



General Certificate of Secondary Education
2012

Religious Studies

Paper 9

An Introduction to Philosophy of Religion

[GRS91]

MONDAY 11 JUNE, MORNING

**MARK
SCHEME**

General Marking Instructions and Mark Grids

Introduction

Mark schemes are intended to ensure that the GCSE examination is marked consistently and fairly. The mark schemes provide markers with an indication of the nature and range of candidates' responses likely to be worthy of credit. They also set out the criteria that they should apply in allocating marks to candidates' responses. The mark schemes should be read in conjunction with these marking instructions.

Assessment objectives

Below are the assessment objectives for GCSE Religious Studies.

Candidates must:

- describe, explain and analyse, using knowledge and understanding (AO1); and
- use evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints (AO2).

AO1 and AO2 are interrelated and connections must be made.

Quality of candidates' responses

In marking the examination papers, examiners should be looking for a quality response reflecting the level of maturity which may reasonably be expected of a 16-year-old which is the age at which the majority of candidates sit their GCSE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners must be positive in their marking, giving appropriate credit for description, explanation and analysis, using knowledge and understanding and for the appropriate use of evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints. Examiners should make use of the whole of the available mark range of any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 16-year-old GCSE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Types of mark scheme

Mark schemes for questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Other questions which require only short answers are marked on a point for point basis with marks awarded for each valid piece of information provided.

Levels of response

Questions requiring candidates to respond in extended writing are marked in terms of levels of response. In deciding which level of response to award, examiners should look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Quality of written communication

Quality of written communication is taken into account in assessing candidates’ responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication. Where the quality of content is not matched by the quality of written communication, marks awarded will not exceed maximum for Level 2.

For conciseness, quality of written communication is distinguished within levels of response as follows:

Level 1: Quality of written response is limited.

Level 2: Quality of written response is satisfactory.

Level 3: Quality of written response is of a high standard.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

AO1: [5] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1])

The candidate gives a basic answer with limited description, explanation and analysis using little knowledge and understanding. There is only a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([2]–[3])

The candidate gives a satisfactory answer with appropriate description, explanation and analysis using some knowledge and understanding. There is a reasonable selection and use of an appropriate form of style and writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([4]–[5])

The candidate gives a competent answer with very good description, explanation and analysis using knowledge and understanding throughout. The candidate successfully selects and uses an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

AO2: [5] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1])

The candidate uses a basic selection of evidence and gives limited reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([2]–[3])

The candidate uses a satisfactory selection of evidence and gives good reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([4]–[5])

The candidate uses a very good selection of evidence and gives well formed and reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. The candidate successfully selects and uses an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

AO2: [10] marks

A [0] mark will be awarded if the answer is inappropriate.

Level 1 (Limited) ([1]–[3])

The candidate uses a basic selection of evidence and gives limited reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is little use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 2 (Satisfactory) ([4]–[7])

The candidate uses a satisfactory selection of evidence and gives good reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. There is a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is some use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 3 (High) ([8]–[10])

The candidate uses a very good selection of evidence and gives well formed and reasoned arguments to express and evaluate personal responses, informed insights and differing viewpoints. The candidate successfully selects and uses of an appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a consistently high standard to make meaning clear.

Section A

AVAILABLE
MARKS

Answer **all** questions.

1 The Existence of God

- (a) (i) An atheist is someone who does not accept the existence of God. [1]
- (ii) An agnostic believes it is impossible to know for certain whether or not God exists. [1]
- (iii) A theist believes that God exists. [1]
- (iv) Monotheism is belief in “one” God. [1]
- (v) Polytheism is belief in a multitude of Gods. [1]

Accept valid alternatives
(AO1)

(b) Answers may include:

- God is generous – the abundance of varieties of species of flora and fauna
- God is imaginative – variety in colour, intricacy of patterns in thumb prints, snowflakes, rock formations, etc.
- God is powerful – the scale of the universe
- God is good – faithfulness in providing harvests, seasons, etc.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- many people have attempted to put forward proofs of the existence of God, e.g. Thomas Aquinas, William Paley
- some would argue like William Paley that the universe has set rules and patterns which imply an intelligent designer (God), e.g. seasons, orbit of planets around the sun
- a great number of religious believers claim to have experienced God directly through miracles, visions, dreams, etc. They cannot all be dismissed as fantasy or illusion.

On the other hand:

- atheists remain unconvinced by any historic attempt to put forward a proof for the existence of God
- if God exists, then God as the creator of the universe is transcendent and unknowable. Such a God cannot be reduced to scientific/human means of investigation or proof.

Accept valid alternatives

Mark in levels

(AO2)

[5]

15

2 The Revelation of God

(a) (i) Answers may include:

- the Qu’ran
- the Bible
- the Torah
- the Guru Granth Sahib
- the Vedas.

Accept valid alternatives
(AO1)

[2]

(ii) Answers may include:

- Imam
- rabbi
- Pope
- priest
- vicar
- minister
- pastor.

The mark should also be awarded if candidates give the name or title of an individual leader, e.g. Muhammad, the Apostle Paul, Pope Benedict XVI.

Accept valid alternatives
(AO1)

[2]

(iii) Answers may include:

Special revelation is when God communicates directly with an individual. Candidates might give an example, but this is not necessary.

Accept valid alternatives.
(AO1)

[1]

(b) Answers may include:

- many people offer alternative explanations for Biblical accounts of miracles, e.g. “The feeding of the 5000” may simply have been a crowd of people inspired to share the food they had with those who had none; “The Widow of Nain’s Son” may simply have been in a state of coma
- science continues to provide alternative explanations for events described as miracles
- accounts of miracles are often based on the testimony of an individual – can this be trusted?
- many people look for the miraculous in their lives – they are inclined to use this explanation for events which are simply unexpected, fortunate or coincidental.

On the other hand:

- often science cannot explain away the miraculous, e.g. accounts of patients recovering when medical experts have given up hope
- if God is all powerful then miracles are well within his ability
- many people claim to have experienced miracles – can they all be dismissed out of hand?

Accept valid alternatives

Mark in levels

(AO2)

[10]

15

3 The Nature of God

- (a) Candidates may refer to religious teachings from any religious tradition they have studied:

Answers may include:

Christianity:

- Christianity is a monotheistic religion – there is only one God
- this one God is made up of three distinct persons, in the same way that one triangle is made up of three distinct sides, or one shamrock has three distinct leaves
- the three persons of the Trinity are God the Father, God the Son and God the Holy Spirit
- the three persons of the Trinity are eternal
- reference may be made to passages from the Bible which refer to the three persons of the Trinity, e.g. The Great Commission of Matthew 28:16–20.

Islam:

- “Tawhid” – The oneness of God
- Allah – “The God” – God has no gender. The word has no plural form
- Something of God’s character is revealed through the 99 Beautiful names. Examples may be given
- “Allah is eternal and absolute” (Surah 112).

Hinduism:

- one God (Brahman) in many forms
- reference may be made to specific gods/goddesses and what each reveals about the nature of God.

Accept valid alternatives

Mark in levels

(AO1)

[5]

- (b) Refer to the mark scheme for the previous question (3(a)). The purpose of these questions is to examine candidates’ knowledge and understanding of teachings from **two** religious traditions as required by the Specification. Candidates must choose a different tradition from that which they have outlined in 3(a).

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- for some people God is so utterly transcendent and “other” that it is difficult to know how to worship or respond to God appropriately
- a transcendent God is distinct and removed from creation and so human worship is irrelevant. It will make no difference to God
- it is not possible for human beings to have any kind of relationship with a transcendent God and so worship is meaningless
- it is difficult to worship something which has no physical or definable form.

On the other hand:

- the Christian idea of God taking human form in the person of Jesus Christ means that people can identify with God and so worship appropriately
- within Hinduism religious believers can learn about Brahman (The Great Power) through the many different gods and goddesses who represent different aspects of Brahman’s personality. They are also able to direct worship to Brahman through these gods and goddesses
- the fact that we cannot fully understand God does not mean that God does not receive our worship and respond to it
- some form of religious worship is considered valuable and appropriate by all the major faiths of the world.

Accept valid alternatives

Mark in levels
(AO2)

[5]

15

4 Worship

(a) Answers may include:

- people can know/experience how God wants them to live, e.g. The Book of Exodus contains the “10 Commandments” which is a guide to living for Jews and Christians
- religious texts might contain instructions on how to worship God appropriately, e.g. Surah 5 of the Qur’an contains information for Muslims on the ritual washing required before prayer
- the Qur’an contains “The 99 Beautiful Names of God”. Many Muslims would reflect on these names as part of their religious worship
- in many religious traditions sacred texts are described as “The Word of God”. In this sense, many religious believers feel God speaks directly to humans through the sacred text
- many people believe God can inspire or guide them in their lives through the information contained in a holy book.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- private worship/meditation may be a more intense and meaningful experience as it is just the individual and God
- private worship can take place anytime and anywhere – it can be part of everyday life, rather than being confined to set times and places
- some forms of public worship may become routine and lack meaning after a while
- God often reveals himself to individuals rather than to groups, e.g. Moses on Mount Sinai, Muhammad in the Cave of Hira.

On the other hand:

- people may experience a sense of fellowship with other believers through taking part in public worship – this is a source of strength for many
- God may reveal himself through public worship in the reading of scripture, preaching, the celebration of sacraments and ordinances
- most religious traditions promote some form of public worship. Candidates may refer to specific examples.

Accept valid alternatives

Mark in levels

(AO2)

[10]

15

Section A

60

Section B

AVAILABLE
MARKS

5 Evil and Suffering

(a) Candidates may refer to any religious tradition in their answer.

Answers may include:

Judaism/Christianity/Islam

- these religious traditions share the account of Adam and Eve (although there are some key differences in the Qur’anic tradition) and the idea that sin entered the world as a result of the free will/choice of human beings to disobey God in eating the forbidden fruit
- these religious traditions also share the concept of Satan as a source of evil; the being who tempts humanity to disobey God and who works to overcome good with evil. Candidates may refer to specific examples from the tradition they have chosen, e.g. Satan as the serpent in the Garden of Eden, the temptations of Jesus.

Hinduism

- within Hinduism the soul (“atman”), like God, is considered to be eternal. For this reason God (Brahman) cannot be to blame for the existence of evil and suffering in the world. The concept of suffering has an important role to play in the cycle of Samsara – living beings build up good and/or bad karma according to their good and evil actions in life. The final balance of karma will decide the nature of a being’s re-birth. God cannot be blamed when good people suffer – all suffering is the result of negative karma built up in the past.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- suffering is a test – Genesis records Abraham’s faith being tested when he was asked to sacrifice his only son Isaac. Qur’an 21:35 states “And for trial we will test you with evil and with good”
- suffering is a punishment for human sin – Judaism, Christianity and Islam all teach that Adam and Eve were expelled from the Garden of Eden as a punishment for their sin
- suffering can bring strength and deeper faith. Candidates may refer to the story of Joseph where God works for good through the suffering of Joseph’s rejection by his brothers and the suffering caused by the famine. Romans 5:3–5 – “Suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us”
- suffering is intended to encourage humanity to freely choose the good.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- all religions promote the power of good over evil and many religious believers work to highlight and overcome injustice in the world – candidates may refer to religious individuals and organisations engaged in humanitarian work
- most religions encourage devotees to suppress evil in their own lives and practice what is good, showing love towards humanity and generally setting an example of how to live in a way that pleases God. Candidates may refer to specific teachings, e.g. the law of karma, Jesus' teaching in the Sermon on the Mount.

On the other hand:

- reference may be made to the fact that religion has historically been associated with warfare, e.g. the crusades, the sectarian conflict in Northern Ireland, terrorism associated with extreme forms of Islam
- many people experience guilt if they do not live their lives in the manner they were taught through their religious up-bringing
- there is often great negativity and bitterness in the relationships between different world faiths, e.g. between the Orthodox and Roman Catholic Churches. In this sense religion can promote and encourage division, rather than harmony.

Accept valid alternatives

Mark in levels

(AO2)

[10]

20

6 Creation and Science

(a) Candidates may refer to any religious tradition in their answer.

Answers may include, e.g.:

- Judaism/Christianity – Reference to the Genesis account of creation in six days.
Day 1 light and darkness
Day 2 sky
Day 3 sea, dry land, vegetation
Day 4 sun and moon
Day 5 sea creatures and birds
Day 6 animals, humans made in the image of God and given power to rule over the whole of creation
Day 7 God rested
Genesis 1:31 states, “*God saw all that he had made, and it was very good.*”
- Hinduism – The universe is many millions of years old. This is not the first universe, nor will it be the last. Like humans, the universe is caught up in the cycle of birth, life, death and re-birth. The universe is created through Brahma (the Creator), who creates out of himself. Everything that exists is a part of Brahma (and so a part of Brahman, the Great Power). Once created, the universe is preserved by Vishnu and will ultimately be destroyed by Shiva so that Brahma can begin the creative process once again. Humans have no special place in the created order. Everything is interconnected and all living things are equal.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- everything in the universe has been brought into being or caused by something else
- something must have started this chain of cause and effect. When we trace everything back the universe must have had a first cause
- this first cause must be eternal (has no beginning), otherwise it too would have needed something to cause it to exist. Aquinas calls this first cause the “uncaused cause”. The uncaused cause is God.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- scientific skills are God given – God may use the findings of science to bring people deeper understanding about the origins of the universe
- the language of Genesis may be symbolic, e.g. six days may simply refer to six periods of time
- the truth of Genesis is that God was/is in control of the creation of the universe. Evolution and Big Bang theories do not necessarily challenge this
- many people accept these scientific theories and claim to be Christians.

On the other hand:

- to accept scientific theory about the origins of the universe is to limit God to human understanding
- if you question/reinterpret one part of the Bible you open up the whole text to question and doubt
- Genesis suggests that God made the distinct species on different days, e.g. Day 5 sea creatures and birds, Day 6 animals and humans. Evolution suggests that there is no such distinction between species – all species are ultimately derived from single celled amoeba.
- evolution challenges the idea that humans were made in the image of God because like everything else they have evolved from other species, e.g. apes
- evolution challenges the idea that humans were placed by God as stewards over creation because humans are a relatively recent development in the evolutionary chain.

Accept valid alternatives

Mark in levels

(AO2)

[10]

20

7 The Afterlife

(a) Candidates may refer to any religious tradition.

Answers may include:

Hinduism – Reincarnation

- the idea that the soul (“atman”) is eternal and so does not die with the physical body, but lives on to be born again into another living being
- the nature of this rebirth is dependent on one’s behaviour in this life
- good and bad “karma” can be built up through our moral actions in life
- good karma will result in a more favourable rebirth, and visa versa.

Christianity

- salvation is achieved through belief and acceptance of the sacrifice of Jesus on behalf of human sin
- Jesus (as the Son of God) will judge the world at the end of time
- humanity will be separated into the righteous and the unrighteous. The righteous will receive eternal life, the unrighteous will be eternally separated from God (hell)
- heaven and earth will be recreated and inhabited by the righteous for eternity.

Islam

- human beings will be judged by Allah at the end of time
- judgement will be based upon the findings of the recording angels
- those who have lived within the will of Allah will receive eternal reward (heaven) and those who have rejected Allah will receive eternal punishment (hell)
- candidates may refer to specific Qur’anic descriptions of heaven and hell.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(b) Answers may include:

- belief in afterlife can provide a sense of purpose in present sufferings
- belief in afterlife provides assurance of ultimate justice
- it is comforting to know that the dead may live on in some form
- people may find comfort in the idea that they may one day see their loved ones again
- it may ease suffering to think that the dead person is with God, or in a safe and joyful place, free from suffering.

Accept valid alternatives

Mark in levels

(AO1)

[5]

(c) Answers may include:

- different religions promote different teachings about the afterlife – some would argue that these are mutually exclusive and therefore cancel one another out (Hume)
- people become so concerned about heaven and hell that they fail to make the most of life in the here and now
- the idea of the afterlife is just an invention to give people a sense of comfort and purpose in this life
- religious texts teach more about how to live now in a way that pleases God than they do about the afterlife – in the same way religious believers should focus more on their life here and now rather than worrying about the future.

On the other hand:

- enjoying life and living for the moment may be a foolish viewpoint given that most religious traditions teach that one's behaviour in this life will have an affect on one's place in the afterlife
- many people argue that it is possible to be certain what happens after death – it has been clearly set down in religious texts – credit references to specific religious teaching
- for many Christians the resurrection of Jesus is proof that there is life after death and that our lives in the here and now are given purpose and meaning by this future hope.

Accept valid alternatives

Mark in levels
(AO2)

[10]

20

Section B

40

Total

100