

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

General Certificate of Secondary Education

Unit **B602**: Philosophy 2 (Good and Evil, Revelation, Science)

Mark Scheme for June 2012

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

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

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Subject-specific Marking Instructions**General points**

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

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

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

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

Specific points

Half marks must never be used.

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

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

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

AO1 Weak, Satisfactory, Good

AO2 Weak, Limited, Competent, Good

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

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

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

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

Written communication

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

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

The following points should be remembered:

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

AO1 part (d) question

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

AO2 part (e) question

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

Section A

Question		Answer	Mark	Guidance
1	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The absence of good/privatio boni • The opposite of good • Extremely bad • Other reasonable definitions <p>1 mark for statement</p>	1	Suffering is a result of evil not a synonymous term and results which only define suffering cannot receive the mark. However the two concepts are related and credit should be given to response which define the concept of evil in relation to its results.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Murder • Rape • Torture • War • Giving way to the three poisons • Other relevant examples <p>A statement (1 mark) with development (2 marks)</p>	2	Credit should be given for responses which correctly identify actions regarded as sinful by the religion specified in the question.

Question	Answer	Mark	Guidance
(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reading scripture • Upbringing / family background • Cultural traditions • Their conscience • The Four Noble Truths • The Eightfold Path • The Five Precepts • The example of the Buddha and boddhisatva • The need to avoid Mara and the three poisons • Skilful / unskilful actions • Advice from monks • Talking with other Buddhists <p>1 mark for each response</p>	3	
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Meditation can focus on the temporary nature of suffering, or on the Buddha's teachings as to the causes of suffering. This could help a Buddhist to cope by reminding them that suffering can be overcome through the Four Noble Truths.</p> <p>Regular meditation can help to maintain a personal equilibrium in the face of all the events of life, whether good or bad and this enables a Buddhist to cope with change in their circumstances and reduce their suffering.</p> <p>Meditation is also a route to enlightenment, even before reaching this goal meditation can help a Buddhist to develop their ability to accept what happens to them; removing the constant craving for things to be different reduces the suffering caused by such craving.</p> <p>Buddhists are part of the sangha, meditating with other Buddhists can remind them that they are not alone in their suffering.</p>	6	<p>The question is not solely about coping with suffering, but requires a link between this and a specific religious concept – remember that the command word is 'explain'.</p>

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question can be read as suggesting that actions which are morally right can only have beneficial consequences. Many candidates might agree with this, arguing that goodness is helpful / pleasant by definition. Other candidates might disagree, suggesting that there is no such thing as a moral absolute or a totally right decision and we cannot know all the consequences of our actions. These candidates might build on the idea of the relative nature of suffering, arguing that all actions have effects but that these might be judged suffering by one person but not by another. They could suggest that the knowledge of having done the right thing mitigates or removes suffering, or that choosing to suffer could be the morally right action – perhaps to redeem a sin, or as a martyr in defence of your faith.</p> <p>Candidates might cite and explore examples of moral dilemmas and their potential consequences, such as abortion being the right decision for a teenage mother who knows that she cannot cope but resulting in her being tortured by guilt, ashamed of her actions, or causing suffering for the father who wanted to keep the child.</p> <p>Some candidates might choose to discuss the idea that suffering is what creates the difference between a right and a wrong decision, and the various consequences have to be balanced to understand which decision is the better one. For example the question of whether to assist euthanasia requires weighing up the suffering caused by the loss of a loved one with the distress that is caused by their suffering; the right' decision would be characterised by a choice as to which of these sufferings is more acceptable.</p> <p>Another approach might be to take the view that some degree or form of suffering is probably inevitable in most moral dilemmas. Candidates might be familiar with the idea of utilitarianism arguing that right or wrong can be</p>	12	

Question	Answer	Mark	Guidance
	<p>determined by the length or scale of the suffering created, whether the suffering results in some ultimate greater good or whether the overall sum of suffering globally is reduced by the choices that are being made. An example that might be used is that of punishment for crime, with candidates suggesting that the individual being punished suffers but that this is both the result of their free choices and that it reduces suffering from the people who might otherwise have been victims of their future crimes. Other ethical issues like war, embryology or equality might also be explored in this way. Candidates might take the view that any moral decision can only be taken on its merits and no hard and fast rule can be established to determine how much suffering is acceptable.</p> <p>Candidates might consider that Buddhists will agree with the statement; since Buddhists aim to perform skilful actions and create good kamma this could be seen as a recognition that there is no 'right thing' to do in a given situation, Buddhists strive for the middle way and avoid extremes and absolutes. Other candidates might argue that Buddhists would disagree with the statement as dukkha is part of living within the world, and although Buddhists strive to minimise it they cannot avoid it entirely until they achieve enlightenment.</p> <p>Another approach could be to take the view that a decision may seem totally right but still result in suffering, through the exercise of other peoples free will or because we could not see the whole picture. Examples might include culling of animals, which can seem cruel but, if not carried out the result could be environmental damage, spread of disease, or excess population dying slowly of starvation. Another example could be saving the life of a person who then goes on to do terrible things in their later life.</p>		

Question		Answer	Mark	Guidance
2	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The absence of good/privatio boni • The opposite of good • Extremely bad • The devil or what is sent / created by the devil • Other reasonable definitions <p>1 mark for statement</p>	1	Suffering is a result of evil not a synonymous term and results which only define suffering cannot receive the mark. However the two concepts are related and credit should be given to response which define the concept of evil in relation to its results.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Murder • Rape • Torture • War • Blasphemy • Worshipping the devil / idols • Other relevant examples <p>A statement (1 mark) with development (2 marks)</p>	2	Credit should be given for responses which correctly identify actions regarded as sinful by the religion specified in the question.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reading scripture • Upbringing / family background • Cultural traditions • Their conscience • The Ten Commandments • The example of Christ / Asking 'what would Jesus do?' • Practicing virtues such as compassion / agape • Guidance from the church or religious authority • The need to avoid sin • Talking with other Christians <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The person of Jesus has great significance for Christians. The fact of his suffering through the crucifixion can enable them to have faith that he understands what it is like to suffer and therefore has greater compassion for the suffering of others. This can give Christians strength to cope with what happens to them. Some candidates might choose to explore the idea that suffering brings people closer to God because of the link with the suffering Christ.</p> <p>After the crucifixion Christ was resurrected, this is a symbol of hope for Christians who are suffering; it can help them to believe that their suffering is temporary and will eventually be redeemed by God.</p> <p>Some Christians might view suffering as a test of their faith, and point out how Christ was also tested, and believed himself forsaken while on the Cross. They might then discuss how this knowledge could help Christians to pass such a test.</p> <p>Faith in Christ creates the Christian community, and so Christians might feel that they are not alone in their suffering but are united with other believers.</p>	6	<p>The question is not solely about coping with suffering, but requires a link between this and a specific religious concept – remember that the command word is ‘explain’.</p>
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question can be read as suggesting that actions which are morally right can only have beneficial consequences. Many candidates might agree with this, arguing that goodness is helpful / pleasant by definition. Other candidates might disagree, suggesting that there is no such thing as a moral absolute or a totally right decision and we cannot know all the</p>	12	

Question	Answer	Mark	Guidance
	<p>consequences of our actions. These candidates might build on the idea of the relative nature of suffering, arguing that all actions have effects but that these might be judged suffering by one person but not by another. They could suggest that the knowledge of having done the right thing mitigates or removes suffering, or that choosing to suffer could be the morally right action – perhaps to redeem a sin, or as a martyr in defence of your faith.</p> <p>Candidates might cite and explore examples of moral dilemmas and their potential consequences, such as abortion being the right decision for a teenage mother who knows that she cannot cope but resulting in her being tortured by guilt, ashamed of her actions, or causing suffering for the father who wanted to keep the child.</p> <p>Some candidates might choose to discuss the idea that suffering is what creates the difference between a right and a wrong decision, and the various consequences have to be balanced to understand which decision is the better one. For example the question of whether to assist euthanasia requires weighing up the suffering caused by the loss of a loved one with the distress that is caused by their suffering; the right' decision would be characterised by a choice as to which of these sufferings is more acceptable.</p> <p>Another approach might be to take the view that some degree or form of suffering is probably inevitable in most moral dilemmas. Candidates might be familiar with the idea of utilitarianism arguing that right or wrong can be determined by the length or scale of the suffering created, whether the suffering results in some ultimate greater good or whether the overall sum of suffering globally is reduced by the choices that are being made. An example that might be used is that of punishment for crime, with candidates suggesting that the individual being punished suffers but that this is both the result of their free choices and that it reduces suffering from the people who might otherwise have been victims of their future crimes. Other ethical issues like war, embryology or equality might also be explored in this way. Candidates might take the view that any moral decision can only be taken on its merits and no hard and fast rule can be established to determine how much suffering is acceptable.</p>		

Question	Answer	Mark	Guidance
	<p>Candidates might consider that Christians will agree with the statement as moral choices are what God wants of us and so therefore suffering cannot result if we all act to please God. Others might point out that suffering is an aspect of this imperfect, fallen world, but that if we retain faith in God and try to live Godly lives (which would include making the right decision) that ultimately all that suffering will be redeemed.</p> <p>Other candidates might discuss the necessity of suffering as payment for original sin, the redemption through Christ or the idea that our moral choices result in soul-making of which suffering could be a necessary part.</p> <p>Some candidates might argue that Christians would disagree with the statement as there are many moral issues on which God's requirements are not made clear, we therefore have to exercise human judgement which is inherently imperfect.</p> <p>Another approach could be to take the view that a decision may seem totally right but still result in suffering, through the exercise of other peoples free will or because we could not see the whole picture. Examples might include culling of animals, which can seem cruel but, if not carried out the result could be environmental damage, spread of disease, or excess population dying slowly of starvation. Another example could be saving the life of a person who then goes on to do terrible things in their later life.</p>		

Question		Answer	Mark	Guidance
3	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The absence of good/privatio boni • The opposite of good • Extremely bad • Other reasonable definitions <p>1 mark for statement</p>	1	Suffering is a result of evil not a synonymous term and results which only define suffering cannot receive the mark. However the two concepts are related and credit should be given to response which define the concept of evil in relation to its results.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Murder • Rape • Torture • War • Breaking your dharma • Other relevant examples <p>A statement (1 mark) with development (2 marks)</p>	2	Credit should be given for responses which correctly identify actions regarded as sinful by the religion specified in the question.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reading scripture • Upbringing / family background • Cultural traditions • Their conscience • The need to fulfil their dharma • The example of gurus, avatars and holy men • The need to practice virtues such as ahimsa or dana • Guidance from religious authorities • The need to avoid actions which create bad karma • Talking with other Hindus <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Detachment is suggested in scripture to be the only way to overcome suffering. It means to avoid emotional attachments that can cause pain and to mentally overcome physical pain by detaching the soul from the body. Candidates might suggest if this were fully achieved there would be no need to 'cope' with suffering as a total detachment would mean no suffering would be experienced. Others might discuss meditation as a means both of moving towards detachment and therefore reducing suffering, even if it cannot be totally avoided.</p> <p>Candidates might also recognise that perfect detachment is difficult and could even be regarded as undesirable; instead a partial detachment, in the sense of realising the transient nature of all things and the importance of the cycles of creation and destruction, could help a Hindu to cope by encouraging acceptance of the things than cause suffering.</p> <p>Candidates might refer to ideas of dharma and the karmic debt. These must be linked to ideas of detachment in order to constitute a full answer to the question. For example candidates might discuss the idea that detachment towards the results of one's actions can result in freedom from karma. This can be supported through scriptural references such as the Bhagavad Gita 5:10.</p>	6	<p>The question is not solely about coping with suffering, but requires a link between this and a specific religious concept – remember that the command word is 'explain'.</p>

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question can be read as suggesting that actions which are morally right can only have beneficial consequences. Many candidates might agree with this, arguing that goodness is helpful / pleasant by definition. Other candidates might disagree, suggesting that there is no such thing as a moral absolute or a totally right decision and we cannot know all the consequences of our actions. These candidates might build on the idea of the relative nature of suffering, arguing that all actions have effects but that these might be judged suffering by one person but not by another. They could suggest that the knowledge of having done the right thing mitigates or removes suffering, or that choosing to suffer could be the morally right action – perhaps to redeem a sin, or as a martyr in defence of your faith.</p> <p>Candidates might cite and explore examples of moral dilemmas and their potential consequences, such as abortion being the right decision for a teenage mother who knows that she cannot cope but resulting in her being tortured by guilt, ashamed of her actions, or causing suffering for the father who wanted to keep the child.</p> <p>Some candidates might choose to discuss the idea that suffering is what creates the difference between a right and a wrong decision, and the various consequences have to be balanced to understand which decision is the better one. For example the question of whether to assist euthanasia requires weighing up the suffering caused by the loss of a loved one with the distress that is caused by their suffering; the right' decision would be characterised by a choice as to which of these sufferings is more acceptable.</p> <p>Another approach might be to take the view that some degree or form of suffering is probably inevitable in most moral dilemmas. Candidates might be familiar with the idea of utilitarianism arguing that right or wrong can be</p>	12	

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	<p>determined by the length or scale of the suffering created, whether the suffering results in some ultimate greater good or whether the overall sum of suffering globally is reduced by the choices that are being made. An example that might be used is that of punishment for crime, with candidates suggesting that the individual being punished suffers but that this is both the result of their free choices and that it reduces suffering from the people who might otherwise have been victims of their future crimes. Other ethical issues like war, embryology or equality might also be explored in this way. Candidates might take the view that any moral decision can only be taken on its merits and no hard and fast rule can be established to determine how much suffering is acceptable</p> <p>Candidates might consider that Hindus will agree with the statement, since the right decision is one that creates good karma and reducing karmic debt should result in less suffering, at least for that individual. Other candidates might argue that Hindus would disagree with the statement as suffering is a tool through which karmic debt is created and balanced, it is therefore not possible to avoid it entirely without achieving moksha – your decision might be right for you but the instrument of someone else reaping the consequences of past actions.</p> <p>Another approach could be to take the view that a decision may seem totally right but still result in suffering, through the exercise of other peoples free will or because we could not see the whole picture. Examples might include culling of animals, which can seem cruel but, if not carried out the result could be environmental damage, spread of disease, or excess population dying slowly of starvation. Another example could be saving the life of a person who then goes on to do terrible things in their later life.</p>		

Question		Answer	Mark	Guidance
4	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The absence of good/privatio boni • The opposite of good • Extremely bad • Shaytan or something that is caused / sent by the Shaytan • Other reasonable definitions <p>1 mark for statement</p>	1	Suffering is a result of evil not a synonymous term and results which only define suffering cannot receive the mark. However the two concepts are related and credit should be given to response which define the concept of evil in relation to its results.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Murder • Rape • Torture • War • Blasphemy / Shirk • Worshipping Shaytan / false gods • Other relevant examples <p>1 mark for each response</p>	2	Credit should be given for responses which correctly identify actions regarded as sinful by the religion specified in the question.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reading scripture • Upbringing / family background • Cultural traditions • Their conscience • The Five Pillars • The example of Muhammad ﷺ and the prophets (pbut) • The need to practice virtues such as compassion or charity • Guidance from religious authorities • The need to avoid sins • Talking with other Muslims <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Submission to Allah's will is an important concept for Muslims and so suffering might be regarded as an opportunity to demonstrate their ability to do this – continuing to offer their faith and perform their religious duties in spite of adversity with the knowledge that Allah sees both their difficulty and their constancy acting as a support to them.</p> <p>Some candidates might develop this further to discuss Muslim beliefs about the merciful nature of Allah. Through submission they demonstrate the belief that Allah will protect them from evil and that ultimately their suffering will be redeemed, if not in this life then in al-Jannah because through submission they can be reassured that they will be judged worthy. This gives them strength. Some Muslims view all suffering as a test of their faith and a preparation for the afterlife, endurance of this while remaining faithful to Allah demonstrates their perfect submission to the will of Allah.</p>	6	<p>The question is not solely about coping with suffering, but requires a link between this and a specific religious concept – remember that the command word is 'explain'.</p>

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question can be read as suggesting that actions which are morally right can only have beneficial consequences. Many candidates might agree with this, arguing that goodness is helpful / pleasant by definition. Other candidates might disagree, suggesting that there is no such thing as a moral absolute or a totally right decision and we cannot know all the consequences of our actions. These candidates might build on the idea of the relative nature of suffering, arguing that all actions have effects but that these might be judged suffering by one person but not by another. They could suggest that the knowledge of having done the right thing mitigates or removes suffering, or that choosing to suffer could be the morally right action – perhaps to redeem a sin, or as a martyr in defence of your faith.</p> <p>Candidates might cite and explore examples of moral dilemmas and their potential consequences, such as abortion being the right decision for a teenage mother who knows that she cannot cope but resulting in her being tortured by guilt, ashamed of her actions, or causing suffering for the father who wanted to keep the child.</p> <p>Some candidates might choose to discuss the idea that suffering is what creates the difference between a right and a wrong decision, and the various consequences have to be balanced to understand which decision is the better one. For example the question of whether to assist euthanasia requires weighing up the suffering caused by the loss of a loved one with the distress that is caused by their suffering; the right' decision would be characterised by a choice as to which of these sufferings is more acceptable.</p> <p>Another approach might be to take the view that some degree or form of suffering is probably inevitable in most moral dilemmas. Candidates might be familiar with the idea of utilitarianism arguing that right or wrong can be</p>	12	

Question	Answer	Mark	Guidance
	<p>determined by the length or scale of the suffering created, whether the suffering results in some ultimate greater good or whether the overall sum of suffering globally is reduced by the choices that are being made. An example that might be used is that of punishment for crime, with candidates suggesting that the individual being punished suffers but that this is both the result of their free choices and that it reduces suffering from the people who might otherwise have been victims of their future crimes. Other ethical issues like war, embryology or equality might also be explored in this way. Candidates might take the view that any moral decision can only be taken on its merits and no hard and fast rule can be established to determine how much suffering is acceptable</p> <p>Candidates might consider that Muslims will agree with the statement as moral choices are what Allah wants of us and so therefore suffering cannot result if we all act to please Allah. Others might suggest that right decisions might result in suffering in the short term because this is an imperfect world, however if we maintain our faith even in the face of suffering it will all ultimately be redeemed on Yawmuddin when we are rewarded. Other candidates might discuss the necessity of suffering as payment for sin, or suggest that if it is a test of our faith it cannot be totally dependent on our moral choices.</p> <p>Some candidates might argue that Muslims would disagree with the statement as there are many moral issues in the modern world about which Allah’s requirements are unclear, we therefore have to exercise human judgement which is inherently imperfect. Most will suggest that Muslims will look to the Qur’an and the example of the Prophet ﷺ for guidance and where these are clear and unambiguous they will be followed, even if they might appear to cause suffering, because they represent the will of Allah and do not contain errors or human weaknesses.</p> <p>Another approach could be to take the view that a decision may seem totally right but still result in suffering, through the exercise of other peoples free will or because we could not see the whole picture. Examples might</p>		

Question	Answer	Mark	Guidance
	include culling of animals, which can seem cruel but, if not carried out the result could be environmental damage, spread of disease, or excess population dying slowly of starvation. Another example could be saving the life of a person who then goes on to do terrible things in their later life.		

Question		Answer	Mark	Guidance
5	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The absence of good/privatio boni • The opposite of good • Extremely bad • Satan or what is created / sent by satan • Other reasonable definitions <p>1 mark for statement</p>	1	Suffering is a result of evil not a synonymous term and results which only define suffering cannot receive the mark. However the two concepts are related and credit should be given to response which define the concept of evil in relation to its results
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Murder • Rape • Torture • War • Blasphemy • Breaking the Mitzvot • Other relevant examples <p>1 mark for each response</p>	2	Credit should be given for responses which correctly identify actions regarded as sinful by the religion specified in the question.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reading scripture • Upbringing / family background • Cultural traditions • Their conscience • The mitzvot • The need to practice virtues such as compassion or charity • Guidance from religious authorities • The need to avoid sins • Talking with other Jews <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Regular daily prayer helps to remind Jews that they are constantly with G-d and that G-d sees not only their sufferings but their attempts to cope with those sufferings. This provides comfort and support through the presence of G-d.</p> <p>Some candidates might also be aware that having doubts and questioning G-d purposes is not a sin in Judaism and prayer can be seen as a way of 'wrestling with G-d', trying to understand whether the suffering is deserved, whether it is a test, or simply part of the mystery of G-d. Prayer might involve asking for suffering to be taken away but it might also involve an individual challenging G-d's purposes, arguing that they do not deserve suffering and have been faithful while at the same time the fact of prayer itself demonstrates continued faith in G-d even if the individual is also angry with G-d. Some candidates might be able to support this with examples, such as Primo Levi's account of placing G-d on trial in a concentration camp where, following a guilty verdict, the assembly offered the morning prayer.</p>	6	<p>The question is not solely about coping with suffering, but requires a link between this and a specific religious concept – remember that the command word is 'explain'.</p>

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question can be read as suggesting that actions which are morally right can only have beneficial consequences. Many candidates might agree with this, arguing that goodness is helpful / pleasant by definition. Other candidates might disagree, suggesting that there is no such thing as a moral absolute or a totally right decision and we cannot know all the consequences of our actions. These candidates might build on the idea of the relative nature of suffering, arguing that all actions have effects but that these might be judged suffering by one person but not by another. They could suggest that the knowledge of having done the right thing mitigates or removes suffering, or that choosing to suffer could be the morally right action – perhaps to redeem a sin, or as a martyr in defence of your faith.</p> <p>Candidates might cite and explore examples of moral dilemmas and their potential consequences, such as abortion being the right decision for a teenage mother who knows that she cannot cope but resulting in her being tortured by guilt, ashamed of her actions, or causing suffering for the father who wanted to keep the child.</p> <p>Some candidates might choose to discuss the idea that suffering is what creates the difference between a right and a wrong decision, and the various consequences have to be balanced to understand which decision is the better one. For example the question of whether to assist euthanasia requires weighing up the suffering caused by the loss of a loved one with the distress that is caused by their suffering; the right' decision would be characterised by a choice as to which of these sufferings is more acceptable.</p> <p>Another approach might be to take the view that some degree or form of suffering is probably inevitable in most moral dilemmas. Candidates might be familiar with the idea of utilitarianism arguing that right or wrong can be</p>	12	

Question	Answer	Mark	Guidance
	<p>determined by the length or scale of the suffering created, whether the suffering results in some ultimate greater good or whether the overall sum of suffering globally is reduced by the choices that are being made. An example that might be used is that of punishment for crime, with candidates suggesting that the individual being punished suffers but that this is both the result of their free choices and that it reduces suffering from the people who might otherwise have been victims of their future crimes. Other ethical issues like war, embryology or equality might also be explored in this way. Candidates might take the view that any moral decision can only be taken on its merits and no hard and fast rule can be established to determine how much suffering is acceptable</p> <p>Candidates might consider that Jews will agree with the statement as moral choices are what G-d wants of us and so therefore suffering cannot result if we all act to please G-d. Some might distinguish between suffering that is caused immediately by our choices which may be rewarded later through long term benefits, for example as illustrated by the story of Job. Other candidates might discuss the necessity of suffering as payment for sin, or as a test of our faith and therefore not totally dependent on our moral choices.</p> <p>Some candidates might argue that Jews would disagree with the statement as there are many moral issues in the modern world about which G-d's requirements are unclear, we therefore have to exercise human judgement which is inherently imperfect. They might point out the continually developing nature of Jewish scriptures through the commentary collected in the Talmud and use this to support the idea that much morality is relative to the society in which one lives. Others might challenge this by considering ultra-Orthodox or Hasidic Jews who believe that the Covenant provides a code for living which is unchangeable, they might discuss how the mitzvot might affect some modern moral issues but not others drawing on examples like successful genetic screening of Hasidic communities to avoid the spread of Tay-Sachs disease.</p>		

Question	Answer	Mark	Guidance
	Another approach could be to take a view that a decision may seem totally right but still result in suffering, through the exercise of other peoples free will or because we could not see the whole picture. Examples might include culling of animals, which can seem cruel but, if not carried out the result could be environmental damage, spread of disease, or excess population dying slowly of starvation. Another example could be saving the life of a person who then goes on to do terrible things in their later life.		

Question		Answer	Mark	Guidance
6	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The absence of good/privatio boni • The opposite of good • Extremely bad • Other reasonable definitions <p>1 mark for statement</p>	1	Suffering is a result of evil not a synonymous term and results which only define suffering cannot receive the mark. However the two concepts are related and credit should be given to response which define the concept of evil in relation to its results.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Murder • Rape • Torture • War • Blasphemy • Other relevant examples <p>1 mark for each response</p>	2	Credit should be given for responses which correctly identify actions regarded as sinful by the religion specified in the question.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Reading scripture • Upbringing / family background • Cultural traditions • Their conscience • Principles such as nam japna and kirat karni • The example of the Gurus and other religious figures • The need to practice virtues such as compassion or charity • Guidance from religious authorities • The need to avoid sins • Talking with other Sikhs <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Nam Simran is essentially meditation on the name of Waheguru, this can help in times of suffering by enabling a Sikh to find the peace of Waheguru inside themselves. It can remind them that they are not alone and that Waheguru is with them.</p> <p>Continual focus on the nam is part of being gurmukh and moving away from manmukh. A Sikh who has achieved this has control of their ego and has placed Waheguru at the centre of their life, this enables them to accept the will of Waheguru as supreme, even if it causes suffering.</p> <p>Nam Simran can help Sikhs to be aware of maya, and to avoid haumai which can cause suffering. This can be seen as a form of detachment.</p>	6	<p>The question is not solely about coping with suffering, but requires a link between this and a specific religious concept – remember that the command word is ‘explain’.</p>
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The question can be read as suggesting that actions which are morally right can only have beneficial consequences. Many candidates might agree with this, arguing that goodness is helpful / pleasant by definition. Other candidates might disagree, suggesting that there is no such thing as a moral absolute or a totally right decision and we cannot know all the consequences of our actions. These candidates might build on the idea of the relative nature of suffering, arguing that all actions have effects but that these might be judged suffering by one person but not by another. They could suggest that the knowledge of having done the right thing mitigates or removes suffering, or that choosing to suffer could be the morally right action – perhaps to redeem a sin, or as a martyr in defence of your faith.</p>	12	

Question	Answer	Mark	Guidance
	<p>Candidates might cite and explore examples of moral dilemmas and their potential consequences, such as abortion being the right decision for a teenage mother who knows that she cannot cope but resulting in her being tortured by guilt, ashamed of her actions, or causing suffering for the father who wanted to keep the child.</p> <p>Some candidates might choose to discuss the idea that suffering is what creates the difference between a right and a wrong decision, and the various consequences have to be balanced to understand which decision is the better one. For example the question of whether to assist euthanasia requires weighing up the suffering caused by the loss of a loved one with the distress that is caused by their suffering; the right' decision would be characterised by a choice as to which of these sufferings is more acceptable.</p> <p>Another approach might be to take the view that some degree or form of suffering is probably inevitable in most moral dilemmas. Candidates might be familiar with the idea of utilitarianism arguing that right or wrong can be determined by the length or scale of the suffering created, whether the suffering results in some ultimate greater good or whether the overall sum of suffering globally is reduced by the choices that are being made. An example that might be used is that of punishment for crime, with candidates suggesting that the individual being punished suffers but that this is both the result of their free choices and that it reduces suffering from the people who might otherwise have been victims of their future crimes. Other ethical issues like war, embryology or equality might also be explored in this way. Candidates might take the view that any moral decision can only be taken on its merits and no hard and fast rule can be established to determine how much suffering is acceptable</p> <p>Candidates might consider that Sikhs will agree with the statement since the right decision is one that creates good karma and reducing karmic debt should result in less suffering, at least for that individual. Other candidates might argue that Sikhs would disagree with the statement as suffering</p>		

Question	Answer	Mark	Guidance
	<p>happens for a reason, and therefore our decisions are part of a wider picture. This approach might be linked with mukti and the belief that ultimately all suffering will be overcome and release from rebirth will be achieved.</p> <p>Some candidates might consider the difference between a gurmukh and a manmukh lifestyle suggesting that suffering can lead an individual to focus on nam and become more gurmukh, which will reduce their suffering in the long run through the cycle of samsara and mukti.</p> <p>Another approach could be to take the view that a decision may seem totally right but still result in suffering, through the exercise of other people's free will or because we could not see the whole picture. Examples might include culling of animals, which can seem cruel but, if not carried out the result could be environmental damage, spread of disease, or excess population dying slowly of starvation. Another example could be saving the life of a person who then goes on to do terrible things in their later life.</p>		

Section B

Question		Answer	Mark	Guidance
7	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Meditation • Detachment • Following the example of the Buddha • Following the Noble Eightfold Path and the Four Noble Truths • Examples of engaging in religious practice <p>1 mark for each response</p>	2	General/personal examples such as looking at a beautiful sunset are not intrinsically religious but should be credited if there is clear religious content/context.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • They are closer to enlightenment than others and therefore have greater knowledge • They are wise and serene and face all things with equanimity which reveals facets of nibbana • They might be able to perform miracles • Mythological bodhisattvas illustrating aspects of the road to nibbana • Meditating on tantras or image of them to reveal truth <p>Candidates might either give 3 discrete points, or a statement (1 mark) with development (2 marks) and exemplification (3 marks).</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Revelation is a name given to an experience which gives personal knowledge or experience of ultimate truth. These are totally different to other kinds of experience, and the knowledge they give is perceived differently too. They are sometimes cited by believers as proof of the truth of their faith.</p> <p>Sometimes non-believers can experience a revelation and this can lead to conversion; this is important to Buddhists because it increases the number of people in the sangha, one of the three refuges.</p> <p>Enlightenment can be seen as a form of revelation. Achieving this is the ultimate aim of Buddhists and so it could be argued that without revelation their faith would not exist. Candidates might also cite the example of the Buddha's Enlightenment as the foundation of the faith or they might draw on examples of bodhisattvas, both the revelations they may have received and the ways in which they can help other Buddhists achieve revelations.</p> <p>Other candidates might focus on the idea that nibbana can only be truly known by those individuals who have achieved it, it cannot be described or bestowed onto others. This also places revelation at the centre of the faith, however candidates might argue that it is not a revelation in the sense in which other religions might use the term as there is no great creator God to reveal the truths of the universe. Instead Buddhists have to work to reveal ultimate truths to themselves.</p> <p>Candidates might wish to approach the issue for a more personal or individual perspective, considering the emotional significance a revelatory experience could have for a believer, together with its potentially life-changing consequences.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sacred texts hold a special status for believers in that they provide information about the divine, the right way to live and the purpose of human existence. There are however different attitudes regarding their origins which candidates might choose to discuss. Candidates might distinguish between fundamentalist / literalist and liberal approaches to the origins of sacred texts, pointing out that authorship might be attributed directly to the divine, to the divine working through a human agent or to human beings seeking a deeper understanding of the divine through their writings.</p> <p>Some candidates might wish to discuss issues of inerrancy and interpretation, and how these are affected if the books are regarded as created by people or not. They might point out that the physical existence of the books is clearly a result of a human labour but that this does not answer questions about the origins of the content. Others might challenge ideas of inerrancy by drawing on the features of the culture of origin of specific texts and how this culture is reflected in the book, this could then be compared to the cultures and societies for which the book is now speaking. Examples might include the protection given to women by Islamic scripture, when compared to women's status at the time, whereas nowadays many societies have legally protected rights for women which may exceed those given in the Qur'an, or purity laws and their links to desert lifestyles.</p> <p>Another issue is that of translation, some candidates might discuss the idea that the originals might have had divine origins but after translation into various languages by multiple translators they might no longer bear much resemblance to that original. They might also draw on the difference between ancient and modern languages, such as words with many meanings when translated into English, words whose meaning depends on</p>	12	

Question	Answer	Mark	Guidance
	<p>the broader context and words with no direct translation. They might point out that some religions either do not allow, or attach less importance to translations of their sacred books because of this possibility for human error.</p> <p>An alternative approach might be to consider that some faiths have multiple scriptures and the significance of this. There may be one core text which is inerrant and unalterable, together with commentary or later additions. Candidates might consider the different ways in which these are regarded and treated and the reasons for this.</p> <p>Most candidates are likely to consider that Buddhists would agree with this statement, due to belief in the humanity of the Buddha and of the writers of the sutras. All scripture must be the result of human endeavour as there is no creator God. They might point out that there is a wide range of scripture available within the different denominations of Buddhism and that none is given divine or superior status. They might also consider that meditation, right living and following the precepts are more important paths towards nibbana than simply reading scripture.</p>		

Question		Answer	Mark	Guidance
8	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Personal conversion / mystical experience • Visions • Dreams • Miracles • Paul's conversion on the road to Damascus • Other appropriate scriptural examples • Examples of engaging in religious practice <p>1 mark for each response</p>	2	General/personal examples such as looking at a beautiful sunset are not intrinsically religious but should be credited if there is clear religious content/context.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • There must be a cause or a reason for it to be here • It is too perfect to be here by accident • It is beautiful and ordered • It can inspire numinous experiences • Scriptural accounts describe it as Gods creation <p>Candidates might either give 3 discrete points, or a statement (1 mark) with development (2 marks) and exemplification (3 marks).</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Revelation is a name given to an experience which gives personal knowledge or experience of God. These are totally different to other kinds of experience, and the knowledge they give is perceived differently too. They are sometimes cited by believers as proof of the truth of their faith.</p> <p>Sometimes non-believers can experience a revelation and this can lead to conversion; this is important to Christians because it increases the number of people in the Church.</p> <p>The Bible can be seen as a form of revelation, and this is a central aspect of Christian faith, providing knowledge of God and God's wishes for humanity. Candidates might also cite specific examples of revelations from Christian tradition, such as saints or mystics, explaining their importance to believers.</p> <p>Other candidates might wish to focus on the person of Jesus as a direct revelation; this places revelation at the centre of Christian faith and candidates might discuss the importance of this. They might draw on specific examples from scripture or from their own experience to explore how Christ can be revealed to people and draw them into the faith.</p> <p>Candidates might wish to approach the issue for a more personal or individual perspective, considering the emotional significance a revelatory experience could have for a believer, together with its potentially life-changing consequences.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sacred texts hold a special status for believers in that they provide information about the divine, the right way to live and the purpose of human existence. There are however different attitudes regarding their origins which candidates might choose to discuss. Candidates might distinguish between fundamentalist / literalist and liberal approaches to the origins of sacred texts, pointing out that authorship might be attributed directly to the divine, to the divine working through a human agent or to human beings seeking a deeper understanding of the divine through their writings.</p> <p>Some candidates might wish to discuss issues of inerrancy and interpretation, and how these are affected if the books are regarded as created by people or not. They might point out that the physical existence of the books is clearly a result of a human labour but that this does not answer questions about the origins of the content. Others might challenge ideas of inerrancy by drawing on the features of the culture of origin of specific texts and how this culture is reflected in the book, this could then be compared to the cultures and societies for which the book is now speaking. Examples might include the protection given to women by Islamic scripture, when compared to women's status at the time, whereas nowadays many societies have legally protected rights for women which may exceed those given in the Qur'an, or purity laws and their links to desert lifestyles.</p> <p>Another issue is that of translation, some candidates might discuss the idea that the originals might have had divine origins but after translation into various languages by multiple translators they might no longer bear much resemblance to that original. They might also draw on the difference between ancient and modern languages, such as words with many meanings when translated into English, words whose meaning depends on the broader context and words with no direct translation. They might point out that some religions either do not allow, or attach less importance to translations of their sacred books because of this possibility for human error.</p>	12	

Question	Answer	Mark	Guidance
	<p>Other candidates might offer examples of denominations which have additional texts or which give different weight to existing texts, such as the Mormons who describe themselves as Christian but who give scriptural status to the Book of Mormon over the Bible. They might discuss whether if God has directly revealed scripture to humanity there would be many different ones or if there is one right one 'out there' somewhere.</p> <p>An alternative approach might be to consider that some faiths have multiple scriptures and the significance of this. There may be one core text which is inerrant and unalterable, together with commentary or later additions. Candidates might consider the different ways in which these are regarded and treated and the reasons for this. In relation to Christianity they might explore the process of compiling the Bible, how decisions were made about which texts to include and which to remove and the status of the Apocrypha.</p> <p>Most candidates are likely to be aware that Christians have a variety of opinions on this issue, with some fundamentalists promoting the Bible as the unalterable inerrant word of God and other liberal Christians taking an allegorical approach. Some might wish to focus on the known history of compiling the modern Bible and on the difficulties raised by translation, while others might focus on the nature of the message contained within scripture and whether this is universal and divine.</p>		

Question		Answer	Mark	Guidance
9	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Personal conversion / mystical experience • Visions • Dreams • Miracles • Sita walking through fire • Other appropriate scriptural examples • Examples of engaging in religious practice <p>1 mark for each response</p>	2	General/personal examples such as looking at a beautiful sunset are not intrinsically religious but should be credited if there is clear religious content/context.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • There must be a cause or a reason for it to be here • It is too perfect to be here by accident • It is beautiful and ordered • It can inspire numinous experiences • It is a manifestation/aspect of Brahman • Scriptural accounts present it as Gods creation <p>Candidates might either give 3 discrete points, or a statement (1 mark) with development (2 marks) and exemplification (3 marks).</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Revelation is a name given to an experience which gives personal knowledge or experience of Brahman or the gods. These are totally different to other kinds of experience, and the knowledge they give is perceived differently too. They are sometimes cited by believers as proof of the truth of their faith.</p> <p>Sometimes non-believers can experience a revelation and this can lead to conversion; this might be important to Hindus because it increases the number of followers of the faith.</p> <p>Scriptures can be seen as a form of revelation, providing knowledge of Brahman and the gods, their interactions with and wishes for humanity. This can also be inferred by accounts of avatars and what can be learned from them. Candidates might cite specific examples of revelations from Hindu tradition, such as swamis, gurus, or particular avatars explaining their importance to believers.</p> <p>Some candidates might wish to discuss dharma and the ashramas, suggesting that there are particular stages of life in which it is appropriate to seek revelations and communication with Brahman and other stages where there are different priorities.</p> <p>Candidates might wish to approach the issue for a more personal or individual perspective, considering the emotional significance a revelatory experience could have for a believer, together with its potentially life-changing consequences.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sacred texts hold a special status for believers in that they provide information about the divine, the right way to live and the purpose of human existence. There are however different attitudes regarding their origins which candidates might choose to discuss. Candidates might distinguish between fundamentalist / literalist and liberal approaches to the origins of sacred texts, pointing out that authorship might be attributed directly to the divine, to the divine working through a human agent or to human beings seeking a deeper understanding of the divine through their writings.</p> <p>Some candidates might wish to discuss issues of inerrancy and interpretation, and how these are affected if the books are regarded as created by people or not. They might point out that the physical existence of the books is clearly a result of a human labour but that this does not answer questions about the origins of the content. Others might challenge ideas of inerrancy by drawing on the features of the culture of origin of specific texts and how this culture is reflected in the book, this could then be compared to the cultures and societies for which the book is now speaking. Examples might include the protection given to women by Islamic scripture, when compared to women's status at the time, whereas nowadays many societies have legally protected rights for women which may exceed those given in the Qur'an, or purity laws and their links to desert lifestyles.</p> <p>Another issue is that of translation, some candidates might discuss the idea that the originals might have had divine origins but after translation into various languages by multiple translators they might no longer bear much resemblance to that original. They might also draw on the difference between ancient and modern languages, such as words with many meanings when translated into English, words whose meaning depends on the broader context and words with no direct translation. They might point out that some religions either do not allow, or attach less importance to translations of their sacred books because of this possibility for human error.</p>	12	

Question	Answer	Mark	Guidance
	<p>Other candidates might offer examples of denominations which have additional texts or which give different weight to existing texts, such as the Mormons who describe themselves as Christian but who give scriptural status to the Book of Mormon over the Bible. They might discuss whether if God has directly revealed scripture to humanity there would be many different ones or if there is one right one 'out there' somewhere.</p> <p>An alternative approach might be to consider that some faiths have multiple scriptures and the significance of this. There may be one core text which is inerrant and unalterable, together with commentary or later additions. Candidates might consider the different ways in which these are regarded and treated and the reasons for this. In relation to Hinduism they might explore the multiplicity of texts, which are shruti and which smriti and how much difference this makes to the ways the texts are regarded, treated and used.</p> <p>Most candidates are likely to be aware that the multiplicity of Hindu scripture lends itself to differing views about their origins. Some might wish to focus on the known history of different texts, while others might focus on the nature of the message contained within scripture and whether this is universal and divine. They might also consider that there are alternative ways of achieving knowledge of Brahman and the will of Brahman such as meditation, ascetic practices or studying directly with a guru.</p>		

Question		Answer	Mark	Guidance
10	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Personal conversion / mystical experience • Visions • Dreams • Miracles • The Night Journey • Other appropriate scriptural examples • Examples of engaging in religious practice <p>1 mark for each response</p>	2	General/personal examples such as looking at a beautiful sunset are not intrinsically religious but should be credited if there is clear religious content/context.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • There must be a cause or a reason for it to be here • It is too perfect to be here by accident • It is beautiful and ordered • It can inspire numinous experiences • Scriptural accounts describe it as Allah's creation <p>Candidates might either give 3 discrete points, or a statement (1 mark) with development (2 marks) and exemplification (3 marks).</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Revelation is a name given to an experience which gives personal knowledge or experience of Allah. These are totally different to other kinds of experience, and the knowledge they give is perceived differently too. They are sometimes cited by believers as proof of the truth of their faith.</p> <p>Sometimes non-believers can experience a revelation and this can lead to conversion; this is important to Muslims because it increases the number of people in the ummah.</p> <p>The Qur'an is a form of revelation, and this is a central aspect of Muslim faith. It is believed to contain Allah's complete and final message to humanity, providing knowledge of Allah and what Allah requires of humanity. Candidates might also cite specific examples of revelations from Muslim tradition, such as prophets or mystics, explaining their importance to believers.</p> <p>Other candidates might wish to discuss Sufism as a mystical branch of Islam. They might explain the ways in which Sufi mystics seek communion with Allah, pointing out that these may be regarded as inaccessible to many ordinary Muslims. Consequently Sufis are held in great reverence and are believed to have healing powers because they are so close to Allah. They might however point out that Sufis are a minority Muslim group.</p> <p>Candidates might wish to approach the issue for a more personal or individual perspective, considering the emotional significance a revelatory experience could have for a believer, together with its potentially life-changing consequences.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sacred texts hold a special status for believers in that they provide information about the divine, the right way to live and the purpose of human existence. There are however different attitudes regarding their origins which candidates might choose to discuss. Candidates might distinguish between fundamentalist / literalist and liberal approaches to the origins of sacred texts, pointing out that authorship might be attributed directly to the divine, to the divine working through a human agent or to human beings seeking a deeper understanding of the divine through their writings.</p> <p>Some candidates might wish to discuss issues of inerrancy and interpretation, and how these are affected if the books are regarded as created by people or not. They might point out that the physical existence of the books is clearly a result of a human labour but that this does not answer questions about the origins of the content. Others might challenge ideas of inerrancy by drawing on the features of the culture of origin of specific texts and how this culture is reflected in the book, this could then be compared to the cultures and societies for which the book is now speaking. Examples might include the protection given to women by Islamic scripture, when compared to women's status at the time, whereas nowadays many societies have legally protected rights for women which may exceed those given in the Qur'an, or purity laws and their links to desert lifestyles.</p> <p>Another issue is that of translation, some candidates might discuss the idea that the originals might have had divine origins but after translation into various languages by multiple translators they might no longer bear much resemblance to that original. They might also draw on the difference between ancient and modern languages, such as words with many meanings when translated into English, words whose meaning depends on the broader context and words with no direct translation. They might point out that some religions either do not allow, or attach less importance to translations of their sacred books because of this possibility for human error.</p>	12	

Question	Answer	Mark	Guidance
	<p>Other candidates might offer examples of denominations which have additional texts or which give different weight to existing texts, such as the Mormons who describe themselves as Christian but who give scriptural status to the Book of Mormon over the bible. They might discuss whether if God has directly revealed scripture to humanity there would be many different ones or if there is one right one 'out there' somewhere.</p> <p>An alternative approach might be to consider that some faiths have multiple scriptures and the significance of this. There may be one core text which is inerrant and unalterable, together with commentary or later additions. Candidates might consider the different ways in which these are regarded and treated and the reasons for this. In relation to Islam they might explore the revelation of the Qur'an to Muhammad ﷺ and how the hadith were later collected, they might consider the difference in status between the two and the impact this has of Muslims.</p> <p>Most candidates are likely to argue that Muslims would disagree with this statement as the miraculous revelation of the Qur'an to Muhammad ﷺ is an article of the faith and the book is regarded as inerrant. Some might wish to discuss the lower status of translations of the text, while others might focus on the importance to Muslims of spreading Allah's message.</p>		

Question		Answer	Mark	Guidance
11	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Personal conversion / mystical experience • Visions • Dreams • Miracles • Moses and the parting of the Red Sea • Other appropriate scriptural examples • Examples of engaging in religious practice <p>1 mark for each response</p>	2	General/personal examples such as looking at a beautiful sunset are not intrinsically religious but should be credited if there is clear religious content/context.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • There must be a cause or a reason for it to be here • It is too perfect to be here by accident • It is beautiful and ordered • It can inspire numinous experiences • Scriptural accounts describe it as G-d's creation <p>Candidates might either give 3 discrete points, or a statement (1 mark) with development (2 marks) and exemplification (3 marks).</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Revelation is a name given to an experience which gives personal knowledge or experience of G-d. These are totally different to other kinds of experience, and the knowledge they give is perceived differently too. They are sometimes cited by believers as proof of the truth of their faith.</p> <p>Sometimes non-believers can experience a revelation and this can lead to conversion; traditionally Judaism has not accepted converts although some forms of the faith now do.</p> <p>The Torah can be seen as a form of revelation, and this is a central aspect of Jewish faith, providing knowledge of G-d, the mitzvot and G-d's wishes for humanity. Candidates might also cite specific examples of revelations from Jewish tradition, such as Abraham or the other prophets or mystics, explaining their importance to believers.</p> <p>Some candidates might wish to discuss Kabbalah as a mystical aspect of Judaism. They might consider the forms and benefits of Kabbalah and the ways in which it is regarded by other Jews. They might note that this is a minority approach to Judaism.</p> <p>Candidates might wish to approach the issue for a more personal or individual perspective, considering the emotional significance a revelatory experience could have for a believer, together with its potentially life-changing consequences.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Sacred texts hold a special status for believers in that they provide information about the divine, the right way to live and the purpose of human existence. There are however different attitudes regarding their origins which candidates might choose to discuss. Candidates might distinguish between fundamentalist / literalist and liberal approaches to the origins of sacred texts, pointing out that authorship might be attributed directly to the divine, to the divine working through a human agent or to human beings seeking a deeper understanding of the divine through their writings.</p> <p>Some candidates might wish to discuss issues of inerrancy and interpretation, and how these are affected if the books are regarded as created by people or not. They might point out that the physical existence of the books is clearly a result of a human labour but that this does not answer questions about the origins of the content. Others might challenge ideas of inerrancy by drawing on the features of the culture of origin of specific texts and how this culture is reflected in the book, this could then be compared to the cultures and societies for which the book is now speaking. Examples might include the protection given to women by Islamic scripture, when compared to women's status at the time, whereas nowadays many societies have legally protected rights for women which may exceed those given in the Qur'an, or purity laws and their links to desert lifestyles.</p> <p>Another issue is that of translation, some candidates might discuss the idea that the originals might have had divine origins but after translation into various languages by multiple translators they might no longer bear much resemblance to that original. They might also draw on the difference between ancient and modern languages, such as words with many meanings when translated into English, words whose meaning depends on the broader context and words with no direct translation. They might point out that some religions either do not allow, or attach less importance to translations of their sacred books because of this possibility for human error.</p>	12	

Question	Answer	Mark	Guidance
	<p>Other candidates might offer examples of denominations which have additional texts or which give different weight to existing texts, such as the Mormons who describe themselves as Christian but who give scriptural status to the Book of Mormon over the Bible. They might discuss whether if God has directly revealed scripture to humanity there would be many different ones or if there is one right one 'out there' somewhere.</p> <p>An alternative approach might be to consider that some faiths have multiple scriptures and the significance of this. There may be one core text which is inerrant and unalterable, together with commentary or later additions. Candidates might consider the different ways in which these are regarded and treated and the reasons for this. In relation to Judaism they consider the status of the Pentateuch in comparison with the rest of the Tenakh, the role of the Talmud, Mishnah and Gemara and how Judaism encourages commentary on its sacred texts.</p> <p>Most candidates are likely to be able to argue that Jews would be able to both agree and disagree with this statement owing to the variety of texts. The original Torah might be regarded as of divine origin, either in the sense of being written by G-d or simply being inspired by G-d. However it is interpreted and discussed via the Talmud, which is certainly a human text. Some candidates might consider the Talmud in depth and ways in which it makes religious teachings accessible and relevant in the modern world. They might consider if this commentary is also divinely inspired or not. Some might wish to focus on the known history of the texts and difficulties of translation and constant addition, while others might focus on the nature of the message contained within scripture and whether this is universal and divine.</p>		

Question		Answer	Mark	Guidance
12	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Holy • Set apart • Associated with the divine • Sanctified • Divine • Godly <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Personal conversion / mystical experience • Visions • Dreams • Miracles • Guru Nanak's return from the river • Examples of engaging in religious practice <p>1 mark for each response</p>	2	General/personal examples such as looking at a beautiful sunset are not intrinsically religious but should be credited if there is clear religious content/context.
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • It is a manifestation of Waheguru • There must be a cause or a reason for it to be here • It is too perfect to be here by accident • It is beautiful and ordered • It can inspire numinous experiences • Scriptural accounts describe it as Waheguru's creation • It is a manifestation/aspect of Waheguru <p>Candidates might either give 3 discrete points, or a statement (1 mark) with development (2 marks) and exemplification (3 marks).</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Revelation is a name given to an experience which gives personal knowledge or experience of Waheguru. These are totally different to other kinds of experience, and the knowledge they give is perceived differently too. They are sometimes cited by believers as proof of the truth of their faith.</p> <p>Sometimes non-believers can experience a revelation and this can lead to conversion; this is important to Sikhs because it increases the number of people in the panth.</p> <p>The Guru Granth Sahib Ji can be seen as a form of revelation; it is a central aspect of Sikh faith, viewed as a living Guru and providing knowledge of Waheguru. Candidates might also cite specific examples of revelations from Sikh, such as the original revelation of Guru Nanak Dev Ji, or those of the other gurus and saints, explaining their importance to believers.</p> <p>Candidates might wish to approach the issue for a more personal or individual perspective, considering the emotional significance a revelatory experience could have for a believer, together with its potentially life-changing consequences.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sacred texts hold a special status for believers in that they provide information about the divine, the right way to live and the purpose of human existence. There are however different attitudes regarding their origins which candidates might choose to discuss. Candidates might distinguish between fundamentalist / literalist and liberal approaches to the origins of sacred texts, pointing out that authorship might be attributed directly to the divine, to the divine working through a human agent or to human beings seeking a deeper understanding of the divine through their writings.</p> <p>Some candidates might wish to discuss issues of inerrancy and interpretation, and how these are affected if the books are regarded as created by people or not. They might point out that the physical existence of the books is clearly a result of a human labour but that this does not answer questions about the origins of the content. Others might challenge ideas of inerrancy by drawing on the features of the culture of origin of specific texts and how this culture is reflected in the book, this could then be compared to the cultures and societies for which the book is now speaking. Examples might include the protection given to women by Islamic scripture, when compared to women's status at the time, whereas nowadays many societies have legally protected rights for women which may exceed those given in the Qur'an, or purity laws and their links to desert lifestyles.</p> <p>Another issue is that of translation, some candidates might discuss the idea that the originals might have had divine origins but after translation into various languages by multiple translators they might no longer bear much resemblance to that original. They might also draw on the difference between ancient and modern languages, such as words with many meanings when translated into English, words whose meaning depends on the broader context and words with no direct translation. They might point out that some religions either do not allow, or attach less importance to translations of their sacred books because of this possibility for human error.</p>	12	

Question	Answer	Mark	Guidance
	<p>Other candidates might offer examples of denominations which have additional texts or which give different weight to existing texts, such as the Mormons who describe themselves as Christian but who give scriptural status to the Book of Mormon over the Bible. They might discuss whether if God has directly revealed scripture to humanity there would be many different ones or if there is one right one 'out there' somewhere.</p> <p>An alternative approach might be to consider that some faiths have multiple scriptures and the significance of this. There may be one core text which is inerrant and unalterable, together with commentary or later additions. Candidates might consider the different ways in which these are regarded and treated and the reasons for this. In relation to Sikhism they might consider the process of compiling the Guru Granth Sahib Ji and its present status, they might also look at the requirements of keeping a copy of the book and discuss the impact of being unlikely to have the full text available in the home.</p> <p>Most candidates are likely to be aware that Sikhs know the history of the Guru Granth Sahib Ji and how it was compiled by the Gurus. Some might choose to focus on this as evidence of human origins for the text which others might focus on the nature of the message contained within scripture and whether this is universal and divine.</p>		

Section C

Question		Answer	Mark	Guidance
13	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An expanding and contracting universe • A universe that is constantly destroyed and then re-created <p>1 mark for response</p>	1	There are two words in the term needing defining, however for a one mark question the emphasis should be on 'cyclical' as long as this is still linked to the cosmos – candidates who repeat the word universe in their response should still be credited.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pollution • Using up fossil fuels • Destruction of the ozone layer • Destroying wild habitats and eco systems • Overpopulation • Lack of control in our use of resources (eg over-fishing) • Deforestation <p>1 mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The interdependence of all living beings • Ahimsa • The cycle of samsara • Metta / the need to be compassionate and avoid selfishness • Karma • Credit will be given for relevant generic responses eg it is in our self interest <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The concept of ahimsa means that Buddhists should have respect for all life and should strive to do no harm to it. This means that Buddhists would be opposed to cruel or inhuman treatment of animals. Some Buddhists might use this to completely oppose animal testing, eating meat, intensive farming, circus performances or any other use that could be seen as harmful to the animal.</p> <p>Belief in the cycle of samsara means that there are few distinctions between humans and animals, which supports the view given above. However because human beings are closer to freedom from samsara than animals they might be viewed as having some special additional value. Some Buddhists might use this to support some forms of animal testing in medicine, where there is no alternative, as an example of the middle way. Other Buddhists might refer to the first precept as an argument against it.</p> <p>In any moral decision it is important to consider the consequences of the choice that is finally made. Buddhists are encouraged to take responsibility for themselves which promotes careful thought on such issues. Some candidates might discuss kamma and the cycle of rebirth in relation to moral issues and the consequences of immoral decision making.</p> <p>Some Buddhists are vegetarians and others are not, this is also an example of the middle way as there are places where it would be hard to survive without eating meat. However animals that are farmed should be treated humanely, and, although hunting for meat might be accepted, hunting for sport would certainly be forbidden under the principles of ahimsa and the first precept.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might consider that the suggestion that human beings matter more than the eco-systems currently in place on the planet is unfair on other living creatures or cannot be supported through science. Candidates might point out the complex nature of eco-systems and how even tiny changes can alter the balance of an entire habitat. They could argue the humanity has already damaged the environment and is beginning to see the consequences of this.</p> <p>However other candidates might argue that as technology increases our ability to manipulate environments and cope with the changes that this causes, our environmental impact will only increase. The principle of survival of the fittest could also be used to justify the statement – if we can survive then we should survive and if other forms of life cannot adapt this is simply evolution in action. Some candidates might argue that while the destruction of the earth’s eco-systems is not desirable it does enable human growth and expansion and is therefore a price worth paying. Alternatively they might point out that it would be impossible to place humanity above the environment as humanity itself is a component part of those eco-systems and therefore dependent on them, regardless of technology.</p> <p>Some candidates might wish to discuss the factor of change as a necessity in any evolutionary system, considering the ability of other life forms to adapt to the new systems we create and exploring whether humans are acting as an agent, supporting evolutionary change or are seeking to control something that is essentially uncontrollable. They could also suggest that constant technological advances will have effects on human evolution and that the human race may stagnate if it does not allow environmental factors to influence its development.</p>	12	

Question	Answer	Mark	Guidance
	<p>Another area of discussion is that of the intrinsic worth of the human race and some candidates might wish to argue that we should allow ourselves to diminish rather than negatively affect the planet which is more important than we are.</p> <p>Some candidates might argue that it does not have to be a choice between the two as we are developing greater understanding of environmental damage and ways to repair and control it, such as renewable energy resources, cloning or genetic engineering of endangered or extinct species and artificially recreating destroyed habitats.</p> <p>Most candidates will argue that Buddhists would disagree with the statement, due to beliefs about the interdependence of all living things and the idea that human beings are intrinsically equal to all other living beings. They could discuss the cycle of samsara in detail and consider how kamma is created by actions which are damaging to the environment.</p> <p>Another approach might be to consider Buddhist moral teachings, such as the first precept and ahimsa, or the Noble Eightfold Path. They might relate these to areas which impact on the environment, such as how we choose to make money, whether or not we consider the consequences of choices like having a foreign holiday or buying the cheapest cuts of meat in the supermarket.</p>		

Question		Answer	Mark	Guidance
14	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Human responsibility for the earth • God-given duty to care for the planet / animals • Being a guardian / custodian for things that do not belong to us <p>1 mark for response</p>	1	The essential concept of stewardship which should be communicated in creditable responses is that of having responsibility for something without having ownership of it.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pollution • Using up fossil fuels • Destruction of the ozone layer • Destroying wild habitats and eco systems • Overpopulation • Lack of control in our use of resources (eg over-fishing) • Deforestation <p>1 mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • We are stewards of the earth • Things made by God deserve respect and care • Agape / compassion and the importance of not being selfish • Credit will be given for relevant generic responses eg it is in our self interest <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Christians believe that God created the world and the animals and that God's creations deserve respect, they might recognise that this is a difficult term to quantify and that some Christians may interpret it to prohibit eating meat or wearing leather and fur, while others might focus on the ways in which animals are kept during their lifetime and whether they are humanely slaughtered. Christians value kindness and compassion and would therefore be opposed to unnecessary cruelty and inhumane treatment of animals.</p> <p>However the book of Genesis describes how humanity was given a soul, something no other animal has. Christians believe that this sets humans apart from animals, as animals do not have an afterlife. Candidates might argue that human life is therefore more valuable to God and animals can be used to sustain and protect human life through animal testing, eating meat etc.</p> <p>Christians believe that they were given stewardship over the earth by God, together with dominion over the animals. Candidates might use this to argue that we can therefore use animals as we see fit, as long as we act responsibly or for the greater good. Many Christians would therefore oppose cosmetic testing and hunting for sport. Medical testing however could be supported on the grounds that it is of benefit to humanity and therefore a 'lesser evil'.</p> <p>Some Christians are vegetarians and others are not; this is due to differing interpretations about stewardship and dominion. However animals that are farmed should be treated humanely.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might consider that the suggestion that human beings matter more than the eco-systems currently in place on the planet is unfair on other living creatures or cannot be supported through science. Candidates might point out the complex nature of eco-systems and how even tiny changes can alter the balance of an entire habitat. They could argue the humanity has already damaged the environment and is beginning to see the consequences of this.</p> <p>However other candidates might argue that as technology increases our ability to manipulate environments and cope with the changes that this causes, our environmental impact will only increase. The principle of survival of the fittest could also be used to justify the statement – if we can survive then we should survive and if other forms of life cannot adapt this is simply evolution in action. Some candidates might argue that while the destruction of the earth’s eco-systems is not desirable it does enable human growth and expansion and is therefore a price worth paying. Alternatively they might point out that it would be impossible to place humanity above the environment as humanity itself is a component part of those eco-systems and therefore dependent on them, regardless of technology.</p> <p>Some candidates might wish to discuss the factor of change as a necessity in any evolutionary system, considering the ability of other life forms to adapt to the new systems we create and exploring whether humans are acting as an agent, supporting evolutionary change or are seeking to control something that is essentially uncontrollable. They could also suggest that constant technological advances will have effects on human evolution and that the human race may stagnate if it does not allow environmental factors to influence its development.</p>	12	

Question	Answer	Mark	Guidance
	<p>Another area of discussion is that of the intrinsic worth of the human race and some candidates might wish to argue that we should allow ourselves to diminish rather than negatively affect the planet which is more important than we are.</p> <p>Some candidates might argue that it does not have to be a choice between the two as we are developing greater understanding of environmental damage and ways to repair and control it, such as renewable energy resources, cloning or genetic engineering of endangered or extinct species and artificially recreating destroyed habitats.</p> <p>Most candidates might argue that Christians will disagree with the statement, arguing that God made the environment and it should be respected and cared for, especially as we were made stewards which could mean that we will have to answer to God for our destruction of the planet. Other candidates might argue that Christians could agree as God created humanity in God's image, giving us souls and so we are the most important creation and can treat the earth as we see fit.</p> <p>An alternative approach might be to argue that this life is about earning a place in the afterlife. Candidates might interpret this as suggesting the 'green issues' are therefore unimportant or it could be related to Christian moral teachings about agape arguing that this applies to all of God's creations and it is sinful to be unnecessarily destructive. Some candidates could consider Jehovah's Witnesses and other groups which believe we are already in the 'end times' and so are not concerned about temporal concerns like the environment.</p>		

Question		Answer	Mark	Guidance
15	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • An expanding and contracting universe • A universe that is constantly destroyed and then re-created <p>1 mark for response</p>	1	There are two words in the term needing defining, however for a one mark question the emphasis should be on 'cyclical' as long as this is still linked to the cosmos – candidates who repeat the word universe in their response should still be credited.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pollution • Using up fossil fuels • Destruction of the ozone layer • Destroying wild habitats and eco systems • Overpopulation • Lack of control in our use of resources (eg over-fishing) • Deforestation <p>1 mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The immanence of Brahman in the world • Karma • The cycle of samsara • Dharma • Ahimsa • Compassion and the importance of not being selfish • Credit will be given for relevant generic responses eg it is in our self interest <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The concept of ahimsa means that Hindus should have respect for all life and should strive to do no harm to it. This means that Hindus would be opposed to cruel or inhuman treatment of animals. Some candidates might use this to argue that Hindus are opposed to animal testing, eating meat or other uses that might be considered harmful to the animal.</p> <p>Belief in the cycle of samsara means that there are few distinctions between humans and animals. However because human beings can make active choices regarding their dharma some candidates might argue that they can be regarded as having a special additional value, while others might argue that all life is of equal value, has the same purpose and should be treated accordingly.</p> <p>Some candidates might consider the existence of sacred animals in Hinduism and what this means for their treatment in Hindu society. They might also note that there are animals associated with each of the gods and consider if this makes any difference to their status.</p> <p>Almost all Hindus are vegetarians, and hunting for sport would be forbidden under the principles of ahimsa. Eating meat and causing unnecessary suffering would create bad karma for Hindus.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might consider that the suggestion that human beings matter more than the eco-systems currently in place on the planet is unfair on other living creatures or cannot be supported through science. Candidates might point out the complex nature of eco-systems and how even tiny changes can alter the balance of an entire habitat. They could argue the humanity has already damaged the environment and is beginning to see the consequences of this.</p> <p>However other candidates might argue that as technology increases our ability to manipulate environments and cope with the changes that this causes, our environmental impact will only increase. The principle of survival of the fittest could also be used to justify the statement – if we can survive then we should survive and if other forms of life cannot adapt this is simply evolution in action. Some candidates might argue that while the destruction of the earth’s eco-systems is not desirable it does enable human growth and expansion and is therefore a price worth paying. Alternatively they might point out that it would be impossible to place humanity above the environment as humanity itself is a component part of those eco-systems and therefore dependent on them, regardless of technology.</p> <p>Some candidates might wish to discuss the factor of change as a necessity in any evolutionary system, considering the ability of other life forms to adapt to the new systems we create and exploring whether humans are acting as an agent, supporting evolutionary change or are seeking to control something that is essentially uncontrollable. They could also suggest that constant technological advances will have effects on human evolution and that the human race may stagnate if it does not allow environmental factors to influence its development.</p>	12	

Question	Answer	Mark	Guidance
	<p>Another area of discussion is that of the intrinsic worth of the human race and some candidates might wish to argue that we should allow ourselves to diminish rather than negatively affect the planet which is more important than we are.</p> <p>Some candidates might argue that it does not have to be a choice between the two as we are developing greater understanding of environmental damage and ways to repair and control it, such as renewable energy resources, cloning or genetic engineering of endangered or extinct species and artificially recreating destroyed habitats.</p> <p>Most candidates will argue that Hindus would disagree with the statement, due to beliefs about samsara and the idea that human beings are intrinsically equal to all other living beings. They might explore in depth the cycle of samsara and how atman could be reborn throughout it, or consider dharma and karma and the ways in which this might affect rebirth, arguing that it is part of everyone's dharma to care for the environment or they might also bring in the concept of ahimsa and how excessive damage to the environment would be in breach of this and would create bad karma.</p>		

Question		Answer	Mark	Guidance
16	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Vice-regent • Human responsibility for the earth • God-given duty to care for the planet / animals • Being a guardian / custodian for things that do not belong to us <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pollution • Using up fossil fuels • Destruction of the ozone layer • Destroying wild habitats and eco systems • Overpopulation • Lack of control in our use of resources (eg over-fishing) • Deforestation <p>1 mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are khalifah • Things that Allah has made deserve respect and care • The importance of compassion and avoiding selfishness • Credit will be given for relevant generic responses eg it is in our self interest <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Muslims believe that Allah created the world and the animals and that Allah's creations deserve respect. Muslims value kindness and compassion and candidates might argue that they would therefore be opposed to unnecessary cruelty and inhumane treatment of animals. They might also cite the example of The Prophet ﷺ and the way in which he treated animals.</p> <p>However Muslims believe that they have been placed above the animals and are more important than they are, although this should not be abused. Candidates might suggest that as human beings have a soul and an afterlife they must therefore more valuable to God, so animals can be used for human benefit, as long as cruelty is avoided. Medical testing on animals could therefore be supported by Muslims.</p> <p>Muslims believe that they are khalifah for Allah, and must treat the natural world, including animals with respect. Although we are in charge animals have a right to life and to share in Allah's creation. Most Muslims eat meat, as the Qur'an teaches that domestic animals are provided for this purpose. However there are strict rules governing how animals are slaughtered, some candidates might point out that ritual slaughter is considered by many non-Muslims to be cruel while most Muslims regard it as humane.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might consider that the suggestion that human beings matter more than the eco-systems currently in place on the planet is unfair on other living creatures or cannot be supported through science. Candidates might point out the complex nature of eco-systems and how even tiny changes can alter the balance of an entire habitat. They could argue the humanity has already damaged the environment and is beginning to see the consequences of this.</p> <p>However other candidates might argue that as technology increases our ability to manipulate environments and cope with the changes that this causes, our environmental impact will only increase. The principle of survival of the fittest could also be used to justify the statement – if we can survive then we should survive and if other forms of life cannot adapt this is simply evolution in action. Some candidates might argue that while the destruction of the earth’s eco-systems is not desirable it does enable human growth and expansion and is therefore a price worth paying. Alternatively they might point out that it would be impossible to place humanity above the environment as humanity itself is a component part of those eco-systems and therefore dependent on them, regardless of technology.</p> <p>Some candidates might wish to discuss the factor of change as a necessity in any evolutionary system, considering the ability of other life forms to adapt to the new systems we create and exploring whether humans are acting as an agent, supporting evolutionary change or are seeking to control something that is essentially uncontrollable. They could also suggest that constant technological advances will have effects on human evolution and that the human race may stagnate if it does not allow environmental factors to influence its development.</p>	12	

Question	Answer	Mark	Guidance
	<p>Another area of discussion is that of the intrinsic worth of the human race and some candidates might wish to argue that we should allow ourselves to diminish rather than negatively affect the planet which is more important than we are.</p> <p>Some candidates might argue that it does not have to be a choice between the two as we are developing greater understanding of environmental damage and ways to repair and control it, such as renewable energy resources, cloning or genetic engineering of endangered or extinct species and artificially recreating destroyed habitats.</p> <p>Most candidates might argue that Muslims will disagree with the statement, owing to the role of humanity as khalifah and arguing that Allah made the world and it should be respected and cared for. Other candidates might argue that Muslims could agree as Allah created humanity to be the most important creation.</p> <p>An alternative approach might be to consider that this life is about earning a place in the afterlife. Candidates might interpret this as meaning Muslims should focus on following their religious rules and ignore temporal, worldly issues like the environment while others might relate it Muslim moral teachings, suggesting that damage to the environment is sinful and will affect your afterlife.</p>		

Question		Answer	Mark	Guidance
17	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Human responsibility for the earth • G-d-given duty to care for the planet / animals • Being a guardian / custodian for things that do not belong to us <p>1 mark for response</p>	1	The essential concept of stewardship which should be communicated in creditable responses is that of having responsibility for something without having ownership of it.
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pollution • Using up fossil fuels • Destruction of the ozone layer • Destroying wild habitats and eco systems • Overpopulation • Lack of control in our use of resources (eg over-fishing) • Deforestation <p>1 mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Human beings are stewards • Things that G-d has made deserve respect and care • Tikkun Olam • Compassion and the importance of not being selfish • Credit will be given for relevant generic responses eg it is in our self interest <p>1 mark for each response</p>	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Jews believe that G-d created the world and the animals and this creation deserves respect. Jews value kindness and compassion and candidates might argue that they would therefore be opposed to unnecessary cruelty and inhumane treatment of animals.</p> <p>However Jews believe that they have been placed above the animals, and given control over them by G-d. This power should not be abused but it does mean that animals can be used for human benefit, as long as cruelty is avoided. Medical testing on animals could therefore be supported by Jews, although others might oppose it on the grounds that it is cruel.</p> <p>Most Jews eat meat, as the Torah tells them that G-d allows this. However there are strict rules governing how animals are slaughtered and farm animals must have reasonable living conditions. Candidates might point out that many non-Jews regard ritual slaughter as inhumane, while Jews regard it as the most humane method of slaughter.</p> <p>Some candidates might wish to look at scriptural requirements for animal sacrifices. While these no longer take place, following the destruction of the temple, the teaching suggest both that animals are valuable to G-d and to humanity and also that they are less valuable than, or the property of humanity.</p> <p>The teaching of Tikkun Olam means that Jews should care for the environment and avoid needless destruction of habitat or damage to the earth. Candidates could suggest that this includes caring for endangered animals.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might consider that the suggestion that human beings matter more than the eco-systems currently in place on the planet is unfair on other living creatures or cannot be supported through science. Candidates might point out the complex nature of eco-systems and how even tiny changes can alter the balance of an entire habitat. They could argue the humanity has already damaged the environment and is beginning to see the consequences of this.</p> <p>However other candidates might argue that as technology increases our ability to manipulate environments and cope with the changes that this causes, our environmental impact will only increase. The principle of survival of the fittest could also be used to justify the statement – if we can survive then we should survive and if other forms of life cannot adapt this is simply evolution in action. Some candidates might argue that while the destruction of the earth’s eco-systems is not desirable it does enable human growth and expansion and is therefore a price worth paying. Alternatively they might point out that it would be impossible to place humanity above the environment as humanity itself is a component part of those eco-systems and therefore dependent on them, regardless of technology.</p> <p>Some candidates might wish to discuss the factor of change as a necessity in any evolutionary system, considering the ability of other life forms to adapt to the new systems we create and exploring whether humans are acting as an agent, supporting evolutionary change or are seeking to control something that is essentially uncontrollable. They could also suggest that constant technological advances will have effects on human evolution and that the human race may stagnate if it does not allow environmental factors to influence its development.</p>	12	

Question	Answer	Mark	Guidance
	<p>Another area of discussion is that of the intrinsic worth of the human race and some candidates might wish to argue that we should allow ourselves to diminish rather than negatively affect the planet which is more important than we are.</p> <p>Some candidates might argue that it does not have to be a choice between the two as we are developing greater understanding of environmental damage and ways to repair and control it, such as renewable energy resources, cloning or genetic engineering of endangered or extinct species and artificially recreating destroyed habitats.</p> <p>Most candidates might argue that Jews will disagree with the statement, arguing that G-d made the environment and it should be respected and cared for and that we were made stewards, meaning that we will be held responsible for any damage that we have done to the environment. Other candidates might argue that Jews could agree as G-d created humanity in G-d's image, giving us souls and so we are the most important creation and can damage the environment if it will benefit us.</p>		

Question		Answer	Mark	Guidance
18	(a)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Service • Charity <p>1 mark for response</p>	1	
	(b)	<p>Responses might include:</p> <ul style="list-style-type: none"> • Pollution • Using up fossil fuels • Destruction of the ozone layer • Destroying wild habitats and eco systems • Overpopulation • Lack of control in our use of resources (eg over-fishing) • Deforestation <p>1 mark for each response</p>	2	
	(c)	<p>Responses might include:</p> <ul style="list-style-type: none"> • The immanence of Waheguru in the world • Karma • Reincarnation • The need to be Gurmukh • Compassion and the need to avoid being selfish • Credit will be given for relevant generic responses eg it is in our self interest 	3	

Question	Answer	Mark	Guidance
(d)	<p>Examiners should mark according to AO1 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sikhs believe that Waheguru is manifest in the world, and it should therefore be treated with respect and harm to it should be avoided. Sikhs would therefore be opposed to cruel or inhuman treatment of animals.</p> <p>Belief in reincarnation means that Sikhs regard both animals and humans as possessing a soul. Many Sikhs are vegetarian as they do not believe animals exist for us to eat, and eating meat can create bad karma, however candidates might note that Sikhs are not forbidden from eating meat. Sikhs are explicitly forbidden to eat meat which has been ritually killed, candidates might build on this instruction suggesting that while it is not explicitly based on the cruelty of ritual killing many people do regard ritual slaughter in this way.</p> <p>However if it is absolutely necessary for survival many Sikhs believe that animals can be killed and eaten. Candidates might discuss how this necessity argument can be extended to attitudes about medical testing, where the research is genuinely necessary to preserve human life.</p>	6	

Question	Answer	Mark	Guidance
(e)	<p>Examiners should mark according to AO2 level descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Some might consider that the suggestion that human beings matter more than the eco-systems currently in place on the planet is unfair on other living creatures or cannot be supported through science. Candidates might point out the complex nature of eco-systems and how even tiny changes can alter the balance of an entire habitat. They could argue that humanity has already damaged the environment and is beginning to see the consequences of this.</p> <p>However other candidates might argue that as technology increases our ability to manipulate environments and cope with the changes that this causes, our environmental impact will only increase. The principle of survival of the fittest could also be used to justify the statement – if we can survive then we should survive and if other forms of life cannot adapt this is simply evolution in action. Some candidates might argue that while the destruction of the earth’s eco-systems is not desirable it does enable human growth and expansion and is therefore a price worth paying. Alternatively they might point out that it would be impossible to place humanity above the environment as humanity itself is a component part of those eco-systems and therefore dependent on them, regardless of technology.</p> <p>Some candidates might wish to discuss the factor of change as a necessity in any evolutionary system, considering the ability of other life forms to adapt to the new systems we create and exploring whether humans are acting as an agent, supporting evolutionary change or are seeking to control something that is essentially uncontrollable. They could also suggest that constant technological advances will have effects on human evolution and that the human race may stagnate if it does not allow environmental factors to influence its development.</p>	12	

Question	Answer	Mark	Guidance
	<p>Another area of discussion is that of the intrinsic worth of the human race and some candidates might wish to argue that we should allow ourselves to diminish rather than negatively affect the planet which is more important than we are.</p> <p>Some candidates might argue that it does not have to be a choice between the two as we are developing greater understanding of environmental damage and ways to repair and control it, such as renewable energy resources, cloning or genetic engineering of endangered or extinct species and artificially recreating destroyed habitats.</p> <p>Most candidates will argue that Sikhs would disagree with the statement, due to beliefs about the interdependence of living things and the immanence of Waheguru in the world. These teachings mean that human beings are intrinsically equal to all other living beings and do not have the right to damage their environments. They might suggest that being Gurmukh and meditating upon nam enables Sikhs to recognise the presence of Waheguru in all living things and the importance of respecting this through their actions and interactions with the environment.</p> <p>Other candidates might choose to focus on the cycle of samsara, pointing out that atman can be reborn at any point in the cycle depending on karma. They might consider moral teachings and how deliberate or unnecessary destruction of the environment might create bad karma.</p>		

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