

## **Religious Studies B**

General Certificate of Secondary Education **GCSE 1931**

General Certificate of Secondary Education (Short Course) **GCSE 1031**

# **Combined Mark Schemes And Report on the Components**

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**June 2005**

**1931/1031/MS/R/05**

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

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

Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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## CONTENTS

### General Certificate of Secondary Education

#### GCSE Religious Studies B (Philosophy and Ethics) - 1931

#### GCSE (Short Course) Religious Studies B (Philosophy and Ethics) - 1031

#### MARK SCHEMES FOR THE COMPONENTS

<b>Unit</b>	<b>Content</b>	<b>Page</b>
1031A	Paper 1 (Philosophy and Ethics without coursework)	1
1031B	Paper 2 (Philosophy and Ethics with coursework)	23
1931A	Paper 1 (Philosophy, without coursework)	45
1931A	Paper 2 (Ethics, without coursework)	59
1931B	Paper 3 (Philosophy, with coursework)	73
1931B	Paper 4 (Ethics, with coursework)	87

#### REPORT ON THE COMPONENTS

<b>Unit</b>	<b>Content</b>	<b>Page</b>
1031	Paper 1 & Paper 2	101
1031/03	Paper 3 Internal Assessment	107
1931	Paper 1 – Paper 4	108
1931/05	Paper 5 Internal Assessment	113
*	Grade Thresholds	114



**Mark Scheme 1031/01**  
**June 2005**

**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

**USING THE MARK SCHEME**

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

**MATRIX TO BE USED FOR AWARDING MARKS  
ACCORDING TO LEVELS OF RESPONSE**

<b>Mark Weighting</b>	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

**AO1**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent attempt</b> to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

**AO2**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.



The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the first question answered. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1-2 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

## Topic 1

- 1 (a) Describe the reasons why Christians believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the Bible, prayers which are answered etc. Answers may also refer to the classical or other arguments.

- (b) Explain why believing that the Bible is the word of God is important for Christians. [7]

Belief in the divine inspiration of the Bible might mean that Christians would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Bible and its teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to Biblical teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some may say that the Bible makes it clear what God is like but more sophisticated responses might consider whether the Bible really says anything other than that God is judge and loves creation. Some may look at the ideas of God as a Father figure or perhaps, as is often suggested, a sort of divine moral policeman.

- 2 (a) Describe the reasons why some Hindus believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the scriptures, prayers which are answered etc.

- (b) Explain why believing that the Vedas are holy books is important for Hindus. [7]

Belief in the Vedas as holy books might mean that Hindus would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make reference to the scriptures and their teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to these teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Some may say that the holy books and statues etc. make it clear what God (or the gods) are like but more sophisticated responses might consider whether statues, in particular, do any more than provide a form of reminder about how people should live in accordance with the gods' wishes.

- 3 (a) Describe the reasons why Muslims believe in Allah. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of Allah or of events which the person relates to Allah, visions, miracles, examples of others, reading the Qur'an, prayers which are answered, the strength of the ummah etc.

- (b) Explain why believing that the Qur'an is the word of Allah is important for Muslims. [7]

Belief in the divine inspiration of the Qur'an might mean that Muslims would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Qur'an and its teachings in order to ensure that they are doing Allah's will and may assess the quality of any argument or decision in relation to Qur'anic teachings.

- (c) 'There is no way of knowing what Allah is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some may say that the Qur'an makes it clear what Allah is like but more sophisticated responses might consider whether the Qur'an really says anything other than that Allah is a judge and loves creation. Some may look at the ideas of Allah as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

- 4 (a) Describe the reasons why Jews believe in G-d. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of G-d or of events which the person relates to G-d, visions, miracles, examples of others, reading the Torah, prayers which are answered etc.

- (b) Explain why believing that the Torah is the word of G-d is important for Jews. [7]

Belief in the divine inspiration of the Torah might mean that Jews would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Torah and its teachings in order to ensure that they are doing G-d's will and may assess the quality of any argument or decision in relation to Toranic teachings.

- (c) 'There is no way of knowing what G-d is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some may say that the Torah makes it clear what G-d is like but more sophisticated responses might consider whether the Torah really says anything other than that G-d is a judge and loves creation. Some may look at the ideas of G-d as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

## Topic 2

- 5 (a) Describe how the use of food and fasting might show that Christians believe in God. [8]

Candidates may write about the traditional use of fasting at Lent and possibly mention fasting at Advent and before Mass. They may also mention the way in which thanks is given for food by saying Grace before and/ or after meals, and Harvest festivals as well as special foods being eaten to celebrate particular Christian festivals.

- (b) Explain how praying every day might help Christians in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship, others may consider that it could be too easy to be distracted into worshipping the image and refer to the Ten Commandments. Some may consider the arguments of different denominations as to what images, if any, are permitted.

6 (a) Describe how the use of food and fasting might show that Hindus believe in God. [8]

Candidates may write about the traditional uses of fasting in Hinduism and how this is observed. They may also mention the way in which thanks is given for food and food is offered to images of the gods as well as the special foods which are eaten to celebrate particular festivals.

(b) Explain how praying every day might help Hindus in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image. Some may consider the particular use of images in Hinduism and the way in which they are shown respect whilst not being worshipped in themselves.

7 (a) Describe how the use of food and fasting might show that Muslims believe in Allah. [8]

Candidates are likely to focus on fasting during Ramadan and will probably give considerable detail about when food can and cannot be eaten and the regulations and exceptions surrounding this. They may also consider the celebrations with special food which are made at the two Eid festivals.

(b) Explain how praying every day might help Muslims in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life. Answers will probably also point out that regular prayer is one of the Five Pillars to be observed by all Muslims.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship. In Islam images are forbidden and are shirk and answers may consider that it could be too easy to be distracted into worshipping images which is why they are expressly forbidden.

8 (a) Describe how the use of food and fasting might show that Jews believe in G-d. [8]

Candidates may write about the use of fasting at Yom Kippur and other Jewish fasts. They may also mention the way in which thanks is given for food at Grace both before and after meals. They may consider the three Harvest festivals of Pesach, Shavuot and Sukkot as well as the special foods which are eaten to celebrate particular festivals.

- (b) Explain how praying every day might help Jews in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

- (c) 'Religious images help people to worship.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image and refer to the prohibition on the use of images in the Ten Commandments.

### Topic 3

- 9 'In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.' (Genesis 1:1-2)

- (a) Describe Christian ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Christians either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 10 'In the beginning, my dear, this universe was Being only, — one only, — without a second.' (Chandogya Upanishad VI,ii,1)

- (a) Describe Hindu ideas about the origins of the world. [8]

Description might include the text in the stimulus: that God existed first and was alone and unique and that the world came into being as the result of the desire of God. Candidates might also want to refer to the Purusha Sukta. They may wish to show the creation of the world and of humanity according to this.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the scriptural accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 11 'Your Guardian-Lord is Allah. Who created the heavens and the earth in six Days. Then He Established Himself upon the Throne.' (Surah 7:54)

- (a) Describe Muslim ideas about the origins of the world. [8]

Candidates will probably describe the teachings of the Qur'an about the formation of the world in six 'days', where Allah is in authority. Some may suggest that Muslims' ideas are inevitably influenced by scientific discoveries as well as by the Qur'an as science is Allah helping humanity to understand further.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. They might comment on the fact that the Qur'an does not give much detail about how the world was created and that therefore most Muslims also accept scientific theories such as the Big Bang, which appears to support the teachings of the Qur'an.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science. They may pick up the point in (b) that this is not an issue in Islam.

- 12 'In the beginning of G-d's creating the heavens and the earth – when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters...' (Genesis 1:1-2)

- (a) Describe Jewish ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Jews either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

(c) 'Science is right so religion is wrong.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

#### Topic 4

13 (a) Describe Christian beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven, hell and purgatory. Some answers may be able to describe these beliefs in some detail and relate them denominationally. Other answers may go on from here to consider the issue of judgement and how the way a person lives their life may affect what happens to them when they die.

(b) Explain how these beliefs might affect the way in which Christians live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Church. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Biblical and Church teachings.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Some may consider that the ceremony and the prayers said at it as well as, perhaps, the prayers at a requiem mass, may help the person who has died on their way in to the next life.

14 (a) Describe Hindu beliefs about life after death. [8]

Answers are likely to focus on a discussion of reincarnation and a consideration of moksha. Some may offer full discussions of Hindu beliefs about the atman and the related ideas of karma and dharma though these are not necessary in order to give a description of Hindu beliefs.

(b) Explain how these beliefs might affect the way in which Hindus live. [7]

Answers might consider whether the desire to achieve moksha may influence how Hindus live in accordance with their beliefs and might also deal with the issue of kindness to other living beings. Answers may consider how Hindus will strive to live according to their dharma in order to achieve moksha.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. They may look at the prayers which are said and the way in which the body is cremated and the ashes scattered as an indication of the return of the physical presence of the person to the rest of creation.

15 (a) Describe Muslim beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. Some answers may give detail of the nature of paradise and its levels but most are likely to focus on a consideration of how a good or a bad life rests in the balance at the Day of Judgement and how this may affect a person's fate in the afterlife.

(b) Explain how these beliefs might affect the way in which Muslims live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Qur'an. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Qur'anic teachings and to observe the Five Pillars.

(c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of Allah, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

16 (a) Describe Jewish beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. They may also consider the vagueness of these teachings within Judaism and demonstrate that the scriptures are very unclear as to whether there is anything after this life. Some may mention Sheol and, perhaps, later beliefs, in relation to this.

(b) Explain how these beliefs might affect the way in which Jews live. [7]

Building on the idea of the possibility of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Torah. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Jewish teachings and to live an halachich life.

(c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of G-d, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

#### Topic 5

17 (a) Describe Christian beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Biblical and Church teachings. Others may consider good and evil in terms of God and the Devil.

(b) Explain the ways in which a Christian might try to find the answer to a moral problem. [7]



Answers are likely to consider the use of the Bible, talking to a priest or minister, talking to other Christians and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds. Some may also consider the idea that illness itself is a punishment for wrong doing.

- 18 (a) Describe Hindu beliefs about good and evil. [8]

Candidates could describe Hindu understandings of karma and rebirth, and the ways in which evil may result from a person not following their dharma. They may consider that, on the other hand, good and ultimate moksha will come from performing good acts in accordance with dharma.

- (b) Explain the ways in which a Hindu might try to find the answer to a moral problem. [7]

Answers may consider the use of prayer and the scriptures and talking to a priest or other Hindus but may also suggest that all a Hindu can do in this situation is to live in accordance with their dharma. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers here are likely to disagree with the statement as not being in accordance with Hindu beliefs. On the other hand they may go beyond it and argue that people are suffering in this life for what they did wrong in the last.

- 19 (a) Describe Muslim beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Qur'anic teachings. Others may consider good and evil in terms of Allah and Shaytan / Iblis.

- (b) Explain the ways in which a Muslim might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Qur'an, talking to an imam, talking to other Muslims, following the example of the Prophet and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

20 (a) Describe Jewish beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Biblical teachings. Others may consider good and evil in terms of G-d and the Devil.

(b) Explain the ways in which a Jew might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Torah, talking to a rabbi, talking to other Jews and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

(c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

#### Topic 6

21 (a) Describe a Christian marriage service. [8]

Description of main features, vows made before God and the congregation, exchange of rings, blessings etc. Some may mention a nuptial mass. Some credit should also be given for extraneous material about white dresses, bridesmaids, confetti and receptions although this is unlikely to be a determining factor of a high level response.

(b) Explain the importance of the vows made at this service. [7]

Answers may explain the significance of the vows being made before God, the various aspects of the relationship which they stress and that they may help people in their future life together. Others may focus on the finality of the vows as not permitting divorce.

(c) 'People should live together first before they decide to get married.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

From a Christian perspective candidates might simply say 'no' and explain why – because Christianity does not contemplate sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

22 (a) Describe a Hindu marriage service. [8]

Description of main features, vows made to each other, exchange of rings, blessings, prayers, binding of scarves, walking around the fire etc. There may also be comment on the traditional red dress worn by the bride and, perhaps, the clothes of both parties.

(b) Explain the importance of the prayers said at this service. [7]

Look for an explanation of the significance of the prayers and the thanks and praise which is offered to the gods. The prayers look towards a long and happy future for the couple.

(c) 'People should live together first before they decide to get married.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

From a Hindu perspective candidates might simply say 'no' and explain why – because Hinduism does not welcome sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

23 (a) Describe a Muslim marriage service. [8]

Description of main features, signing of the contract etc, they may also mention that the bride need not be present. Candidates may explain that the marriage ceremony is more a secular event than a religious one. Some may comment on the traditional clothes worn by the bride.

(b) Explain the importance of the promises made in the wedding contract. [7]

The importance of the promises made are that the couple will live according to the teaching of the Qur'an and the Prophet as well as forming a civil contract. The husband will follow the Prophet's example in the respect he shows for his wife.

(c) 'People should live together first before they decide to get married.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

From a Muslim perspective candidates might simply say 'no' and explain why – because Islam does not permit sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

24 (a) Describe a Jewish marriage service. [8]

Candidates are likely to refer to the chuppah, the ring, the seven blessings, the broken glass, the unveiling of the bride, the role of the rabbi, the parents and the witnesses etc. Some may comment that the wedding may take place anywhere provided it is under a chuppah.

(b) Explain the importance of the promises made at this service. [7]

The vows are made by the groom alone (except in liberal traditions) but they are religious promises and also the promises made in the ketubah outlining the obligations of the bride to the groom (both sets of obligations in liberal weddings). The bride and groom are married 'according to the law of Moses and of Israel'.

(c) 'People should live together first before they decide to get married.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

From a Jewish perspective candidates might simply say 'no' and explain why – because Judaism does not permit sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

#### Topic 7

25 (a) Describe Christian attitudes towards fertility treatment. [8]

Candidates may explain that some people are in favour of fertility treatment as enabling a woman to fulfil part of her mission in life which is to have children and the commandment to

'go forth and multiply'. Answers may also consider the opposition to this: interfering with God's work, use of spare embryos and the way in which the semen is collected.

- (b) Explain Christian attitudes to the use of animals in medical research. [7]

Some responses may simply focus on 'it's not a nice thing to do' and 'suppose the animals did it to us'. Others may consider issues of equality and also the benefits to humans of testing. Some may consider whether animals should be treated equally as humans or whether they are a lesser part of creation.

- (c) 'Every woman has the right to have a baby.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

- 26 (a) Describe Hindu attitudes towards fertility treatment. [8]

Answers may reflect that Hindus may have different opinions about fertility treatment amongst themselves as there is no clear teaching. However, there may be consideration of the atman and to what extent this may impact on reincarnation.

- (b) Explain Hindu attitudes to the use of animals in medical research. [7]

Hindus are likely to be opposed to the use of animals in medical research on the grounds that every being has an atman and is working towards achieving moksha so must be treated equally and with respect.

- (c) 'Every woman has the right to have a baby.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

- 27 (a) Describe Muslim attitudes towards fertility treatment. [8]

Candidates may explain that some people are in favour of fertility treatment as developments in medical science are a gift from Allah and it is the right and duty of every woman to have children, answers may also consider the opposition to this: interfering with God's work, use of spare embryos and the way in which the semen is collected.

- (b) Explain Muslim attitudes to the use of animals in medical research. [7]

Some responses may simply focus on 'it's not a nice thing to do' and 'suppose the animals did it to us'. Others may consider issues of equality and also the benefits to humans of testing. Some may consider whether animals should be treated equally as humans or whether they are a lesser part of creation.

- (c) 'Every woman has the right to have a baby.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

- 28 (a) Describe Jewish attitudes towards fertility treatment. [8]

Candidates may explain that some people are in favour of fertility treatment, answers may also consider the opposition to this primarily interfering with G-d's work and the use of spare embryos though Judaism does not consider an embryo to be a living being.

(b) Explain Jewish attitudes to the use of animals in medical research. [7]

Some responses may simply focus on 'it's not a nice thing to do' and 'suppose the animals did it to us'. Others may consider issues of equality and also the benefits to humans of testing. Some may consider whether animals should be treated equally as humans or whether they are a lesser part of creation.

(c) 'Every woman has the right to have a baby.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

### Topic 8

29 (a) Describe Christian attitudes towards other religions. [8]

Christianity is a proselytizing religion and its teachings are that it is the only way to God and salvation. Answers may reflect this. In addition some candidates may deal with more modern pluralist views.

(b) Explain Christian teachings about racism. [7]

Answers may contain general opinions about equality but may also focus on biblical texts such as relevant passages of Leviticus and Galatians and Church teachings. The Bible does not actually say that everyone is equal and the quotes from Paul are often misused in this context.

(c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Most answers are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

30 (a) Describe Hindu attitudes towards other religions. [8]

Hinduism is not a proselytizing religion and it teaches that people need only follow their own faith to please God. Some may use the well-known debate between Vishnu and Arjuna as an example of this with the idea that however people praise their god all praise goes to the same place.

(b) Explain Hindu teachings about racism. [7]

Answers are likely to focus on Hindu teaching and attitudes towards the equality of all life and the need to treat it with respect. They may deal with the idea of the atman being reborn in other people.

(c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Most answer are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

31 (a) Describe Muslim attitudes towards other religions. [8]

Islam is a proselytizing religion and its teachings are that it is the only way to Allah and salvation. Answers may reflect this as well as possibly more modern pluralist views though these are not strong in Muslim teaching. Some may acknowledge the respect that Islam requires towards the other Peoples of the Book.

(b) Explain Muslim teachings about racism. [7]

Answers may contain general opinions about equality but may also focus on texts from the Qur'an which stress the centrality of equality in Muslim teachings. They may use references such as Allah making humanity in all its diversity to bring pleasure to people.

(c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Most answer are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

32 (a) Describe Jewish attitudes towards other religions. [8]

Judaism is not a proselytizing religion and teaches that people need only follow the Noachide Code to please G-d. Candidates should avoid focusing on the idea of a 'chosen people' in this context as it relates to setting an example rather than being better in any way.

(b) Explain Jewish teachings about racism. [7]

Answers may contain general opinions about equality but may also focus on texts from the Torah which stress the need to respect others. In particular they may use the reference about once being aliens in a foreign land.

(c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Most answer are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

#### Topic 9

33 (a) Describe Christian teachings about the use of money. [8]

Answers may consider Jesus' teachings about the right use of money and, in particular, the widow's mite, the rich young man and his teachings about charity in Matthew 5-7. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(b) Explain how Christian beliefs might affect a person's choice of career. [7]

Answers might consider that some people will be drawn to work for the Church or their religion - this may be seen as a vocation. Others might deal with more immoral occupations such as prostitution, loan sharks, mercenaries, pornography etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Building on (b), answers may consider whether looking after a family is more important than considerations of morality. Some may consider whether family issues can override the strict rules of a religion in relation to this.

34 (a) Describe Hindu teachings about the use of money. [8]

Candidates should consider general Hindu teachings about the use of money, responsibility, charity etc. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(b) Explain how Hindu beliefs might affect a person's choice of career. [7]

Living according to one's dharma is central to Hinduism so that, to a degree, controls people's occupations however there are still occupations which go against essential Hindu teachings which mean they are not acceptable e.g. prostitution, loan sharks, mercenaries, pornography etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

There is no clear right or wrong answer here. Candidates should consider whether possibly illegal or immoral acts can be justified in order to take care of dependants. Some may consider whether family issues can override the strict rules of a religion in relation to this.

35 (a) Describe Muslim teachings about the use of money. [8]

Candidates should consider general Muslim teachings about the use of money, responsibility, zakah etc. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(b) Explain how Muslim beliefs might affect a person's choice of career. [7]

Answers might consider that some people will be drawn to work for their religion. Others might deal with more immoral occupations such as prostitution, loan sharks, mercenaries, pornography etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

There is no clear right or wrong answer here. Candidates should consider whether possibly illegal or immoral acts can be justified in order to take care of dependants. Some may consider whether family issues can override the strict rules of a religion in relation to this.

36 (a) Describe Jewish teachings about the use of money. [8]

Candidates should consider general Jewish teachings about the use of money, responsibility, tzedakah etc. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(b) Explain how Jewish beliefs might affect a person's choice of career. [7]

Answers might consider that some people will be drawn to work for their religion. Answers should consider immoral occupations such as prostitution, selling drugs, possibly mercenaries etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer.

[5]

There is no clear right or wrong answer here. Candidates should consider whether possibly illegal or immoral acts can be justified in order to take care of dependants. Some may consider whether family issues can override the strict rules of a religion in relation to this.

#### Topic 10

37 (a) Describe Christian teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness.

(b) Explain how Christians might respond to injustice. [7]

Answers might show Christian attitudes to injustice. The candidates might suggest possible responses such as the use of the vote, protests, petitions, letter campaigns etc. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in a Holy War for example.

38 (a) Describe Hindu teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness.

(b) Explain how Hindus might respond to injustice. [7]

Answers might explain that apparent unfairness is the result of bad karma from previous lives. Hindus also believe in the principle of justice and the need for rulers to act fairly according to their dharma. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer.

[5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in a Holy War for example. They may also mention that only the Kshatriyas have an obligation to fight as it is their dharma.



39 (a) Describe Muslims teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness. Candidates may also wish to consider the aims of punishment and how this relates to Shar'iah and is defined by it.

(b) Explain how Muslims might respond to injustice. [7]

Candidates might demonstrate understanding of Muslim commitment to justice, for example the belief that everyone accused of crime has a right to a fair trial, that everyone has the right to freedom of expression and so on. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in lesser jihad for example.

40 (a) Describe Jewish teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness.

(b) Explain how Jews might respond to injustice. [7]

Answers might show how the Torah promotes justice, and how concern for others, including the weak, is part of the obligation of every Jew. The candidates might suggest possible responses such as the use of the vote, protests, petitions, letter campaigns etc. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in a Holy War for example.



**Mark Scheme 1031/02**  
**June 2005**

**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

**USING THE MARK SCHEME**

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

**MATRIX TO BE USED FOR AWARDING MARKS  
ACCORDING TO LEVELS OF RESPONSE**

<b>Mark Weighting</b>	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

**LEVELS OF RESPONSE**

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

**AO1**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent attempt</b> to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

**AO2**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the first question answered. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

## Topic 1

- 1 (a) Describe the reasons why Christians believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the Bible, prayers which are answered etc. Answers may also refer to the classical or other arguments.

- (b) Explain why believing that the Bible is the word of God is important for Christians. [7]

Belief in the divine inspiration of the Bible might mean that Christians would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Bible and its teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to Biblical teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some may say that the Bible makes it clear what God is like but more sophisticated responses might consider whether the Bible really says anything other than that God is judge and loves creation. Some may look at the ideas of God as a Father figure or perhaps, as is often suggested, a sort of divine moral policeman.

- 2 (a) Describe the reasons why some Hindus believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the scriptures, prayers which are answered etc.

- (b) Explain why believing that the Vedas are holy books is important for Hindus. [7]

Belief in the Vedas as holy books might mean that Hindus would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make reference to the scriptures and their teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to these teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Some may say that the holy books and statues etc. make it clear what God (or the gods) are like but more sophisticated responses might consider whether statues, in particular, do any more than provide a form of reminder about how people should live in accordance with the gods' wishes.

- 3 (a) Describe the reasons why Muslims believe in Allah. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of Allah or of events which the person relates to Allah, visions, miracles, examples of others, reading the Qur'an, prayers which are answered, the strength of the ummah etc.



- (b) Explain why believing that the Qur'an is the word of Allah is important for Muslims. [7]

Belief in the divine inspiration of the Qur'an might mean that Muslims would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Qur'an and its teachings in order to ensure that they are doing Allah's will and may assess the quality of any argument or decision in relation to Qur'anic teachings.

- (c) 'There is no way of knowing what Allah is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some may say that the Qur'an makes it clear what Allah is like but more sophisticated responses might consider whether the Qur'an really says anything other than that Allah is a judge and loves creation. Some may look at the ideas of Allah as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

- 4 (a) Describe the reasons why Jews believe in G-d. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of G-d or of events which the person relates to G-d, visions, miracles, examples of others, reading the Torah, prayers which are answered etc.

- (b) Explain why believing that the Torah is the word of G-d is important for Jews. [7]

Belief in the divine inspiration of the Torah might mean that Jews would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Torah and its teachings in order to ensure that they are doing G-d's will and may assess the quality of any argument or decision in relation to Toranic teachings.

- (c) 'There is no way of knowing what G-d is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some may say that the Torah makes it clear what G-d is like but more sophisticated responses might consider whether the Torah really says anything other than that G-d is a judge and loves creation. Some may look at the ideas of G-d as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

## Topic 2

- 5 (a) Describe how the use of food and fasting might show that Christians believe in God. [8]

Candidates may write about the traditional use of fasting at Lent and possibly mention fasting at Advent and before Mass. They may also mention the way in which thanks is given for food by saying Grace before and/ or after meals, and Harvest festivals as well as special foods being eaten to celebrate particular Christian festivals.

- (b) Explain how praying every day might help Christians in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship, others may consider that it could be too easy to be distracted into worshipping the image and refer to the Ten Commandments. Some may consider the arguments of different denominations as to what images, if any, are permitted.

6 (a) Describe how the use of food and fasting might show that Hindus believe in God. [8]

Candidates may write about the traditional uses of fasting in Hinduism and how this is observed. They may also mention the way in which thanks is given for food and food is offered to images of the gods as well as the special foods which are eaten to celebrate particular festivals.

(b) Explain how praying every day might help Hindus in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image. Some may consider the particular use of images in Hinduism and the way in which they are shown respect whilst not being worshipped in themselves.

7 (a) Describe how the use of food and fasting might show that Muslims believe in Allah. [8]

Candidates are likely to focus on fasting during Ramadan and will probably give considerable detail about when food can and cannot be eaten and the regulations and exceptions surrounding this. They may also consider the celebrations with special food which are made at the two Eid festivals.

(b) Explain how praying every day might help Muslims in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life. Answers will probably also point out that regular prayer is one of the Five Pillars to be observed by all Muslims.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship. In Islam images are forbidden and are shirk and answers may consider that it could be too easy to be distracted into worshipping images which is why they are expressly forbidden.

8 (a) Describe how the use of food and fasting might show that Jews believe in G-d. [8]

Candidates may write about the use of fasting at Yom Kippur and other Jewish fasts. They may also mention the way in which thanks is given for food at Grace both before and after meals. They may consider the three Harvest festivals of Pesach, Shavuot and Sukkot as well as the special foods which are eaten to celebrate particular festivals.

- (b) Explain how praying every day might help Jews in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

- (c) 'Religious images help people to worship.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image and refer to the prohibition on the use of images in the Ten Commandments.

### Topic 3

- 10 'In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.' (Genesis 1:1-2)

- (a) Describe Christian ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Christians either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 10 'In the beginning, my dear, this universe was Being only, — one only, — without a second.' (Chandogya Upanishad VI,ii,1)

- (a) Describe Hindu ideas about the origins of the world. [8]

Description might include the text in the stimulus: that God existed first and was alone and unique and that the world came into being as the result of the desire of God. Candidates might also want to refer to the Purusha Sukta. They may wish to show the creation of the world and of humanity according to this.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the scriptural accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 11 'Your Guardian-Lord is Allah. Who created the heavens and the earth in six Days. Then He Established Himself upon the Throne.' (Surah 7:54)

- (a) Describe Muslim ideas about the origins of the world. [8]

Candidates will probably describe the teachings of the Qur'an about the formation of the world in six 'days', where Allah is in authority. Some may suggest that Muslims' ideas are inevitably influenced by scientific discoveries as well as by the Qur'an as science is Allah helping humanity to understand further.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. They might comment on the fact that the Qur'an does not give much detail about how the world was created and that therefore most Muslims also accept scientific theories such as the Big Bang, which appears to support the teachings of the Qur'an.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science. They may pick up the point in (b) that this is not an issue in Islam.

- 12 'In the beginning of G-d's creating the heavens and the earth – when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters...' (Genesis 1:1-2)

- (a) Describe Jewish ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Jews either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

(c) 'Science is right so religion is wrong.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

#### Topic 4

13 (a) Describe Christian beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven, hell and purgatory. Some answers may be able to describe these beliefs in some detail and relate them denominationally. Other answers may go on from here to consider the issue of judgement and how the way a person lives their life may affect what happens to them when they die.

(b) Explain how these beliefs might affect the way in which Christians live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Church. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Biblical and Church teachings.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Some may consider that the ceremony and the prayers said at it as well as, perhaps, the prayers at a requiem mass, may help the person who has died on their way in to the next life.

14 (a) Describe Hindu beliefs about life after death. [8]

Answers are likely to focus on a discussion of reincarnation and a consideration of moksha. Some may offer full discussions of Hindu beliefs about the atman and the related ideas of karma and dharma though these are not necessary in order to give a description of Hindu beliefs.

(b) Explain how these beliefs might affect the way in which Hindus live. [7]

Answers might consider whether the desire to achieve moksha may influence how Hindus live in accordance with their beliefs and might also deal with the issue of kindness to other living beings. Answers may consider how Hindus will strive to live according to their dharma in order to achieve moksha.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. They may look at the prayers which are said and the way in which the body is cremated and the ashes scattered as an indication of the return of the physical presence of the person to the rest of creation.

15 (a) Describe Muslim beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. Some answers may give detail of the nature of paradise and its levels but most are likely to focus on a consideration of how a good or a bad life rests in the balance at the Day of Judgement and how this may affect a person's fate in the afterlife.

- (b) Explain how these beliefs might affect the way in which Muslims live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Qur'an. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Qur'anic teachings and to observe the Five Pillars.

- (c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of Allah, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

- 16 (a) Describe Jewish beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. They may also consider the vagueness of these teachings within Judaism and demonstrate that the scriptures are very unclear as to whether there is anything after this life. Some may mention Sheol and, perhaps, later beliefs, in relation to this.

- (b) Explain how these beliefs might affect the way in which Jews live. [7]

Building on the idea of the possibility of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Torah. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Jewish teachings and to live an halachich life.

- (c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of G-d, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

#### Topic 5

- 17 (a) Describe Christian beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Biblical and Church teachings. Others may consider good and evil in terms of God and the Devil.

- (b) Explain the ways in which a Christian might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Bible, talking to a priest or minister, talking to other Christians and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds. Some may also consider the idea that illness itself is a punishment for wrong doing.

- 18 (a) Describe Hindu beliefs about good and evil. [8]

Candidates could describe Hindu understandings of karma and rebirth, and the ways in which evil may result from a person not following their dharma. They may consider that, on the other hand, good and ultimate moksha will come from performing good acts in accordance with dharma.

- (b) Explain the ways in which a Hindu might try to find the answer to a moral problem. [7]

Answers may consider the use of prayer and the scriptures and talking to a priest or other Hindus but may also suggest that all a Hindu can do in this situation is to live in accordance with their dharma. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers here are likely to disagree with the statement as not being in accordance with Hindu beliefs. On the other hand they may go beyond it and argue that people are suffering in this life for what they did wrong in the last.

- 19 (a) Describe Muslim beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Qur'anic teachings. Others may consider good and evil in terms of Allah and Shaytan / Iblis.

- (b) Explain the ways in which a Muslim might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Qur'an, talking to an imam, talking to other Muslims, following the example of the Prophet and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

- 20 (a) Describe Jewish beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour

judged against Biblical teachings. Others may consider good and evil in terms of G-d and the Devil.

- (b) Explain the ways in which a Jew might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Torah, talking to a rabbi, talking to other Jews and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

#### Topic 6

- 21 (a) Describe a Christian marriage service. [8]

Description of main features, vows made before God and the congregation, exchange of rings, blessings etc. Some may mention a nuptial mass. Some credit should also be given for extraneous material about white dresses, bridesmaids, confetti and receptions although this is unlikely to be a determining factor of a high level response.

- (b) Explain the importance of the vows made at this service. [7]

Answers may explain the significance of the vows being made before God, the various aspects of the relationship which they stress and that they may help people in their future life together. Others may focus on the finality of the vows as not permitting divorce.

- (c) 'People should live together first before they decide to get married.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

From a Christian perspective candidates might simply say 'no' and explain why – because Christianity does not contemplate sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

- 22 (a) Describe a Hindu marriage service. [8]

Description of main features, vows made to each other, exchange of rings, blessings, prayers, binding of scarves, walking around the fire etc. There may also be comment on the traditional red dress worn by the bride and, perhaps, the clothes of both parties.

- (b) Explain the importance of the prayers said at this service. [7]

Look for an explanation of the significance of the prayers and the thanks and praise which is offered to the gods. The prayers look towards a long and happy future for the couple.

- (c) 'People should live together first before they decide to get married.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]



From a Hindu perspective candidates might simply say 'no' and explain why – because Hinduism does not welcome sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

23 (a) Describe a Muslim marriage service. [8]

Description of main features, signing of the contract etc, they may also mention that the bride need not be present. Candidates may explain that the marriage ceremony is more a secular event than a religious one. Some may comment on the traditional clothes worn by the bride.

(c) Explain the importance of the promises made in the wedding contract. [7]

The importance of the promises made are that the couple will live according to the teaching of the Qur'an and the Prophet as well as forming a civil contract. The husband will follow the Prophet's example in the respect he shows for his wife.

(c) 'People should live together first before they decide to get married.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

From a Muslim perspective candidates might simply say 'no' and explain why – because Islam does not permit sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

24 (a) Describe a Jewish marriage service. [8]

Candidates are likely to refer to the chuppah, the ring, the seven blessings, the broken glass, the unveiling of the bride, the role of the rabbi, the parents and the witnesses etc. Some may comment that the wedding may take place anywhere provided it is under a chuppah.

(b) Explain the importance of the promises made at this service. [7]

The vows are made by the groom alone (except in liberal traditions) but they are religious promises and also the promises made in the ketubah outlining the obligations of the bride to the groom (both sets of obligations in liberal weddings). The bride and groom are married 'according to the law of Moses and of Israel'.

(c) 'People should live together first before they decide to get married.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

From a Jewish perspective candidates might simply say 'no' and explain why – because Judaism does not permit sexual relationships before marriage. On the other hand candidates may consider the possible benefits of this type of 'trial marriage' and also that it reflects the practice of much of today's society.

#### Topic 7

25 (a) Describe Christian attitudes towards fertility treatment. [8]

Candidates may explain that some people are in favour of fertility treatment as enabling a woman to fulfil part of her mission in life which is to have children and the commandment to 'go forth and multiply'. Answers may also consider the opposition to this: interfering with God's work, use of spare embryos and the way in which the semen is collected.

(c) Explain Christian attitudes to the use of animals in medical research. [7]

Some responses may simply focus on 'it's not a nice thing to do' and 'suppose the animals did it to us'. Others may consider issues of equality and also the benefits to humans of testing. Some may consider whether animals should be treated equally as humans or whether they are a lesser part of creation.

(c) 'Every woman has the right to have a baby.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

26 (a) Describe Hindu attitudes towards fertility treatment. [8]

Answers may reflect that Hindus may have different opinions about fertility treatment amongst themselves as there is no clear teaching. However, there may be consideration of the atman and to what extent this may impact on reincarnation.

(b) Explain Hindu attitudes to the use of animals in medical research. [7]

Hindus are likely to be opposed to the use of animals in medical research on the grounds that every being has an atman and is working towards achieving moksha so must be treated equally and with respect.

(c) 'Every woman has the right to have a baby.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

27 (a) Describe Muslim attitudes towards fertility treatment. [8]

Candidates may explain that some people are in favour of fertility treatment as developments in medical science are a gift from Allah and it is the right and duty of every woman to have children, answers may also consider the opposition to this: interfering with God's work, use of spare embryos and the way in which the semen is collected.

(b) Explain Muslim attitudes to the use of animals in medical research. [7]

Some responses may simply focus on 'it's not a nice thing to do' and 'suppose the animals did it to us'. Others may consider issues of equality and also the benefits to humans of testing. Some may consider whether animals should be treated equally as humans or whether they are a lesser part of creation.

(c) 'Every woman has the right to have a baby.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

28 (a) Describe Jewish attitudes towards fertility treatment. [8]

Candidates may explain that some people are in favour of fertility treatment, answers may also consider the opposition to this primarily interfering with G-d's work and the use of spare embryos though Judaism does not consider an embryo to be a living being.

- (b) Explain Jewish attitudes to the use of animals in medical research. [7]

Some responses may simply focus on 'it's not a nice thing to do' and 'suppose the animals did it to us'. Others may consider issues of equality and also the benefits to humans of testing. Some may consider whether animals should be treated equally as humans or whether they are a lesser part of creation.

- (c) 'Every woman has the right to have a baby.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some may agree with this statement arguing that it is part of the duty and the right of every married woman to have children. Other responses may consider the use of medical resources in helping an infertile couple and also whether a child is a right or a gift.

#### Topic 8

- 29 (a) Describe Christian attitudes towards other religions. [8]

Christianity is a proselytizing religion and its teachings are that it is the only way to God and salvation. Answers may reflect this. In addition some candidates may deal with more modern pluralist views.

- (b) Explain Christian teachings about racism. [7]

Answers may contain general opinions about equality but may also focus on biblical texts such as relevant passages of Leviticus and Galatians and Church teachings. The Bible does not actually say that everyone is equal and the quotes from Paul are often misused in this context.

- (c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Most answers are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

- 30 (a) Describe Hindu attitudes towards other religions. [8]

Hinduism is not a proselytizing religion and it teaches that people need only follow their own faith to please God. Some may use the well-known debate between Vishnu and Arjuna as an example of this with the idea that however people praise their god all praise goes to the same place.

- (b) Explain Hindu teachings about racism. [7]

Answers are likely to focus on Hindu teaching and attitudes towards the equality of all life and the need to treat it with respect. They may deal with the idea of the atman being reborn in other people.

- (c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Most answer are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

- 31 (a) Describe Muslim attitudes towards other religions. [8]

Islam is a proselytizing religion and its teachings are that it is the only way to Allah and salvation. Answers may reflect this as well as possibly more modern pluralist views though these are not strong in Muslim teaching. Some may acknowledge the respect that Islam requires towards the other Peoples of the Book.

(b) Explain Muslim teachings about racism. [7]

Answers may contain general opinions about equality but may also focus on texts from the Qur'an which stress the centrality of equality in Muslim teachings. They may use references such as Allah making humanity in all its diversity to bring pleasure to people.

(c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Most answer are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

32 (a) Describe Jewish attitudes towards other religions. [8]

Judaism is not a proselytizing religion and teaches that people need only follow the Noachide Code to please G-d. Candidates should avoid focusing on the idea of a 'chosen people' in this context as it relates to setting an example rather than being better in any way.

(b) Explain Jewish teachings about racism. [7]

Answers may contain general opinions about equality but may also focus on texts from the Torah which stress the need to respect others. In particular they may use the reference about once being aliens in a foreign land.

(c) 'People do not deserve to be treated equally.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Most answer are likely to disagree strongly with the statement but may also consider that there are some people whose actions and beliefs do not entitle them to equal treatment - they are likely to give examples such as murderers, rapists and drug dealers.

#### Topic 9

33 (a) Describe Christian teachings about the use of money. [8]

Answers may consider Jesus' teachings about the right use of money and, in particular, the widow's mite, the rich young man and his teachings about charity in Matthew 5-7. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(b) Explain how Christian beliefs might affect a person's choice of career. [7]

Answers might consider that some people will be drawn to work for the Church or their religion - this may be seen as a vocation. Others might deal with more immoral occupations such as prostitution, loan sharks, mercenaries, pornography etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Building on (b), answers may consider whether looking after a family is more important than considerations of morality. Some may consider whether family issues can override the strict rules of a religion in relation to this.

34 (a) Describe Hindu teachings about the use of money. [8]

Candidates should consider general Hindu teachings about the use of money, responsibility, charity etc. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(b) Explain how Hindu beliefs might affect a person's choice of career. [7]

Living according to one's dharma is central to Hinduism so that, to a degree, controls people's occupations however there are still occupations which go against essential Hindu teachings which mean they are not acceptable e.g. prostitution, loan sharks, mercenaries, pornography etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

There is no clear right or wrong answer here. Candidates should consider whether possibly illegal or immoral acts can be justified in order to take care of dependants. Some may consider whether family issues can override the strict rules of a religion in relation to this.

35 (a) Describe Muslim teachings about the use of money. [8]

Candidates should consider general Muslim teachings about the use of money, responsibility, zakah etc. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(b) Explain how Muslim beliefs might affect a person's choice of career. [7]

Answers might consider that some people will be drawn to work for their religion. Others might deal with more immoral occupations such as prostitution, loan sharks, mercenaries, pornography etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

There is no clear right or wrong answer here. Candidates should consider whether possibly illegal or immoral acts can be justified in order to take care of dependants. Some may consider whether family issues can override the strict rules of a religion in relation to this.

36 (a) Describe Jewish teachings about the use of money. [8]

Candidates should consider general Jewish teachings about the use of money, responsibility, tzedakah etc. They may also consider ideas of not wasting money on luxuries or unnecessary indulgence and stress the idea of moderation.

(c) Explain how Jewish beliefs might affect a person's choice of career. [7]

Answers might consider that some people will be drawn to work for their religion. Answers should consider immoral occupations such as prostitution, selling drugs, possibly mercenaries etc.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

There is no clear right or wrong answer here. Candidates should consider whether possibly illegal or immoral acts can be justified in order to take care of dependants. Some may consider whether family issues can override the strict rules of a religion in relation to this.

Topic 10

37 (a) Describe Christian teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness.

(b) Explain how Christians might respond to injustice. [7]

Answers might show Christian attitudes to injustice. The candidates might suggest possible responses such as the use of the vote, protests, petitions, letter campaigns etc. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in a Holy War for example.

38 (a) Describe Hindu teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness.

(b) Explain how Hindus might respond to injustice. [7]

Answers might explain that apparent unfairness is the result of bad karma from previous lives. Hindus also believe in the principle of justice and the need for rulers to act fairly according to their dharma. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in a Holy War for example. They may also mention that only the Kshatriyas have an obligation to fight as it is their dharma.

39 (a) Describe Muslims teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness. Candidates

may also wish to consider the aims of punishment and how this relates to Shar'iah and is defined by it.

(b) Explain how Muslims might respond to injustice. [7]

Candidates might demonstrate understanding of Muslim commitment to justice, for example the belief that everyone accused of crime has a right to a fair trial, that everyone has the right to freedom of expression and so on. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in lesser jihad for example.

40 (a) Describe Jewish teachings about the treatment of criminals. [8]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness.

(b) Explain how Jews might respond to injustice. [7]

Answers might show how the Torah promotes justice, and how concern for others, including the weak, is part of the obligation of every Jew. The candidates might suggest possible responses such as the use of the vote, protests, petitions, letter campaigns etc. Some may consider the need for non-violent or, perhaps, violent protest.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some candidates are likely to consider what exactly are the circumstances of the possible violence and does this mean physical fighting etc. Some may put forward a pacifist, non-violent protest view whilst others may conclude that violence is necessary as in a Holy War for example.





**Mark Scheme 1931/01**  
**June 2005**

**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer.

Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding.

Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

**USING THE MARK SCHEME**

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

**MATRIX TO BE USED FOR AWARDING MARKS  
ACCORDING TO LEVELS OF RESPONSE**

<b>Mark Weighting</b>	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

**LEVELS OF RESPONSE**

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

**AO1**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent attempt</b> to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

**AO2**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

## AO3

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1-2 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

## Topic 1

- 1 (a) Describe the reasons why Christians believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the Bible, prayers which are answered etc. Answers may also refer to the classical or other arguments.

- (b) Explain why believing that the Bible is the word of God is important for Christians. [7]

Belief in the divine inspiration of the Bible might mean that Christians would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Bible and its teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to Biblical teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some may say that the Bible makes it clear what God is like but more sophisticated responses might consider whether the Bible really says anything other than that God is judge and loves creation. Some may look at the ideas of God as a Father figure or perhaps, as is often suggested, a sort of divine moral policeman.

- 2 (a) Describe the reasons why some Hindus believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the scriptures, prayers which are answered etc.

- (b) Explain why believing that the Vedas are holy books is important for Hindus. [7]

Belief in the Vedas as holy books might mean that Hindus would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make reference to the scriptures and their teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to these teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Some may say that the holy books and statues etc. make it clear what God (or the gods) are like but more sophisticated responses might consider whether statues, in particular, do any more than provide a form of reminder about how people should live in accordance with the gods' wishes.

- 3 (a) Describe the reasons why Muslims believe in Allah. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of Allah or of events which the person relates to Allah, visions, miracles, examples of others, reading the Qur'an, prayers which are answered, the strength of the ummah etc.

- (b) Explain why believing that the Qur'an is the word of Allah is important for Muslims. [7]

Belief in the divine inspiration of the Qur'an might mean that Muslims would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Qur'an and its teachings in order to ensure that they are doing Allah's will and may assess the quality of any argument or decision in relation to Qur'anic teachings.

- (c) 'There is no way of knowing what Allah is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some may say that the Qur'an makes it clear what Allah is like but more sophisticated responses might consider whether the Qur'an really says anything other than that Allah is a judge and loves creation. Some may look at the ideas of Allah as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

- 4 (a) Describe the reasons why Jews believe in G-d. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of G-d or of events which the person relates to G-d, visions, miracles, examples of others, reading the Torah, prayers which are answered etc.

- (b) Explain why believing that the Torah is the word of G-d is important for Jews. [7]

Belief in the divine inspiration of the Torah might mean that Jews would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Torah and its teachings in order to ensure that they are doing G-d's will and may assess the quality of any argument or decision in relation to Toranic teachings.

- (c) 'There is no way of knowing what G-d is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some may say that the Torah makes it clear what G-d is like but more sophisticated responses might consider whether the Torah really says anything other than that G-d is a judge and loves creation. Some may look at the ideas of G-d as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

## Topic 2

- 5 (a) Describe how the use of food and fasting might show that Christians believe in God. [8]

Candidates may write about the traditional use of fasting at Lent and possibly mention fasting at Advent and before Mass. They may also mention the way in which thanks is given for food by saying Grace before and/ or after meals, and Harvest festivals as well as special foods being eaten to celebrate particular Christian festivals.

- (b) Explain how praying every day might help Christians in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer.

[5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship, others may consider that it could be too easy to be distracted into worshipping the image and refer to the Ten Commandments. Some may consider the arguments of different denominations as to what images, if any, are permitted.

6 (a) Describe how the use of food and fasting might show that Hindus believe in God. [8]

Candidates may write about the traditional uses of fasting in Hinduism and how this is observed. They may also mention the way in which thanks is given for food and food is offered to images of the gods as well as the special foods which are eaten to celebrate particular festivals.

(b) Explain how praying every day might help Hindus in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image. Some may consider the particular use of images in Hinduism and the way in which they are shown respect whilst not being worshipped in themselves.

7 (a) Describe how the use of food and fasting might show that Muslims believe in Allah. [8]

Candidates are likely to focus on fasting during Ramadan and will probably give considerable detail about when food can and cannot be eaten and the regulations and exceptions surrounding this. They may also consider the celebrations with special food which are made at the two Eid festivals.

(b) Explain how praying every day might help Muslims in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life. Answers will probably also point out that regular prayer is one of the Five Pillars to be observed by all Muslims.

(c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship. In Islam images are forbidden and are shirk and answers may consider that it could be too easy to be distracted into worshipping images which is why they are expressly forbidden.

8 (a) Describe how the use of food and fasting might show that Jews believe in G-d. [8]



Candidates may write about the use of fasting at Yom Kippur and other Jewish fasts. They may also mention the way in which thanks is given for food at Grace both before and after meals. They may consider the three Harvest festivals of Pesach, Shavuot and Sukkot as well as the special foods which are eaten to celebrate particular festivals.

- (b) Explain how praying every day might help Jews in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

- (c) 'Religious images help people to worship.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image and refer to the prohibition on the use of images in the Ten Commandments.

### Topic 3

- 11 'In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.' (Genesis 1:1-2)

- (a) Describe Christian ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Christians either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 10 'In the beginning, my dear, this universe was Being only, — one only, — without a second.' (Chandogya Upanishad VI,ii,1)

- (a) Describe Hindu ideas about the origins of the world. [8]

Description might include the text in the stimulus: that God existed first and was alone and unique and that the world came into being as the result of the desire of God. Candidates might also want to refer to the Purusha Sukta. They may wish to show the creation of the world and of humanity according to this.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the scriptural accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 11 'Your Guardian-Lord is Allah. Who created the heavens and the earth in six Days. Then He Established Himself upon the Throne.' (Surah 7:54)

- (a) Describe Muslim ideas about the origins of the world. [8]

Candidates will probably describe the teachings of the Qur'an about the formation of the world in six 'days', where Allah is in authority. Some may suggest that Muslims' ideas are inevitably influenced by scientific discoveries as well as by the Qur'an as science is Allah helping humanity to understand further.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. They might comment on the fact that the Qur'an does not give much detail about how the world was created and that therefore most Muslims also accept scientific theories such as the Big Bang, which appears to support the teachings of the Qur'an.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science. They may pick up the point in (b) that this is not an issue in Islam.

- 12 'In the beginning of G-d's creating the heavens and the earth – when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters...' (Genesis 1:1-2)

- (a) Describe Jewish ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Jews either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

(c) 'Science is right so religion is wrong.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

#### Topic 4

13 (a) Describe Christian beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven, hell and purgatory. Some answers may be able to describe these beliefs in some detail and relate them denominationally. Other answers may go on from here to consider the issue of judgement and how the way a person lives their life may affect what happens to them when they die.

(b) Explain how these beliefs might affect the way in which Christians live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Church. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Biblical and Church teachings.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Some may consider that the ceremony and the prayers said at it as well as, perhaps, the prayers at a requiem mass, may help the person who has died on their way in to the next life.

14 (a) Describe Hindu beliefs about life after death. [8]

Answers are likely to focus on a discussion of reincarnation and a consideration of moksha. Some may offer full discussions of Hindu beliefs about the atman and the related ideas of karma and dharma though these are not necessary in order to give a description of Hindu beliefs.

(b) Explain how these beliefs might affect the way in which Hindus live. [7]

Answers might consider whether the desire to achieve moksha may influence how Hindus live in accordance with their beliefs and might also deal with the issue of kindness to other living beings. Answers may consider how Hindus will strive to live according to their dharma in order to achieve moksha.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. They may look at the prayers which are said and the way in which the body is cremated and the ashes scattered as an indication of the return of the physical presence of the person to the rest of creation.

15 (a) Describe Muslim beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. Some answers may give detail of the nature of paradise and its levels but most are likely to focus on a consideration of how a good or a bad life rests in the balance at the Day of Judgement and how this may affect a person's fate in the afterlife.

- (b) Explain how these beliefs might affect the way in which Muslims live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Qur'an. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Qur'anic teachings and to observe the Five Pillars.

- (c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of Allah, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

- 16 (a) Describe Jewish beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. They may also consider the vagueness of these teachings within Judaism and demonstrate that the scriptures are very unclear as to whether there is anything after this life. Some may mention Sheol and, perhaps, later beliefs, in relation to this.

- (b) Explain how these beliefs might affect the way in which Jews live. [7]

Building on the idea of the possibility of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Torah. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Jewish teachings and to live an halachich life.

- (c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of G-d, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

#### Topic 5

- 17 (a) Describe Christian beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Biblical and Church teachings. Others may consider good and evil in terms of God and the Devil.

- (b) Explain the ways in which a Christian might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Bible, talking to a priest or minister, talking to other Christians and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds. Some may also consider the idea that illness itself is a punishment for wrong doing.

- 18 (a) Describe Hindu beliefs about good and evil. [8]

Candidates could describe Hindu understandings of karma and rebirth, and the ways in which evil may result from a person not following their dharma. They may consider that, on the other hand, good and ultimate moksha will come from performing good acts in accordance with dharma.

- (b) Explain the ways in which a Hindu might try to find the answer to a moral problem. [7]

Answers may consider the use of prayer and the scriptures and talking to a priest or other Hindus but may also suggest that all a Hindu can do in this situation is to live in accordance with their dharma. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers here are likely to disagree with the statement as not being in accordance with Hindu beliefs. On the other hand they may go beyond it and argue that people are suffering in this life for what they did wrong in the last.

- 19 (a) Describe Muslim beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Qur'anic teachings. Others may consider good and evil in terms of Allah and Shaytan / Iblis.

- (b) Explain the ways in which a Muslim might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Qur'an, talking to an imam, talking to other Muslims, following the example of the Prophet and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

- 20 (a) Describe Jewish beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour

judged against Biblical teachings. Others may consider good and evil in terms of G-d and the Devil.

- (b) Explain the ways in which a Jew might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Torah, talking to a rabbi, talking to other Jews and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

**Mark Scheme 1931/02**  
**June 2005**

**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.



**USING THE MARK SCHEME**

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

**MATRIX TO BE USED FOR AWARDING MARKS  
ACCORDING TO LEVELS OF RESPONSE**

<b>Mark Weighting</b>	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

**LEVELS OF RESPONSE**

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

**AO1**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent attempt</b> to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

**AO2**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the first question answered. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1-2 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

## Topic 6

1 (a) Describe Christian beliefs about divorce. [8]

Description could include views from both Protestant and Roman Catholic traditions. Candidates might say that divorce is never encouraged, but that it is accepted by some Christians as inevitable. On the other hand they may wish to comment on the indissolubility of marriage as being a union made before God and blessed by God which can therefore not be broken except by death. Others may comment that even Jesus permitted divorce on the grounds of adultery. Some may comment on annulment.

(b) Explain how a Christian marriage service might help a couple in their married life. [7]

Answers could include the emphasis on marriage for life, on faithfulness, and on marriage as sanctified by God; there might also be a discussion of the expectation that a married couple will want to have children and that this is one of the expressed purposes of marriage.

(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Christian teachings. Some may write about annulment as being an alternative but should be aware of the difficulties of obtaining this and the conditions with which it comes.

2 (a) Describe Hindu beliefs about divorce. [8]

Answers might show how divorce is not actually prohibited by Hindu religious law, but is tolerated in some cases of irretrievable breakdown. They may observe that it is treated as a social stigma, and, certainly in traditional Hindu communities is very rare.

(b) Explain how a Hindu marriage ceremony might help a couple in their married life. [7]

Answers will probably explain the elements of a Hindu wedding and the beliefs which are shown. They might comment on the role of the woman in following the man and submitting to him, and how this might guide the couple in their marriage. There may also be comment on one of the main purposes of marriage as being the procreation of children.

(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Hindu teachings. There is likely to be comparison with the teachings of other faiths or with a secular viewpoint.

3 (a) Describe Muslim beliefs about divorce. [8]

Answers could recognise that some marriages are not successful, and that therefore divorce is allowed as a last resort. The complex rules about when a divorce is allowed might be included and the consideration given to the possibility of a child and also to remarriage and to the financial protection of the wife.

(b) Explain how a Muslim marriage ceremony might help a couple in their married life. [7]

Answers will probably explain the elements of a Muslim wedding and the beliefs which are shown including reminders that marriage is ordained by Allah and receives his blessing. This might guide Muslims if they have difficulties. There may also be comment on the procreation of children and their upbringing as Muslims as being part of the principles behind Muslim marriage.

(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Muslim teachings. Answers may reflect that divorce is not forbidden in Islam and is accepted in certain circumstances. There is likely to be comparison with the teachings of other faiths or with a secular viewpoint.

4 (a) Describe Jewish beliefs about divorce. [8]

Answers could recognise that some marriages are not successful, and that therefore divorce is allowed as a last resort. On the other hand they may wish to comment on the indissolubility of marriage as being a union made before G-d and blessed by G-d which should not be broken except by death. The rules about when a divorce is allowed might be included with reference to the granting of a 'get'. Some may comment on different views within Orthodox and Progressive traditions.

(b) Explain how a Jewish marriage ceremony might help a couple in their married life. [7]

Answers will probably explain the elements of a Jewish wedding and the beliefs which are shown including reminders that marriage is ordained by G-d and receives his blessing. This might guide Jews if they have difficulties. Mention may also be made of the expectation that people will marry and produce children.

(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Jewish teachings. Answers may reflect that divorce is not forbidden in Judaism and is accepted in certain circumstances. There is likely to be comparison with the teachings of other faiths or with a secular viewpoint.

#### Topic 7

5 (a) Describe Christian attitudes towards abortion. [8]

Answers could include both Protestant and Roman Catholic views. Biblical references might be used in support of different views. There may be consideration of issues about the sanctity of life, ensoulment, quickening and double effect.

(b) Explain how a Christian might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some candidates may deal with more traditional Christian views about suicide and consider how suicides have been regarded by the church in the past. Some may wish to comment also on euthanasia. As far as such comment is relevant it may, of course, be credited.

(c) 'Only God has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

6 (a) Describe Hindu attitudes towards abortion. [8]

Answers might include the idea that although Hindus believe life to be sacred, abortion is allowed and happens often, especially if the foetus is female. The belief is that the foetus will have a better chance if it is reborn elsewhere.

(b) Explain how a Hindu might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some may comment that this is a way of reaching moksha and that the person may have reached a stage in their life when this seems the right thing to do even if by omission rather than commission.

(c) 'Only God has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

7 (a) Describe Muslim attitudes towards abortion. [8]

Answers might mention that abortion is permitted but only in extreme circumstances where the life of the mother is at risk if the pregnancy goes to term. Some answers may look at the teachings in detail whereas others may wish to consider other concepts such as compassion in relation to the issue.

(b) Explain how a Muslim might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some may wish to consider the position that this is simply interfering with Allah's creation and the rules he intended for it. Some may write about suicide bombers but such responses should be assessed carefully for accuracy of teaching.

(c) 'Only Allah has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

8 (a) Describe Jewish attitudes towards abortion. [8]

Answers might show that abortion is not permitted under Jewish law, as it destroys a potential life, and is seen as murder. Abortion is only permitted to save the life of the mother. Some may wish to write about this in more detail. Answers should not be confused with ideas of ensoulment etc. which have no real place in Judaism. The traditional teaching is that the foetus is more human the further out it is from the mother's womb.

(b) Explain how a Jew might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some may wish to consider the position that this is simply interfering with G-d's creation and the rules intended for it.

(c) 'Only G-d has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

Topic 8

9 (a) Describe Christian beliefs about forgiveness. [8]

Answers might describe how Christians believe that they are forgiven by God and therefore have a duty to forgive other people. There might be reference to appropriate biblical texts. Some may consider the view that everything and anything can be forgiven if the person is penitent. Some may write about the sacrament of reconciliation in relation to this.

(b) Explain how a Christian might respond to racist views. [7]

Answers could show understanding of Christian teaching about equality, perhaps using Biblical examples. They might show how a Christian would argue that everyone has equal worth as they are all made in the image of God. Some may observe that beyond the story of Creation it is not always clear that the Bible teaches equality. Misquotes or misinterpretations of Paul on equality should be considered carefully.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates might be able to give examples of inequality, such as in terms of wealth, talents or attractiveness, and show that equality for Christians is seen as equality of value to God. Many may argue against the statement and stress that everyone is equal because God made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

10 (a) Describe Hindu beliefs about forgiveness. [8]

Answers might show beliefs about the grace of God in forgiving and accepting those who approach him through bhakti. They may also refer to the principle of ahimsa, which involves forgiveness and cultivating an attitude which allows no resentment.

(b) Explain how a Hindu might respond to racist views. [7]

Answers will probably want to point out elements of racism which are often seen in the caste system but no full discussion of this should be expected. They may also show that they know that Hindu views on this are changing with time and that many Hindus would stress equality as they see the caste system as part of the past which people should now move beyond.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers may say that inequality is the result of the workings of karma, and therefore something which is to be expected. Many may argue against the statement and stress that everyone is equal because God made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

11 (a) Describe Muslim beliefs about forgiveness. [8]

Answers may consider the forgiveness by Allah of human sin at the Last Judgement. They may mention that Muslims should not bear grudges or treat one another in a resentful manner. They may consider petitioning Allah for forgiveness and showing their repentance.

(b) Explain how a Muslim might respond to racist arguments. [7]

Answers might explain that in Muslim belief everyone is of equal worth as creations of Allah and that this is stressed in the Qur'an. Muslim law insists on equal rights for all and therefore

any racist argument or racist behaviour on the grounds of colour or religion, for example, cannot be tolerated.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates might be able to give examples of inequality, such as in terms of wealth, talents or attractiveness, and show that equality for Muslims is seen as equality of value to Allah. Many may argue against the statement and stress that everyone is equal because Allah made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

12 (a) Describe Jewish beliefs about forgiveness. [8]

Answers may consider the forgiveness by G-d of human sin at the Last Judgement. They may mention that Jews should not bear grudges or treat one another in a resentful manner. They may consider petitioning G-d for forgiveness and showing their repentance as during Elul and particularly at Yom Kippur.

(b) Explain how a Jew might respond to someone who has racist opinions. [7]

Answers might explain that in Jewish belief everyone is of equal worth as creations of G-d. Jewish law insists on equal rights for all and therefore any racist argument or racist behaviour on the grounds of colour or religion, for example, cannot be tolerated.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates might be able to give examples of inequality, such as in terms of wealth, talents or attractiveness, and show that equality for Jews is seen as equality of value to G-d. Many may argue against the statement and stress that everyone is equal because G-d made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

## Topic 9

13 (a) Describe Christian teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the scriptures to support their views.

(b) Explain why a Christian might regularly give money to charity. [7]

Answers could include the commands in the New Testament to love one's neighbour, and Jesus' teaching about wealth. They might argue that the Christian has a duty to follow the example of Jesus in showing concern for the poor. Some may mention church collections or tithing as forms of charitable giving.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers could include occupations which Christians might see as immoral, such as prostitution or, for some, jobs which involve working on a Sunday. There might also be the point that Christians have an obligation to work if they are able. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.



14 (a) Describe Hindu teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the scriptures to support their views.

(b) Explain why a Hindu might regularly give money to charity. [7]

Answers might include reference to karma, and the belief that the poor deserve their suffering because of their former lives. Many Hindus give to charity regularly.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers could include occupations which Hindus would regard as immoral, such as dealing in beef, or prostitution. Hindus have an obligation to work if they are householders. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.

15 (a) Describe Muslim teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the Qur'an to support their views.

(b) Explain why a Muslim might regularly give money to charity. [7]

Reference could be made to Sadaqah and zakah. Zakah as a Pillar of Islam demonstrates its importance in Muslim life, as part of submission to the will of Allah and as a means of supporting other Muslims and strengthening Ummah.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers could include occupations which are forbidden to Muslims, such as dancing and selling alcohol. They might refer to the Muslim obligation to work. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.

16 (a) Describe Jewish teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the scriptures to support their views.

(b) Explain why a Jew might regularly give money to charity. [7]

The importance for Jews of giving to tzedakah as a mitzvah might be given as well as the keeping of pushkes in the home in order to encourage regular donations. Some may also mention regular donations to the synagogue.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers could include occupations which are seen as immoral in Judaism, such as trade in weapons, as well as those which might involve breaking the Sabbath. The obligation for Jews to support themselves and their families rather than rely on others could be included. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.

Topic 10

17 (a) Describe what Christians mean by a 'Just War.' [8]

Answers will probably include a description of the main tenets of Just War theory e.g.

- 1 it must be fought by a legal authority e.g. a government
- 2 the cause must be just
- 3 there must be the intention to establish good or correct evil
- 4 there must be a reasonable chance of success
- 5 it must be the last resort
- 6 only sufficient force must be used and civilians should not be involved

Some candidates may, nevertheless, comment on whether even the fulfilment of these conditions justifies a Christian fighting.

(b) Explain Christian attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on attitudes towards punishment and forgiveness. Candidates may also wish to consider the use of Lex Talionis though it should be remembered that this is really a statute of limitations not an excuse for revenge and retaliation.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required. Some will wish to refer to the Ten Commandments and 'Thou shalt not commit murder'. More able responses may consider whether this commandment is intended to apply during times of war.

18 (a) Describe what Hindus mean by 'ahimsa'. [8]

Answers might name ahimsa as involving non-violence as well as an active effort to bring about peace. Many Hindus believe that violence in any form is always wrong but war is not forbidden in Hinduism. War can be necessary, and fighting in battle is part of the religious duty of Kshatriya Hindus. Although violence as such is condemned it is possible therefore for a war to be Just if it is necessary to protect the faith or ordered by the Gods. Candidates may refer to examples of wars being fought in the Hindu scriptures in order to argue their point. However, most are likely to focus simply on ahimsa itself.

(b) Explain Hindu attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on attitudes towards punishment and forgiveness.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer, and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required.

19 (a) Describe what Muslims mean by 'jihad'. [8]

Answers may include both Greater and Lesser Jihad. Examples might be given of jihad in everyday life and in war. Answers are likely to concentrate on Lesser Jihad as Holy War and

may give examples of how this may occur in attempts to protect the faith and life of Muslims from oppression. Some candidates may chose to answer this question mainly or entirely from the perspective of Greater Jihad 'working to follow the way of Allah' and this is equally acceptable.

(b) Explain Muslim attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on attitudes towards punishment and forgiveness. Candidates may also wish to look at the specifically Muslim approach towards punishment, shar'iah etc.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer, and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required. Some may respond from (a) that Lesser Jihad does require violence and it is a Muslim teaching but they might also point out that Islam is essentially a pacific religion.

20 (a) Describe what Jews mean by 'Holy War'. [8]

Answers may describe the concept of obligatory or Holy War commanded by G-d. Examples could be given, such as Exodus 17:8f. Answers may comment that there has been no Holy War according to these definitions for thousands of years and that essentially it is no longer an important aspect of Jewish teaching.

(b) Explain Jewish attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness. Candidates may also wish to consider the use of Lex Talionis though it should be remembered that this is really a statute of limitations not an excuse for revenge and retaliation.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer, and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required. Some will wish to refer to the Ten Commandments and 'Thou shalt not commit murder'. More able responses may consider whether this commandment is intended to apply during times of war.



**Mark Scheme 1931/03**  
**June 2005**

**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

**USING THE MARK SCHEME**

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

**MATRIX TO BE USED FOR AWARDING MARKS  
ACCORDING TO LEVELS OF RESPONSE**

<b>Mark Weighting</b>	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

**AO1**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent attempt</b> to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

**AO2**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.



## AO3

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. If the compulsory question is not attempted, no marks for Written Communication may be awarded. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

## Topic 1

- 1 (a) Describe the reasons why Christians believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the Bible, prayers which are answered etc. Answers may also refer to the classical or other arguments.

- (b) Explain why believing that the Bible is the word of God is important for Christians. [7]

Belief in the divine inspiration of the Bible might mean that Christians would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Bible and its teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to Biblical teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some may say that the Bible makes it clear what God is like but more sophisticated responses might consider whether the Bible really says anything other than that God is judge and loves creation. Some may look at the ideas of God as a Father figure or perhaps, as is often suggested, a sort of divine moral policeman.

- 2 (a) Describe the reasons why some Hindus believe in God. [8]

Answers might include a very wide range of responses. Possible reasons which might be given are personal experiences of God or of events which the person relates to God, visions, miracles, examples of others, reading the scriptures, prayers which are answered etc.

- (b) Explain why believing that the Vedas are holy books is important for Hindus. [7]

Belief in the Vedas as holy books might mean that Hindus would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make reference to the scriptures and their teachings in order to ensure that they are doing God's will and may assess the quality of any argument or decision in relation to these teachings.

- (c) 'There is no way of knowing what God is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Some may say that the holy books and statues etc. make it clear what God (or the gods) are like but more sophisticated responses might consider whether statues, in particular, do any more than provide a form of reminder about how people should live in accordance with the gods' wishes.

- 3 (a) Describe the reasons why Muslims believe in Allah. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of Allah or of events which the person relates to Allah, visions, miracles, examples of others, reading the Qur'an, prayers which are answered, the strength of the ummah etc.

- (b) Explain why believing that the Qur'an is the word of Allah is important for Muslims. [7]

Belief in the divine inspiration of the Qur'an might mean that Muslims would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Qur'an and its teachings in order to ensure that they are doing Allah's will and may assess the quality of any argument or decision in relation to Qur'anic teachings.

- (c) 'There is no way of knowing what Allah is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Some may say that the Qur'an makes it clear what Allah is like but more sophisticated responses might consider whether the Qur'an really says anything other than that Allah is a judge and loves creation. Some may look at the ideas of Allah as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

- 4 (a) Describe the reasons why Jews believe in G-d. [8]

Answers might include a very wide range of response. Possible reasons which might be given are personal experiences of G-d or of events which the person relates to G-d, visions, miracles, examples of others, reading the Torah, prayers which are answered etc.

- (b) Explain why believing that the Torah is the word of G-d is important for Jews. [7]

Belief in the divine inspiration of the Torah might mean that Jews would try to live completely in accordance with its teachings and so lead more prayerful and holy lives. In doing so they may make constant reference to the Torah and its teachings in order to ensure that they are doing G-d's will and may assess the quality of any argument or decision in relation to Toranic teachings.

- (c) 'There is no way of knowing what G-d is like.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Some may say that the Torah makes it clear what G-d is like but more sophisticated responses might consider whether the Torah really says anything other than that G-d is a judge and loves creation. Some may look at the ideas of G-d as a father figure or perhaps, as is sometimes suggested, a sort of divine moral policeman.

## Topic 2

- 5 (a) Describe how the use of food and fasting might show that Christians believe in God. [8]

Candidates may write about the traditional use of fasting at Lent and possibly mention fasting at Advent and before Mass. They may also mention the way in which thanks is given for food by saying Grace before and/ or after meals, and Harvest festivals as well as special foods being eaten to celebrate particular Christian festivals.

- (b) Explain how praying every day might help Christians in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

- (c) 'Religious images help people to worship.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship, others may consider that it could be too easy to be distracted into worshipping the image and refer to the Ten Commandments. Some may consider the arguments of different denominations as to what images, if any, are permitted.

- 6 (a) Describe how the use of food and fasting might show that Hindus believe in God. [8]

Candidates may write about the traditional uses of fasting in Hinduism and how this is observed. They may also mention the way in which thanks is given for food and food is offered to images of the gods as well as the special foods which are eaten to celebrate particular festivals.

- (b) Explain how praying every day might help Hindus in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

- (c) 'Religious images help people to worship.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image. Some may consider the particular use of images in Hinduism and the way in which they are shown respect whilst not being worshipped in themselves.

- 7 (a) Describe how the use of food and fasting might show that Muslims believe in Allah. [8]

Candidates are likely to focus on fasting during Ramadan and will probably give considerable detail about when food can and cannot be eaten and the regulations and exceptions surrounding this. They may also consider the celebrations with special food which are made at the two Eid festivals.

- (b) Explain how praying every day might help Muslims in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life. Answers will probably also point out that regular prayer is one of the Five Pillars to be observed by all Muslims.

- (c) 'Religious images help people to worship.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship. In Islam images are forbidden and are shirk and answers may consider that it could be too easy to be distracted into worshipping images which is why they are expressly forbidden.

- 8 (a) Describe how the use of food and fasting might show that Jews believe in G-d. [8]

Candidates may write about the use of fasting at Yom Kippur and other Jewish fasts. They may also mention the way in which thanks is given for food at Grace both before and after meals. They may consider the three Harvest festivals of Pesach, Shavuot and Sukkot as well as the special foods which are eaten to celebrate particular festivals.

- (b) Explain how praying every day might help Jews in their lives. [7]

Answers may consider the benefits of prayer and the value of meditative practices in prayer as bringing peace and strength. They may consider that people are strengthened by prayer and also that a regular structure of prayer can bring strength to a person's life.

- (c) 'Religious images help people to worship.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are free to answer this in any way. Some may consider the value of images as focussing worship others may consider that it could be too easy to be distracted into worshipping the image and refer to the prohibition on the use of images in the Ten Commandments.

### Topic 3

- 12 'In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.' (Genesis 1:1-2)

- (a) Describe Christian ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Christians either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 10 'In the beginning, my dear, this universe was Being only, — one only, — without a second.' (Chandogya Upanishad VI,ii,1)

- (a) Describe Hindu ideas about the origins of the world. [8]

Description might include the text in the stimulus: that God existed first and was alone and unique and that the world came into being as the result of the desire of God. Candidates might also want to refer to the Purusha Sukta. They may wish to show the creation of the world and of humanity according to this.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the scriptural accounts.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

- 11 'Your Guardian-Lord is Allah. Who created the heavens and the earth in six Days. Then He Established Himself upon the Throne.' (Surah 7:54)

- (a) Describe Muslim ideas about the origins of the world. [8]

Candidates will probably describe the teachings of the Qur'an about the formation of the world in six 'days', where Allah is in authority. Some may suggest that Muslims' ideas are inevitably influenced by scientific discoveries as well as by the Qur'an as science is Allah helping humanity to understand further.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. They might comment on the fact that the Qur'an does not give much detail about how the world was created and that therefore most Muslims also accept scientific theories such as the Big Bang, which appears to support the teachings of the Qur'an.

- (c) 'Science is right so religion is wrong.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science. They may pick up the point in (b) that this is not an issue in Islam.

- 12 'In the beginning of G-d's creating the heavens and the earth – when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters...' (Genesis 1:1-2)

- (a) Describe Jewish ideas about the origins of the world. [8]

Answers will probably recount the story of creation. Some responses may deal with the two different accounts in Genesis. Others may argue that many Jews either do not accept the Biblical accounts as actual fact in favour of scientific theories or that they look at the scientific theories as offering further explanation and detail for the Biblical accounts.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

Answers will probably deal with the 'Big Bang' theory and draw their comparisons with this. Some may consider that the differences are irreconcilable whilst others may wonder whether the scientific theories offer explanations of the Biblical accounts.

(c) 'Science is right so religion is wrong.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers may go in a number of different ways and candidates are free to argue for either side or both in relation to their relative merits. Many are likely to determine that if a person is religious then they are likely to come out in favour of the religious theory each time whilst others may consider that more 'enlightened' people would always accept the views of science.

#### Topic 4

13 (a) Describe Christian beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven, hell and purgatory. Some answers may be able to describe these beliefs in some detail and relate them denominationally. Other answers may go on from here to consider the issue of judgement and how the way a person lives their life may affect what happens to them when they die.

(b) Explain how these beliefs might affect the way in which Christians live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Church. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Biblical and Church teachings.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Some may consider that the ceremony and the prayers said at it as well as, perhaps, the prayers at a requiem mass, may help the person who has died on their way in to the next life.

14 (a) Describe Hindu beliefs about life after death. [8]

Answers are likely to focus on a discussion of reincarnation and a consideration of moksha. Some may offer full discussions of Hindu beliefs about the atman and the related ideas of karma and dharma though these are not necessary in order to give a description of Hindu beliefs.

(b) Explain how these beliefs might affect the way in which Hindus live. [7]

Answers might consider whether the desire to achieve moksha may influence how Hindus live in accordance with their beliefs and might also deal with the issue of kindness to other living beings. Answers may consider how Hindus will strive to live according to their dharma in order to achieve moksha.

(c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. They may look at the prayers which are said and the way in which the body is cremated and the ashes scattered as an indication of the return of the physical presence of the person to the rest of creation.

15 (a) Describe Muslim beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. Some answers may give detail of the nature of paradise and its levels but most are likely to focus on a consideration of how a good or a bad life rests in the balance at the Day of Judgement and how this may affect a person's fate in the afterlife.

(b) Explain how these beliefs might affect the way in which Muslims live. [7]

Building on the idea of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Qur'an. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Qur'anic teachings and to observe the Five Pillars.

(c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of Allah, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

16 (a) Describe Jewish beliefs about life after death. [8]

Answers are likely to focus on beliefs about heaven and hell and some may go on to consider the issue of judgement. They may also consider the vagueness of these teachings within Judaism and demonstrate that the scriptures are very unclear as to whether there is anything after this life. Some may mention Sheol and, perhaps, later beliefs, in relation to this.

(b) Explain how these beliefs might affect the way in which Jews live. [7]

Building on the idea of the possibility of a final judgement, answers may consider that these beliefs are a strong incentive to live according to the teachings of the Torah. Candidates are likely to consider that given these beliefs there is a need to live strictly in accordance with Jewish teachings and to live an halachich life.

(c) 'Funeral ceremonies are for the living, not the dead.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

The question should lead to a consideration of the purpose of a funeral ceremony and whether it can do any more than attempt to comfort the mourning. Candidates may also consider whether, with the person's fate in the hands of G-d, there is any need for anything more. There may be a comparison with funeral ceremonies in other faiths.

#### Topic 5

17 (a) Describe Christian beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Biblical and Church teachings. Others may consider good and evil in terms of God and the Devil.

(b) Explain the ways in which a Christian might try to find the answer to a moral problem. [7]



Answers are likely to consider the use of the Bible, talking to a priest or minister, talking to other Christians and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds. Some may also consider the idea that illness itself is a punishment for wrong doing.

- 18 (a) Describe Hindu beliefs about good and evil. [8]

Candidates could describe Hindu understandings of karma and rebirth, and the ways in which evil may result from a person not following their dharma. They may consider that, on the other hand, good and ultimate moksha will come from performing good acts in accordance with dharma.

- (b) Explain the ways in which a Hindu might try to find the answer to a moral problem. [7]

Answers may consider the use of prayer and the scriptures and talking to a priest or other Hindus but may also suggest that all a Hindu can do in this situation is to live in accordance with their dharma. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers here are likely to disagree with the statement as not being in accordance with Hindu beliefs. On the other hand they may go beyond it and argue that people are suffering in this life for what they did wrong in the last.

- 19 (a) Describe Muslim beliefs about good and evil. [8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Qur'anic teachings. Others may consider good and evil in terms of Allah and Shaytan / Iblis.

- (b) Explain the ways in which a Muslim might try to find the answer to a moral problem. [7]

Answers are likely to consider the use of the Qur'an, talking to an imam, talking to other Muslims, following the example of the Prophet and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

- (c) 'When people suffer they are being punished for something they have done.'  
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

20 (a) Describe Jewish beliefs about good and evil.

[8]

Answers may consider what is meant by good and evil in relation to human behaviour and consider how these are assessed. It could be said that this is done in relation to behaviour judged against Biblical teachings. Others may consider good and evil in terms of G-d and the Devil.

(b) Explain the ways in which a Jew might try to find the answer to a moral problem.

[7]

Answers are likely to consider the use of the Torah, talking to a rabbi, talking to other Jews and also the power of praying for guidance. Any or all of these might be expanded in a consideration of how such a decision might be reached.

(c) 'When people suffer they are being punished for something they have done.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer.

[5]

Candidates are likely to address this in different ways. They might consider that the whole idea is unfair and unreligious but also look at the idea that suffering has always been seen by some as punishment for misdeeds.

**Mark Scheme 1931/04**  
**June 2005**

**INSTRUCTIONS FOR EXAMINERS****GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

**PRINCIPLES UNDERLYING THE MARK SCHEME**

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

<b>AO1</b>	recall, select, organise and deploy knowledge of the specification content;	[40%]
<b>AO2</b>	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
<b>AO3</b>	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets.

Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

**USING THE MARK SCHEME**

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

**MATRIX TO BE USED FOR AWARDING MARKS  
ACCORDING TO LEVELS OF RESPONSE**

<b>Mark Weighting</b>	<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

**AO1**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	<b>A competent attempt</b> to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	<b>A good response</b> to the question. A fairly comprehensive account of the range and depth of relevant material.

**AO2**

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt</b> to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	<b>A valid attempt</b> to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	<b>A competent attempt</b> to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	<b>A good response</b> to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

The candidates' work will show at:

Level 1 [1-2]	<b>An attempt to answer the question.</b> A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	<b>A valid attempt to answer the question.</b> An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	<b>A competent attempt to address the question.</b> The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	<b>A good response to the question.</b> The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. <b>Reference must be made to the religion studied.</b>

### The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing. The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the first question answered. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

## Topic 6

1 (a) Describe Christian beliefs about divorce. [8]

Description could include views from both Protestant and Roman Catholic traditions. Candidates might say that divorce is never encouraged, but that it is accepted by some Christians as inevitable. On the other hand they may wish to comment on the indissolubility of marriage as being a union made before God and blessed by God which can therefore not be broken except by death. Others may comment that even Jesus permitted divorce on the grounds of adultery. Some may comment on annulment.

(b) Explain how a Christian marriage service might help a couple in their married life. [7]

Answers could include the emphasis on marriage for life, on faithfulness, and on marriage as sanctified by God; there might also be a discussion of the expectation that a married couple will want to have children and that this is one of the expressed purposes of marriage.

(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Christian teachings. Some may write about annulment as being an alternative but should be aware of the difficulties of obtaining this and the conditions with which it comes.

2 (a) Describe Hindu beliefs about divorce. [8]

Answers might show how divorce is not actually prohibited by Hindu religious law, but is tolerated in some cases of irretrievable breakdown. They may observe that it is treated as a social stigma, and, certainly in traditional Hindu communities is very rare.

(b) Explain how a Hindu marriage ceremony might help a couple in their married life. [7]

Answers will probably explain the elements of a Hindu wedding and the beliefs which are shown. They might comment on the role of the woman in following the man and submitting to him, and how this might guide the couple in their marriage. There may also be comment on one of the main purposes of marriage as being the procreation of children.

(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Hindu teachings. There is likely to be comparison with the teachings of other faiths or with a secular viewpoint.

3 (a) Describe Muslim beliefs about divorce. [8]

Answers could recognise that some marriages are not successful, and that therefore divorce is allowed as a last resort. The complex rules about when a divorce is allowed might be included and the consideration given to the possibility of a child and also to remarriage and to the financial protection of the wife.

(b) Explain how a Muslim marriage ceremony might help a couple in their married life. [7]

Answers will probably explain the elements of a Muslim wedding and the beliefs which are shown including reminders that marriage is ordained by Allah and receives his blessing. This might guide Muslims if they have difficulties. There may also be comment on the procreation of children and their upbringing as Muslims as being part of the principles behind Muslim marriage.



(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Muslim teachings. Answers may reflect that divorce is not forbidden in Islam and is accepted in certain circumstances. There is likely to be comparison with the teachings of other faiths or with a secular viewpoint.

4 (a) Describe Jewish beliefs about divorce. [8]

Answers could recognise that some marriages are not successful, and that therefore divorce is allowed as a last resort. On the other hand they may wish to comment on the indissolubility of marriage as being a union made before G-d and blessed by G-d which should not be broken except by death. The rules about when a divorce is allowed might be included with reference to the granting of a 'get'. Some may comment on different views within Orthodox and Progressive traditions.

(b) Explain how a Jewish marriage ceremony might help a couple in their married life. [7]

Answers will probably explain the elements of a Jewish wedding and the beliefs which are shown including reminders that marriage is ordained by G-d and receives his blessing. This might guide Jews if they have difficulties. Mention may also be made of the expectation that people will marry and produce children.

(c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers might look at cases of desertion or 'irretrievable breakdown' and consider the principle of compassion as well as traditional Jewish teachings. Answers may reflect that divorce is not forbidden in Judaism and is accepted in certain circumstances. There is likely to be comparison with the teachings of other faiths or with a secular viewpoint.

#### Topic 7

5 (a) Describe Christian attitudes towards abortion. [8]

Answers could include both Protestant and Roman Catholic views. Biblical references might be used in support of different views. There may be consideration of issues about the sanctity of life, ensoulment, quickening and double effect.

(b) Explain how a Christian might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some candidates may deal with more traditional Christian views about suicide and consider how suicides have been regarded by the church in the past. Some may wish to comment also on euthanasia. As far as such comment is relevant it may, of course, be credited.

(c) 'Only God has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

6 (a) Describe Hindu attitudes towards abortion. [8]

Answers might include the idea that although Hindus believe life to be sacred, abortion is allowed and happens often, especially if the foetus is female. The belief is that the foetus will have a better chance if it is reborn elsewhere.

(b) Explain how a Hindu might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some may comment that this is a way of reaching moksha and that the person may have reached a stage in their life when this seems the right thing to do even if by omission rather than commission.

(c) 'Only God has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

7 (a) Describe Muslim attitudes towards abortion. [8]

Answers might mention that abortion is permitted but only in extreme circumstances where the life of the mother is at risk if the pregnancy goes to term. Some answers may look at the teachings in detail whereas others may wish to consider other concepts such as compassion in relation to the issue.

(b) Explain how a Muslim might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some may wish to consider the position that this is simply interfering with Allah's creation and the rules he intended for it. Some may write about suicide bombers but such responses should be assessed carefully for accuracy of teaching.

(c) 'Only Allah has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

8 (a) Describe Jewish attitudes towards abortion. [8]

Answers might show that abortion is not permitted under Jewish law, as it destroys a potential life, and is seen as murder. Abortion is only permitted to save the life of the mother. Some may wish to write about this in more detail. Answers should not be confused with ideas of ensoulment etc. which have no real place in Judaism. The traditional teaching is that the foetus is more human the further out it is from the mother's womb.

(b) Explain how a Jew might respond to someone who wants to commit suicide. [7]

Answers might mention that people may need help and support rather than blame. Arguments about the sanctity of life and compassion might be used. Some may wish to consider the position that this is simply interfering with G-d's creation and the rules intended for it.

(c) 'Only G-d has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers might include the sanctity of life as well as different circumstances when taking life might be acceptable. Answers may consider abortion and euthanasia. Some may also wish to consider the taking of life as in war.

Topic 8

9 (a) Describe Christian beliefs about forgiveness. [8]

Answers might describe how Christians believe that they are forgiven by God and therefore have a duty to forgive other people. There might be reference to appropriate biblical texts. Some may consider the view that everything and anything can be forgiven if the person is penitent. Some may write about the sacrament of reconciliation in relation to this.

(b) Explain how a Christian might respond to racist views. [7]

Answers could show understanding of Christian teaching about equality, perhaps using Biblical examples. They might show how a Christian would argue that everyone has equal worth as they are all made in the image of God. Some may observe that beyond the story of Creation it is not always clear that the Bible teaches equality. Misquotes or misinterpretations of Paul on equality should be considered carefully.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates might be able to give examples of inequality, such as in terms of wealth, talents or attractiveness, and show that equality for Christians is seen as equality of value to God. Many may argue against the statement and stress that everyone is equal because God made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

10 (a) Describe Hindu beliefs about forgiveness. [8]

Answers might show beliefs about the grace of God in forgiving and accepting those who approach him through bhakti. They may also refer to the principle of ahimsa, which involves forgiveness and cultivating an attitude which allows no resentment.

(b) Explain how a Hindu might respond to racist views. [7]

Answers will probably want to point out elements of racism which are often seen in the caste system but no full discussion of this should be expected. They may also show that they know that Hindu views on this are changing with time and that many Hindus would stress equality as they see the caste system as part of the past which people should now move beyond.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers may say that inequality is the result of the workings of karma, and therefore something which is to be expected. Many may argue against the statement and stress that everyone is equal because God made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

11 (a) Describe Muslim beliefs about forgiveness. [8]

Answers may consider the forgiveness by Allah of human sin at the Last Judgement. They may mention that Muslims should not bear grudges or treat one another in a resentful manner. They may consider petitioning Allah for forgiveness and showing their repentance.

(b) Explain how a Muslim might respond to racist arguments. [7]

Answers might explain that in Muslim belief everyone is of equal worth as creations of Allah and that this is stressed in the Qur'an. Muslim law insists on equal rights for all and therefore

any racist argument or racist behaviour on the grounds of colour or religion, for example, cannot be tolerated.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Candidates might be able to give examples of inequality, such as in terms of wealth, talents or attractiveness, and show that equality for Muslims is seen as equality of value to Allah. Many may argue against the statement and stress that everyone is equal because Allah made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

12 (a) Describe Jewish beliefs about forgiveness. [8]

Answers may consider the forgiveness by G-d of human sin at the Last Judgement. They may mention that Jews should not bear grudges or treat one another in a resentful manner. They may consider petitioning G-d for forgiveness and showing their repentance as during Elul and particularly at Yom Kippur.

(b) Explain how a Jew might respond to someone who has racist opinions. [7]

Answers might explain that in Jewish belief everyone is of equal worth as creations of G-d. Jewish law insists on equal rights for all and therefore any racist argument or racist behaviour on the grounds of colour or religion, for example, cannot be tolerated.

(c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates might be able to give examples of inequality, such as in terms of wealth, talents or attractiveness, and show that equality for Jews is seen as equality of value to G-d. Many may argue against the statement and stress that everyone is equal because G-d made everyone. Others may cite examples of murderers etc. and contend that they are not equal.

## Topic 9

13 (a) Describe Christian teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the scriptures to support their views.

(b) Explain why a Christian might regularly give money to charity. [7]

Answers could include the commands in the New Testament to love one's neighbour, and Jesus' teaching about wealth. They might argue that the Christian has a duty to follow the example of Jesus in showing concern for the poor. Some may mention church collections or tithing as forms of charitable giving.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers could include occupations which Christians might see as immoral, such as prostitution or, for some, jobs which involve working on a Sunday. There might also be the point that Christians have an obligation to work if they are able. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.

14 (a) Describe Hindu teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the scriptures to support their views.

(b) Explain why a Hindu might regularly give money to charity. [7]

Answers might include reference to karma, and the belief that the poor deserve their suffering because of their former lives. Many Hindus give to charity regularly.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers could include occupations which Hindus would regard as immoral, such as dealing in beef, or prostitution. Hindus have an obligation to work if they are householders. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.

15 (a) Describe Muslim teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the Qur'an to support their views.

(b) Explain why a Muslim might regularly give money to charity. [7]

Reference could be made to Sadaqah and zakah. Zakah as a Pillar of Islam demonstrates its importance in Muslim life, as part of submission to the will of Allah and as a means of supporting other Muslims and strengthening Ummah.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers could include occupations which are forbidden to Muslims, such as dancing and selling alcohol. They might refer to the Muslim obligation to work. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.

16 (a) Describe Jewish teachings about the causes of hunger in the world. [8]

Answers might discuss a variety of causes of hunger including greed and inadequate distribution of resources. Some may wish to use specific examples in their descriptions. They may use examples from the scriptures to support their views.

(b) Explain why a Jew might regularly give money to charity. [7]

The importance for Jews of giving to tzedakah as a mitzvah might be given as well as the keeping of pushkes in the home in order to encourage regular donations. Some may also mention regular donations to the synagogue.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers could include occupations which are seen as immoral in Judaism, such as trade in weapons, as well as those which might involve breaking the Sabbath. The obligation for Jews to support themselves and their families rather than rely on others could be included. Alternative views may deal with ensuring the health and wellbeing of a family and might suggest that these could override other obligations.

## Topic 10

17 (a) Describe what Christians mean by a 'Just War.' [8]

Answers will probably include a description of the main tenets of Just War theory e.g.

- 1 it must be fought by a legal authority e.g. a government
- 2 the cause must be just
- 3 there must be the intention to establish good or correct evil
- 4 there must be a reasonable chance of success
- 5 it must be the last resort
- 6 only sufficient force must be used and civilians should not be involved

Some candidates may, nevertheless, comment on whether even the fulfilment of these conditions justifies a Christian fighting.

(b) Explain Christian attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on attitudes towards punishment and forgiveness. Candidates may also wish to consider the use of Lex Talionis though it should be remembered that this is really a statute of limitations not an excuse for revenge and retaliation.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required. Some will wish to refer to the Ten Commandments and 'Thou shalt not commit murder'. More able responses may consider whether this commandment is intended to apply during times of war.

18 (a) Describe what Hindus mean by 'ahimsa'. [8]

Answers might name ahimsa as involving non-violence as well as an active effort to bring about peace. Many Hindus believe that violence in any form is always wrong but war is not forbidden in Hinduism. War can be necessary, and fighting in battle is part of the religious duty of Kshatriya Hindus. Although violence as such is condemned it is possible therefore for a war to be Just if it is necessary to protect the faith or ordered by the Gods. Candidates may refer to examples of wars being fought in the Hindu scriptures in order to argue their point. However, most are likely to focus simply on ahimsa itself.

(b) Explain Hindu attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on attitudes towards punishment and forgiveness.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer, and show that you have thought about different points of view. You must refer to Hinduism in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required.

19 (a) Describe what Muslims mean by 'jihad'. [8]

Answers may include both Greater and Lesser Jihad. Examples might be given of jihad in everyday life and in war. Answers are likely to concentrate on Lesser Jihad as Holy War and

may give examples of how this may occur in attempts to protect the faith and life of Muslims from oppression. Some candidates may chose to answer this question mainly or entirely from the perspective of Greater Jihad 'working to follow the way of Allah' and this is equally acceptable.

(b) Explain Muslim attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on attitudes towards punishment and forgiveness. Candidates may also wish to look at the specifically Muslim approach towards punishment, shar'iah etc.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer, and show that you have thought about different points of view. You must refer to Islam in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required. Some may respond from (a) that Lesser Jihad does require violence and it is a Muslim teaching but they might also point out that Islam is essentially a pacific religion.

20 (a) Describe what Jews mean by 'Holy War'. [8]

Answers may describe the concept of obligatory or Holy War commanded by G-d. Examples could be given, such as Exodus 17:8f. Answers may comment that there has been no Holy War according to these definitions for thousands of years and that essentially it is no longer an important aspect of Jewish teaching.

(b) Explain Jewish attitudes to the treatment of criminals. [7]

Candidates should consider the way in which criminals should be treated and may also wish to look at the aims of punishment. A discussion of the various aims of punishment is not required here as the focus is on teachings about punishment and forgiveness. Candidates may also wish to consider the use of Lex Talionis though it should be remembered that this is really a statute of limitations not an excuse for revenge and retaliation.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer, and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Answers might consider non-violent protests as well as circumstances in which violence may be required. Some will wish to refer to the Ten Commandments and 'Thou shalt not commit murder'. More able responses may consider whether this commandment is intended to apply during times of war.





# **Report on the Components**

## **June 2005**

## 1031 – Short Course Religious Studies B

### General Comments:

These comments apply to both papers in this specification and should be read in conjunction with the reports on the individual questions.

There was, yet again, a large increase in candidature for these papers. This produced a very full spread of ability in the papers received with, again, a general increase in standard with many responses being of excellent quality. There were very few low level scripts. Most candidates were thoroughly prepared for the examination and all sections of the questions were well-addressed. As in previous years, the vast majority of responses were on Christianity. However there was again an increased number answering from Hinduism, Islam and Judaism. There were also some excellent papers from candidates doing exclusively Islam or Judaism – one hopes that, in future, we may see centres of all Hindu answers as well.

The new rubric avoided a lot of errors in candidates attempting all the questions or even just the wrong ones.

Comments are on the Christianity questions, the most popular choice, noting others as appropriate.

### Comments on Individual Questions:

These comments apply equally to the papers for Option A and Option B.

#### Topic 1 The Nature of God

1 (a) Describe the reasons why Christians believe in God. [8]

Most candidates tended to answer this from the point of view of what God is. The general focus was on a creator God (presumably the cosmological argument) and life after death. Some candidates mentioned God as a father figure. Therefore the focus appeared to be on the benefits of believing in God – someone who cares for them, forgiveness etc. God was equated with an agony aunt. The better answers included miracles, religious experiences, visions etc. However, some candidates just wrote at great length giving possible physical descriptions.

(b) Explain why believing that the Bible is the word of God is important for Christians. [7]

Many of the candidates described what is in the Bible rather than trying to focus on the specifics of the question.

(c) 'There is no way of knowing what God is like.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Focus was either on physical appearance or attributes of God's existence. Most candidates were able to attempt some form of answer for this. Many drew heavily on what they thought the Bible said about physical appearance.

## *Report on the Components taken in June 2005*

### Topic 2 The Nature of Belief

- 5 (a) Describe how the use of food and fasting might show that Christians believe in God. [8]

Unfortunately this question was sometimes answered quite badly – with candidates not knowing what to put. However the better answers focussed on communion with a few references to Lent and one on vegetarianism. Some mentioned the feeding of the 5,000.

- (b) Explain how praying every day might help Christians in their lives. [7]

Most candidates were able to attempt some form of answer to this although some failed to show how it helped Christians.

- (c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Again most candidates were able to attempt this although some only focussed on one point of view e.g. it helps because it gives us a picture etc.

There were some excellent answers to Islam question 3.

### Topic 3 Religion and Science

- 9 (a) Describe Christian ideas about the origins of the world. [8]

Quite a few candidates did not know what the word 'origins' meant – some even wrote that they did not know. Others focussed on the Genesis version (some mentioning both versions) bringing in how evil entered the world (Eve and the snake), while others said some believed in the scientific version with God as the cause of the Big Bang.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

A lot of answers just gave the scientific view of the Big Bang and evolution whilst the better answers contrasted the two views.

- (c) 'Science is right so religion is wrong.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Usually this was just repeating what was in (a) or (b) and quite a few answers contained waffle. Some referred to Ockham's Razor. Many suggested that it was possible to believe in both but then failed to justify this answer.

### Topic 4 Death and the Afterlife

- 13 (a) Describe Christian beliefs about life after death. [8]

As usual a lot of candidates mentioned reincarnation. The weaker ones referred to a good heaven and a bad hell, with some going into graphic detail about what happens in hell. The better candidates were able to discuss heaven, hell and purgatory and the idea of judgement of the soul.

*Report on the Components taken in June 2005*

- (b) Explain how these beliefs might affect the way in which Christians live. [7]

Most talked about what a Christian would do (the better answers linking it back to the question) such as praying, going to church, following the Ten Commandments, not having an abortion etc.

- (c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Most were able to talk about the celebration of a life or the passing on of the soul to the next life. There were some strange discussions about whether the body in the coffin was dead or not.

Topic 5 Good and Evil

- 17 (a) Describe Christian beliefs about good and evil. [8]

Quite a few candidates repeated their answers to Q.13. Most seemed to focus on good and bad actions whilst a few focussed on how evil entered the world (Genesis version). Satan and Saturn both appeared in some answers.

- (b) Explain the way in which a Christian might try to find the answer to a moral problem. [7]

Some had difficulty with this although many were able to refer to prayer, Church or priest or the Bible. Some candidates addressed the problem of evil in this question. Some confused a moral problem with moral evil.

- (c) 'When people suffer they are being punished for something they have done.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

This usually had the negative response with candidates referring to the Third World. There was one mention of the late pope and another of the tsunami on Boxing Day. The opposite point of view was that Christians believe that God punishes those who have sinned – there were references to hell.

Topic 6 Religion and Human Relationships

- 21 (a) Describe a Christian marriage service. [8]

Most candidates were usually able to state this happened in a church. Some candidates had obviously prepared for the purposes of marriage and this was inserted into their answers in great detail. The answers depended on the calibre of the candidates. A few discussed the use of candles in an Orthodox service. There were the anticipated descriptions of Stag Nights, white dresses and honeymoons.

- (b) Explain the importance of the vows made at this service. [7]

Most candidates knew what the vows (or vowels) were and so were usually able to address this section either competently or very well, although some admitted that they did not know what they were.

*Report on the Components taken in June 2005*

- (c) 'People should live together first before they decide to get married.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates tended to write about how it was good because it prevented divorce although some did refer to the idea of sex outside of marriage being frowned upon.

Topic 7 Religion and Medical Ethics

- 25 (a) Describe Christian attitudes towards fertility treatment. [8]

The candidates that knew what fertility treatment meant were able to answer this question very well indeed giving reference to spare embryos, God's plan and adultery. Some candidates referred to the fact that God told Adam and Eve to 'go forth and multiply'. Unfortunately a lot of candidates answered this question as if it were about contraception or abortion.

- (b) Explain Christian beliefs about the use of animals in medical research. [7]

Most candidates were able to access this usually discussing cruelty and the idea that cosmetic testing is wrong. The better answers referred to stewardship and dominion.

- (c) 'Every woman has the right to have a baby'.

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

A lot of candidates answered this from an abortion point of view. Answers tended to be more about rights than the concept of a gift from God which was a perfectly acceptable way in which to interpret the question.

Topic 8 Religion and Equality

- 29 (a) Explain Christian attitudes towards other religions. [8]

This question caused many to produce answers that lacked focus, but there were references to respect for other religions. Roman Catholics were referred to by some as a different religion. Many referred to the idea that Christianity is the true religion. Most said Christians would be polite to other religions and offered 'Love thy neighbour' as the reason.

- (b) Describe Christian teachings about racism. [7]

The usual response was that it was wrong and that people should not be judged on the colour of their skin because people are all God's children. There were some references to the Good Samaritan but no actual teachings as such. Some candidates referred to Martin Luther King Jr. and Nelson Mandela.

- (c) 'People do not deserve to be treated equally.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

The usual response was that they should be treated equally – the opposite viewpoint was used in reference to criminals.

*Report on the Components taken in June 2005*

Topic 9 Religion, Poverty and Wealth

33 (a) Describe Christian teachings about the right use of money. [8]

Again some did not refer to actual specific teachings but many mentioned the camel and the needle and share your shirts. Most talked about what a Christian would do – share with the poor, tithing (although the word was not often used) and said that gambling was wrong.

(b) Explain how Christian beliefs might affect a person's choice of career. [7]

Most candidates usually listed what a Christian would do or not do – e.g. not prostitution or gambling – not being a hit man was also mentioned a few times. Some candidates said what a Christian would do – one reference to being an RE teacher or helping the poor for example as a doctor or nurse. The better answers linked it to Christian teachings.

(c) 'It does not matter how you get your money, as long as you look after your family.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

This question caused some answers to lack focus. Some answers did not refer to Christianity, although others said stealing or prostitution was wrong in the eyes of a Christian. Some found it difficult to give the opposing view.

Topic 10 Religion, Peace and Justice

37 (a) Describe Christian teachings about the treatment of criminals. [8]

Heaven and hell was mentioned a lot. There was reference to John Paul II who forgave the person who shot him. Better answers referred to reform, vindication etc. whilst the weaker answers talked about prison or the death penalty.

(b) Explain how Christians might respond to injustice. [7]

A lot of candidates referred back to part (a). Some referred to non-violence including Rosa Parks. There were references to sexism and several to Just war.

(c) 'Religious people should never use violence.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates were able to access this although there were some who made no reference to the teachings of Jesus.

### **1031-03 Coursework**

#### **General Comments**

Work for this component continues to be of a very high standard. Also the standard of marking and administration by Centres was mostly excellent.

Almost all of the work submitted was on approved titles.

Very few centres had their marking adjusted. The main difficulty was the number of centres who had not submitted Centre Authentication Statements with the coursework – these are now a requirement and must be sent when work is submitted for moderation.

Nevertheless, teachers who are inevitably under great pressure must be commended for their work and expertise. The use of the Internet as a source of information seems now almost universal as does the word-processing of coursework. Both of these are highly commendable though students may need to be reminded that books can also be used as reference material and that the use of a dozen different fonts with complex page layouts does not help improve poorly prepared work in any way.

## 1931 GSCE Religious Studies B

### General Comments:

These comments apply to all the papers in this specification and should be read in conjunction with the reports on the individual questions.

There was, yet again, a large increase in candidature for these papers. This produced a very full spread of ability in the papers received with, again, a general increase in standard with many responses being of excellent quality. There were very few low level scripts. Most candidates were thoroughly prepared for the examination and all sections of the questions were well-addressed. As in previous years, the vast majority of responses were on Christianity. However there was again an increased number answering from Hinduism, Islam and Judaism. There were also some excellent papers from candidates doing exclusively Islam or Judaism – one hopes that, in future, we may see centres of all Hindu answers as well.

Mostly scripts were excellent – with high scores and excellent use of terminology. Even when whole cohorts appear to have been entered the standard was usually high.

Comments are on the Christianity questions, the most popular choice, noting others as appropriate.

### Comments on Individual Questions:

These comments apply equally to the papers for Option A and Option B.

#### Papers 1 and 3

##### Topic 1 The Nature of God

1 (a) Describe the reasons why Christians believe in God. [8]

Most candidates tended to answer this from the point of view of what God is. The general focus was on a creator God (presumably the cosmological argument) and life after death. Some candidates mentioned God as a father figure. Therefore the focus appeared to be on the benefits of believing in God – someone who cares for them, forgiveness etc. God was equated with an agony aunt. The better answers included miracles, religious experiences, visions etc. However, some candidates just wrote at great length giving possible physical descriptions.

(b) Explain why believing that the Bible is the word of God is important for Christians. [7]

Many of the candidates described what is in the Bible rather than trying to focus on the specifics of the question.

(c) 'There is no way of knowing what God is like.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Focus was either on physical appearance or attributes of God's existence. Most candidates were able to attempt some form of answer for this. Many drew heavily on what they thought the Bible said about physical appearance.



## *Report on the Components taken in June 2005*

### Topic 2 The Nature of Belief

- 5 (a) Describe how the use of food and fasting might show that Christians believe in God. [8]

Unfortunately this question was sometimes answered quite badly – with candidates not knowing what to put. However the better answers focussed on communion with a few references to Lent and one on vegetarianism. Some mentioned the feeding of the 5,000.

- (b) Explain how praying every day might help Christians in their lives. [7]

Most candidates were able to attempt some form of answer to this although some failed to show how it helped Christians.

- (c) 'Religious images help people to worship.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Again most candidates were able to attempt this although some only focussed on one point of view e.g. it helps because it gives us a picture etc.

There were some excellent answers to Islam question 3.

### Topic 3 Religion and Science

- 9 (a) Describe Christian ideas about the origins of the world. [8]

Quite a few candidates did not know what the word 'origins' meant – some even wrote that they did not know. Others focussed on the Genesis version (some mentioning both versions) bringing in how evil entered the world (Eve and the snake), while others said some believed in the scientific version with God as the cause of the Big Bang.

- (b) Explain how these ideas are different from scientific theories about the origins of the world. [7]

A lot of answers just gave the scientific view of the Big Bang and evolution whilst the better answers contrasted the two views.

- (c) 'Science is right so religion is wrong.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Usually this was just repeating what was in (a) or (b) and quite a few answers contained waffle. Some referred to Ockham's Razor. Many suggested that it was possible to believe in both but then failed to justify this answer.

### Topic 4 Death and the Afterlife

- 13 (a) Describe Christian beliefs about life after death. [8]

As usual a lot of candidates mentioned reincarnation. The weaker ones referred to a good heaven and a bad hell, with some going into graphic detail about what happens in hell. The better candidates were able to discuss heaven, hell and purgatory and the idea of judgement of the soul.

*Report on the Components taken in June 2005*

- (b) Explain how these beliefs might affect the way in which Christians live. [7]

Most talked about what a Christian would do (the better answers linking it back to the question) such as praying, going to church, following the Ten Commandments, not having an abortion etc.

- (c) 'Funeral ceremonies are for the living, not the dead.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Most were able to talk about the celebration of a life or the passing on of the soul to the next life. There were some strange discussions about whether the body in the coffin was dead or not.

Topic 5 Good and Evil

- 17 (a) Describe Christian beliefs about good and evil. [8]

Quite a few candidates repeated their answers to Q.13. Most seemed to focus on good and bad actions whilst a few focussed on how evil entered the world (Genesis version). Satan and Saturn both appeared in some answers.

- (b) Explain the way in which a Christian might try to find the answer to a moral problem. [7]

Some had difficulty with this although many were able to refer to prayer, Church or priest or the Bible. Some candidates addressed the problem of evil in this question. Some confused a moral problem with moral evil.

- (c) 'When people suffer they are being punished for something they have done.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

This usually had the negative response with candidates referring to the Third World. There was one mention of the late pope and another of the tsunami on Boxing Day. The opposite point of view was that Christians believe that God punishes those who have sinned – there were references to hell.

**Papers 2 and 4**

Topic 6 Religion and Human Relationships

- 1 (a) Describe Christian beliefs about divorce. [8]

Generally there were some good responses on attitudes about divorce and denomination differences. There was some inevitable confusion between divorce and annulment but most seemed to realise that very few Christians were actually in favour of divorce.

- (b) Explain how a Christian marriage service might help a couple in their married life. [7]

This was generally well done with some particularly good responses which clearly demonstrated an understanding that the vows, having been made before God, were binding. Weaker answers suggested that the couple might remember what a nice day they had had.

*Report on the Components taken in June 2005*

- (c) 'Divorce is never right.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Many argued that divorce had to be permissible in cases of abuse or desertion but some found difficulty in then justifying their responses.

Topic 7 Religion and Medical Ethics

- 5 (a) Describe Christian attitudes towards abortion. [8]

This was generally well answered. Some centres appear to teach that abortion was common and accepted in the early Church whereas the prohibition in the Didache suggests that it was not.

- (b) Explain how a Christian might respond to someone who wants to commit suicide. [7]

There were many good answers although too many candidates were not aware of the element of Christian love which should be present in any Christian response to a suicidal person. Some answers left one grateful that the candidate was not presented with the problem.

- (c) 'Only God has the right to take away life.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

There were many excellent answers with candidates clearly aware of the implications of the statement. Many mentioned agape here, even if not in part (b).

Topic 8 Religion and Equality

- 9 (a) Describe Christian beliefs about forgiveness. [8]

There were lots of excellent answers here with reference to the Lords' Prayer, the last words of Jesus, the sacrament of reconciliation etc. Some candidates wrote about the Christian response to criminals in this section rather than about forgiveness.

- (b) Explain how a Christian might respond to racist views. [7]

There were some good references to Christian teaching on spiritual equality, the Good Samaritan etc. Also there were appropriate references to Martin Luther King Jr. and Desmond Tutu. Many candidates wrote about the Ku Klux Klan as though they were a Christian sect which felt slightly disconcerting. More able candidates made more appropriate references to support for apartheid from the Dutch Reformed Church.

- (c) 'People are not equal.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

This produced a range of responses, many of which were excellent. The best candidates avoided Jesus' most oft-quoted remark that all people are equal. Some wrote about the need for positive discrimination, others considered to what extent murderers and rapists should be considered equal.

Topic 9 Religion, Poverty and Wealth

13 (a) Describe Christian teachings about the causes of hunger in the world. [8]

There were many appropriate references to famine, war, greed, corruption, debt etc. Weaker candidates were thrown by the reference to 'Christian' teaching, and perhaps because of that tended to major on Christian *responses* to hunger.

(b) Explain why a Christian might regularly give money to charity. [7]

Again, there were many good answers here, but only the very able picked up the word 'regularly' in the question. It was clear that few centres teach about tithing, which is a principle taught by all the mainstream churches in one form or another and is directly relevant to this question.

(c) 'It does not matter how you earn your money.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

There were some excellent responses and some fascinating interpretations. Gamblers, drug dealers and prostitutes came in for most criticism, closely followed by hit men. There was consideration of the need to provide for a family as well as the moral principles involved.

Topic 10 Religion, Peace and Justice

17 (a) Describe what Christians mean by a 'Just War'. [8]

This was generally well answered and most candidates were able to give the terms. It is clear that centres are teaching this thoroughly. It would have been fascinating to hear the justification from candidates who cited World War I as a good example of a Just War.

(b) Explain Christian attitudes to the treatment of criminals. [7]

Very well done, although there were some centres where candidates had not been thoroughly prepared, and answers were along the lines of 'some Christians think that criminals should be locked up and the key thrown away' or 'Christians think that prisons are too much like holiday camps'. Doubtless some do, but these are not valid Christian attitudes. Few centres had taught about Christians involved in Prison Ministry e.g. Elizabeth Fry.

(c) 'Violence is never the best way to solve a problem.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

This produced some excellent discussion with good consideration and justification offered for both viewpoints.

## **1931/05 Coursework**

### **General Comments**

Work for this component continues to be of a very high standard. Also the standard of marking and administration by Centres was mostly excellent.

Almost all of the work submitted was on approved titles.

Very few centres had their marking adjusted. The main difficulty was the number of centres who had not submitted Centre Authentication Statements with the coursework – these are now a requirement and must be sent when work is submitted for moderation.

Nevertheless, teachers who are inevitably under great pressure must be commended for their work and expertise. The use of the Internet as a source of information seems now almost universal as does the word-processing of coursework. Both of these are highly commendable though students may need to be reminded that books can also be used as reference material and that the use of a dozen different fonts with complex page layouts does not help improve poorly prepared work in any way.

**General Certificate of Secondary Education  
(Religious Studies Philosophy and Ethics) (1031)  
June 2005 Assessment Session**

**Component Threshold Marks**

Component	Max Mark	A	B	C	D	E	F	G
Paper 1	84	74	65	57	45	33	22	11
Paper 2	63	56	50	44	35	26	17	9
Paper 3	63	50	43	36	28	20	13	6

**Syllabus Options**

**Paper 1**

	Max Mark	A*	A	B	C	D	E	F	G
Overall Threshold Marks	84	82	74	65	57	45	33	22	11
Percentage in Grade		7.1	16.7	18.6	15.9	19.6	12.6	6	2.7
Cumulative Percentage in Grade		7.1	23.8	42.4	58.3	77.9	90.5	96.5	99.2

The total entry for the examination was 46,115

**Paper 2, 3**

	Max Mark	A*	A	B	C	D	E	F	G
Overall Threshold Marks	80	77	68	60	53	42	31	21	11
Percentage in Grade		6.6	26.8	44.8	59.6	78.2	91.1	97.6	99.6
Cumulative Percentage in Grade		6.6	20.2	18	14.8	18.6	12.9	6.5	2

The total entry for the examination was 4,756

**Overall**

	A*	A	B	C	D	E	F	G
Percentage in Grade	7.0	17.1	18.5	15.8	19.5	12.7	6	2.6
Cumulative Percentage in Grade	7.0	24.1	42.6	58.4	77.9	90.6	96.6	99.2

The total entry for the examination was 50,871

**General Certificate of Secondary Education  
(Religious Studies Full Course Philosophy and Ethics) (1931)  
June 2005 Assessment Session**

**Component Threshold Marks**

<b>Component</b>	<b>Max Mark</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>
Paper 1	84	75	66	58	46	34	22	10
Paper 2	84	68	59	51	39	28	17	6
Paper 3	63	59	52	47	38	28	17	7
Paper 4	63	54	50	46	35	25	15	5
Paper 5	126	98	84	71	55	40	25	10

**Syllabus Options**

**Paper 1, 2**

	<b>Max Mark</b>	<b>A*</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>
Overall Threshold Marks	168	162	142	125	109	85	62	39	16
Percentage in Grade		21.7	34	18	10.7	8.9	4.4	1.7	0.6
Cumulative Percentage in Grade		21.7	55.7	73.7	84.4	93.3	97.7	99.4	100

The total entry for the examination was 10,446

**Paper 3, 4, 5**

	<b>Max Mark</b>	<b>A*</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>
Overall Threshold Marks	315	298	271	246	222	173	125	77	29
Percentage in Grade		19.6	28.2	19.3	13.3	12.8	5.1	1.6	0.1
Cumulative Percentage in Grade		19.6	47.8	67.1	80.4	93.2	98.3	99.9	100

The total entry for the examination was 4,397

**Overall**

	<b>A*</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>
Percentage in Grade	21.1	32.2	18.5	11.4	10.1	4.6	1.7	0.4
Cumulative Percentage in Grade	21.1	53.3	71.8	83.2	93.3	97.9	99.6	100

The total entry for the examination was 14,843







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