responsibility.</p>	6	
14	e	<p>‘We no longer need religion’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Christianity in your answer. <i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One way of interpreting this statement is to consider religion as being a substitute for real knowledge, a security blanket against uncertainty, which has gradually been replaced by scientific advancement. Candidates taking this approach might focus on the question of the origins of the world, considering issues such as whether a divine being could have created the big bang, and whether such a belief will ever be able to be disproved.</p> <p>From a Christian perspective the statement is likely to be rejected, although there are Christians who might argue that they are separate spheres and should be kept</p>	12	Candidate responses might not deal explicitly with science in answering this question; this is an acceptable approach as the question does not require them to address scientific issues explicitly. However many will do so, as this is the ‘Religion and Science’ section of the paper.

Section C – Religion and Science			
Question	Answer/Indicative content	Mark	Guidance
	<p>separate. Many Christians regard the ability to keep making scientific advancements as a gift from God, which it would be ungrateful to reject, while others see science as means of discovering more about God's world and so appreciating it more.</p> <p>Candidates might also move beyond issues of creation and origins to consider the role played by science in the modern world. Areas such as medical science, food production, transport and communications might be explored in and their impact on religion considered. The argument that religion provides an important touchstone of continuity and a basis for value and meaning in an ever-changing and increasingly artificial world could be considered here. Religious believers, including Christians, often cite their faith as being grounding in this context and would certainly argue that faith can provide an important ethical core to prevent science going 'too far'.</p> <p>Some candidates might suggest that science raises as many questions as it answers. Ethical issues which have never previously existed are created by scientific developments such as nuclear energy, embryology or organ transplantation and religion can perhaps offer a path through such ethical minefields. Certainly these are areas where religions and religious groups tend to be vocal and where an individual is directly involved with a controversial process their beliefs must be taken into account as an important aspect of their human rights.</p> <p>There are also fields of modern science where the boundary with philosophy is increasingly blurred; as scientists deal with things they can only theorise or infer – such as quantum physics and elementary particles – candidates might argue that the distinction is an increasingly meaningless one.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section C – Religion and Science				
Question		Answer/Indicative content	Mark	Guidance
15	a	<p>State the meaning of the term ‘the environment.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Our surroundings • The natural world • The circumstances which create/provide conditions for life <p>1 mark for response</p>	1	The concept of ‘the environment’ does encompass people and/or the community .
15	b	<p>Name ONE environmental problem Give ONE way Hindus might try to solve this problem</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • i) - pollution <ul style="list-style-type: none"> - global warming - extinction of species - climate change • ii) - practical action like litter-picking <ul style="list-style-type: none"> - political campaigning - teaching people about the immanence of God and that all life is connected <p>1 mark for each response</p>	2	<p>If the response given does not relate to the problem identified (e.g. the problem is ‘extinction of species’ but the response to it is ‘recycling’) then only one mark can be given.</p> <p>The principle of positive marking should be applied to identifying the link.</p> <p>Natural disasters will not be creditable as examples of environmental problems..</p>
15	c	<p>Describe ONE Hindu teaching about the relationship between people and animals</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is no real distinction between people and animals, all are alive and part of samsara, however since human beings are capable of understanding this and accumulate karma from their actions human rebirths are more significant; only human rebirths can lead to liberation • All living things are part of Brahman, and have souls; Hindus have a duty to respect that. They might use animals to but do not kill or eat them • Ahimsa is an important Hindu concept which most Hindus seek to fulfil – it means to be harmless, and that would prevent them from hurting animals • Some animals are sacred in Hinduism and others are prohibited from being eaten by scriptures – either because of a connection with a particular deity or 	3	Relationship can be broadly interpreted and can relate to treatment and/or use.

Section C – Religion and Science				
Question	Answer/Indicative content		Mark	Guidance
		because they represent an important concept such as nurturing (cows) Marks should be awarded for a statement supported by any combination of development and exemplification.		
15	d	<p>Explain why the Purusha Shukta is an important teaching in Hinduism</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Candidates are likely to begin by noting that the Purusha Shukta is only one among many creation stories in Hinduism. However it is one which gives an explicit account of the creation of human beings from the body of the primal man, and their division into different varnas which might contribute to its importance. Some candidates might present varna as a core element of Hinduism, which is justified through its divine origins according to this account.</p> <p>Since the Purusha Shukta is found in the Rig Veda it is a shruti text, meaning it is regarded as revealed by most Hindus. Candidates might argue that this gives it greater importance than other accounts of creation.</p>	6	
15	e	<p>'We no longer need religion' Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Hinduism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>One way of interpreting this statement is to consider religion as being a substitute for real knowledge, a security blanket against uncertainty, which has gradually been replaced by scientific advancement. Candidates taking this approach might focus on the question of the origins of the world, considering issues such as whether a divine being could have created the big bang, and whether such a belief will ever be able to be disproved.</p> <p>From a Hindu perspective the statement could be perceived as meaningless since everything – including science and the scientists – is a part of Brahman, and to divide them like this is a wholly artificial exercise. Alternatively they might point out that a multiplicity of scriptural accounts has not led to the collapse of the faith, so adding in</p>	12	Candidate responses might not deal explicitly with science in answering this question; this is an acceptable approach as the question does not require them to address scientific issues explicitly. However many will do so, as this is the 'Religion and Science' section of the paper.

Section C – Religion and Science			
Question	Answer/Indicative content	Mark	Guidance
	<p>other ideas is unlikely to do so – especially since so much modern science is compatible with Hindu belief anyway.</p> <p>Candidates might also move beyond issues of creation and origins to consider the role played by science in the modern world. Areas such as medical science, food production, transport and communications might be explored in and their impact on religion considered. The argument that religion provides an important touchstone of continuity and a basis for value and meaning in an ever-changing and increasingly artificial world could be considered here. Religious believers, including Hindus, often cite their faith as being grounding in this context and would certainly argue that faith can provide an important ethical core to prevent science going ‘too far’.</p> <p>Some candidates might suggest that science raises as many questions as it answers. Ethical issues which have never previously existed are created by scientific developments such as nuclear energy, embryology or organ transplantation and religion can perhaps offer a path through such ethical minefields. Certainly these are areas where religions and religious groups tend to be vocal and where an individual is directly involved with a controversial process their beliefs must be taken into account as an important aspect of their human rights.</p> <p>There are also fields of modern science where the boundary with philosophy is increasingly blurred; as scientists deal with things they can only theorise or infer – such as quantum physics and elementary particles – candidates might argue that the distinction is an increasingly meaningless one.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section C – Religion and Science				
Question		Answer/Indicative content	Mark	Guidance
16	a	<p>State the meaning of the term ‘the environment.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Our surroundings • The natural world • The circumstances which create/provide conditions for life <p>1 mark for response</p>	1	The concept of ‘the environment’ does encompass people and/or the community.
16	b	<p>Name one environmental problem Give ONE way Muslims might try to solve this problem</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • i) - pollution <ul style="list-style-type: none"> - global warming - extinction of species - climate change • ii) - practical action like litter-picking <ul style="list-style-type: none"> - political campaigning - teaching people that the world is G-ds creation/that people are stewards <p>1 mark for each response</p>	2	<p>If the response given does not relate to the problem identified (e.g. the problem is ‘extinction of species’ but the response to it is ‘recycling’) then only one mark can be given.</p> <p>The principle of positive marking should be applied to identifying the link.</p> <p>Natural disasters will not be creditable as examples of environmental problems.</p>
16	c	<p>Describe one Muslim teaching about the relationship between people and animals</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are the most important creation, and the only one capable of a relationship with Allah. The rest of Allah’s creation is for them to use • The Prophet Muhammad ﷺ taught that animals should not be treated cruelly or made to suffer unnecessarily, even though humans have the power to • Human beings are khalifah for Allah’s creation, and therefore they should treat it and its inhabitants with care and responsibility because they will need to answer for their actions later • The laws of halal and haram describe some aspects of the relationship, such as what animals can be eaten <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Relationship can be broadly interpreted and can relate to treatment and/or use.

Section C – Religion and Science				
Question	Answer/Indicative content		Mark	Guidance
16	d	<p>Explain why khalifah is an important concept in Islam.</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Many candidates are likely to connect the belief in khalifah with environmental issues and explain how Islam teaches that human beings a vice-regents (khalifah) for Allah and so must look after the world as a duty. Because everything is created by Allah everything has worth and so should not be damaged or destroyed unnecessarily. Being khalifah means that Allah has placed trust in humanity, and it is important to Muslims to live up to that trust.</p> <p>Caring for the world as in this way is a way of putting faith into action. This is important for many Muslims as a means of demonstrating their faith, showing other people what it means to be a Muslim and that Muslims are prepared to take responsibility</p> <p>There is another meaning for khalifah however. For some Muslims it refers to the leadership of an Islamic state – a Kaliph is both the spiritual and the temporal leader of such a state. Most Muslims believe in a number of righty-guided Kaliphs after the Prophet Muhammad ﷺ and some believe that a Kaliphate is something which Muslims today should be striving for.</p>	6	<p>It is likely, given the title of this section, that most candidates will use the environmental definition of the term, or both meanings. However the definition is not given in the specification and so answers which focus wholly on the political meaning of the term are not incorrect.</p>
16	e	<p>‘We no longer need religion’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Islam in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One way of interpreting this statement is to consider religion as being a substitute for real knowledge, a security blanket against uncertainty, which has gradually been replaced by scientific advancement. Candidates taking this approach might focus on the question of the origins of the world, considering issues such as whether a divine being could have created the big bang, and whether such a belief will ever be able to be disproved.</p> <p>From a Muslim perspective candidates are likely to reject the statement. They might argue that some Muslims fear that this is a value of the secular West and this is one of the fears which drives religious fundamentalism. Alternatively they might point out that Islam is generally welcoming of education and the discovery of the wonders of Allah’s world although this might have limitations where discoveries are in conflict with scripture.</p>	12	<p>Candidate responses might not deal explicitly with science in answering this question; this is an acceptable approach as the question does not require them to address scientific issues explicitly. However many will do so, as this is the ‘Religion and Science’ section of the paper.</p>

Section C – Religion and Science			
Question	Answer/Indicative content	Mark	Guidance
	<p>Candidates might also move beyond issues of creation and origins to consider the role played by science in the modern world. Areas such as medical science, food production, transport and communications might be explored in and their impact on religion considered. The argument that religion provides an important touchstone of continuity and a basis for value and meaning in an ever-changing and increasingly artificial world could be considered here. Religious believers, including Muslims, often cite their faith as being grounding in this context and would certainly argue that faith can provide an important ethical core to prevent science going ‘too far’.</p> <p>Some candidates might suggest that science raises as many questions as it answers. Ethical issues which have never previously existed are created by scientific developments such as nuclear energy, embryology or organ transplantation and religion can perhaps offer a path through such ethical minefields. Certainly these are areas where religions and religious groups tend to be vocal and where an individual is directly involved with a controversial process their beliefs must be taken into account as an important aspect of their human rights.</p> <p>There are also fields of modern science where the boundary with philosophy is increasingly blurred; as scientists deal with things they can only theorise or infer – such as quantum physics and elementary particles – candidates might argue that the distinction is an increasingly meaningless one.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section C – Religion and Science				
Question		Answer/Indicative content	Mark	Guidance
17	a	<p>State the meaning of the term ‘the environment.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Our surroundings • The natural world • The circumstances which create/provide conditions for life <p>1 mark for response</p>	1	The concept of ‘the environment’ does encompass people and/or the community .
17	b	<p>Name ONE environmental problem Give ONE way Jews might to solve this problem</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • i) - pollution <ul style="list-style-type: none"> - global warming - extinction of species - climate change • ii) - practical action like litter-picking <ul style="list-style-type: none"> - political campaigning - teaching people that the world is G-ds creation/that people are stewards <p>1 mark for each response</p>	2	<p>If the response given does not relate to the problem identified (e.g. the problem is ‘extinction of species’ but the response to it is ‘recycling’) then only one mark can be given.</p> <p>The principle of positive marking should be applied to identifying the link.</p> <p>Natural disasters will not be creditable as examples of environmental problems.</p>
17	c	<p>Describe ONE Jewish teaching about the relationship between people and animals</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings were made in the image of G-d and are G-d’s most special creation – the only one capable of a relationship with G-d. Therefore other animals must be available for people to use if they need to • The entire world is the creation of G-d and because human beings are so close to G-d it is given to us to take care of that creation as stewards • Although Jews are allowed to eat meat there are strict rules regarding this, partly to avoid any unnecessary pain or distress being caused to the animal. This is a sin <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Relationship can be broadly interpreted and can relate to treatment and/or use.

Section C – Religion and Science				
Question		Answer/Indicative content	Mark	Guidance
17	d	<p>Explain why Tikkun Olam is an important concept in Judaism .</p> <p><i>Examiners should mark according to AO1 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>Tikkun olam literally means to repair or to heal the world, and it refers to the Jewish belief that humanity bears some responsibility for the world in which we live. Some candidates might link this to beliefs about stewardship and the world being the creation of G-d. Other candidates might consider tikkun olam in relation to the Jewish belief in the coming of the messiah as some Talmudic teachings suggest that perfecting the world through the performance of mitzvot will help bring this about. Tikkun olam may also be linked to tzedekah, in the form of giving of ones time or money to causes which help repair the world .</p> <p>Many candidates are likely to connect tikkun olam to environmental issues and so to Jewish teachings about the environment, such as the command not to cut down trees as an act of war, or instructions about the treatment of animals. However it can also be understood more broadly to include addresses injustice and the needs of humanity.</p> <p>Caring for the world like this is a way of putting faith into action. This is important for many Jews who see their faith as practical and focussed on living within the world. It is a means of showing love both for the world and for other people, showing what it means to be a Jew and that Jews are prepared to take responsibility.</p>	6	
17	e	<p>'We no longer need religion'</p> <p>Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Judaism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors.</i> <i>Candidates might consider some of the following:</i></p> <p>One way of interpreting this statement is to consider religion as being a substitute for real knowledge, a security blanket against uncertainty, which has gradually been replaced by scientific advancement. Candidates taking this approach might focus on the question of the origins of the world, considering issues such as whether a divine being could have created the big bang, and whether such a belief will ever be able to be disproved.</p>	12	<p>Candidate responses might not deal explicitly with science in answering this question; this is an acceptable approach as the question does not require them to address scientific issues explicitly. However many will do so, as this is the 'Religion and Science' section of the paper.</p>

Section C – Religion and Science			
Question	Answer/Indicative content	Mark	Guidance
	<p>From a Jewish perspective candidates might argue that the statement would be rejected, on the basis that science merely enables people to find out about the world which G-d created, and this should bring humanity closer to G-d rather than moving us further away. Alternatively they might argue that, for Orthodox at least, the question is meaningless since G-d has given them rules to live by regardless of scientific discovery and debate.</p> <p>Candidates might also move beyond issues of creation and origins to consider the role played by science in the modern world. Areas such as medical science, food production, transport and communications might be explored in and their impact on religion considered. The argument that religion provides an important touchstone of continuity, and a basis for value and meaning in an ever-changing and increasingly artificial world could be considered here. Religious believers, including Jews, often cite their faith as being grounding in this context and would certainly argue that faith can provide an important ethical core to prevent science going 'too far'.</p> <p>Some candidates might suggest that science raises as many questions as it answers. Ethical issues which have never previously existed are created by scientific developments such as nuclear energy, embryology or organ transplantation and religion can perhaps offer a path through such ethical minefields. Certainly these are areas where religions and religious groups tend to be vocal and where an individual is directly involved with a controversial process their beliefs must be taken into account as an important aspect of their human rights.</p> <p>There are also fields of modern science where the boundary with philosophy is increasingly blurred; as scientists deal with things they can only theorise or infer – such as quantum physics and elementary particles – candidates might argue that the distinction is an increasingly meaningless one.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

Section C – Religion and Science				
Question	Answer/Indicative content		Mark	Guidance
18	a	<p>State the meaning of the term ‘the environment.’</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Our surroundings • The natural world • The circumstances which create/provide conditions for life <p>1 mark for response</p>	1	The concept of ‘the environment’ does encompass people and/or the community .
18	b	<p>Name ONE environmental problem State how Sikhs might respond to this problem</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • i) - pollution <ul style="list-style-type: none"> - global warming - extinction of species - climate change • ii) - practical action like litter-picking <ul style="list-style-type: none"> - political campaigning - teaching people about the immanence of Waheguru and the balance of nature <p>1 mark for each response</p>	2	<p>If the response given does not relate to the problem identified (e.g. the problem is ‘extinction of species’ but the response to it is ‘recycling’) then only one mark can be given.</p> <p>The principle of positive marking should be applied to identifying the link.</p> <p>Natural disasters will not be creditable as examples of environmental problems.</p>
18	c	<p>Describe ONE Sikh teaching about the relationship between people and animals</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • There is no real distinction between people and animals as all are alive and subject to rebirth, however since humans are capable of understanding that human rebirths are more significant; only human rebirth can lead to liberation • Waheguru is immanent throughout the world, including animals. There is therefore a need to respect the divine within animals as well as in people • Sikhs are able to choose whether or not to eat meat (although members of the Khalsa must avoid ritually slaughtered meat). However they are not allowed to kill for sport, or eat more than they need and many Sikhs would choose alternative food sources whenever possible <p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>	3	Relationship can be broadly interpreted and can relate to treatment and/or use.

Section C – Religion and Science				
Question	Answer/Indicative content		Mark	Guidance
18	d	<p>Explain why sewa is an important concept in Sikhism.</p> <p><i>Examiners should mark according to AO1 level descriptors. Candidates might consider some of the following:</i></p> <p>Sewa means service and it is a duty upon all Sikhs. Because Waheguru is immanent throughout the world serving and helping others is also a means of connecting with God. In Sikhism everyday life and religious life are not seen as separate, Sikhs should always be aware of God and should strive to be gurmukh (God-facing). Sewa is one way of achieving this since it takes the form of practical actions.</p> <p>Sewa can take many forms including community services such as running youth groups, environmental actions like litter picking and work in the gurdwara such as contributing food for the langar; it is therefore an aspect of many Sikh beliefs such as the belief in equality reflected in the langar, or in the presence of Waheguru within the world which is shown by caring for the environment.</p> <p>Putting faith into action in this way is important for Sikhs. It is a means of showing love, for God, for the world and for other people; it is also a means of overcoming haumai. It shows other what it means to be a Sikh and that Sikhs are prepared to take responsibility.</p>	6	
18	e	<p>‘We no longer need religion’ Discuss this statement. You should include different supported points of view and a personal viewpoint. You must refer to Sikhism in your answer.</p> <p><i>Examiners should mark according to AO2 level descriptors. Candidates might consider some of the following:</i></p> <p>One way of interpreting this statement is to consider religion as being a substitute for real knowledge, a security blanket against uncertainty, which has gradually been replaced by scientific advancement. Candidates taking this approach might focus on the question of the origins of the world, considering issues such as whether a divine being could have created the big bang, and whether such a belief will ever be able to be disproved.</p> <p>From a Sikh perspective candidates are likely to reject this statement. They might argue that since Waheguru is immanent in the world science can only help us to better understand the world which has been created. Other candidates might point out that getting past maya and becoming liberated is the most important goal for Sikhs, and it is one which their faith can help them achieve but science cannot.</p>	12	<p>Candidate responses might not deal explicitly with science in answering this question; this is an acceptable approach as the question does not require them to address scientific issues explicitly. However many will do so, as this is the ‘Religion and Science’ section of the paper.</p>

Section C – Religion and Science			
Question	Answer/Indicative content	Mark	Guidance
	<p>Candidates might also move beyond issues of creation and origins to consider the role played by science in the modern world. Areas such as medical science, food production, transport and communications might be explored in and their impact on religion considered. The argument that religion provides an important touchstone of continuity, and a basis for value and meaning in an ever-changing and increasingly artificial world could be considered here. Religious believers, including Sikhs, often cite their faith as being grounding in this context and would certainly argue that faith can provide an important ethical core to prevent science going 'too far'.</p> <p>Some candidates might suggest that science raises as many questions as it answers. Ethical issues which have never previously existed are created by scientific developments such as nuclear energy, embryology or organ transplantation and religion can perhaps offer a path through such ethical minefields. Certainly these are areas where religions and religious groups tend to be vocal and where an individual is directly involved with a controversial process their beliefs must be taken into account as an important aspect of their human rights.</p> <p>There are also fields of modern science where the boundary with philosophy is increasingly blurred; as scientists deal with things they can only theorise or infer – such as quantum physics and elementary particles – candidates might argue that the distinction is an increasingly meaningless one.</p>		
	Spelling, punctuation and grammar (SPaG) are assessed using the separate marking grid on page 6.		SPaG 3

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