

Oxford Cambridge and RSA Examinations
General Certificate of Secondary Education

RELIGIOUS STUDIES B (PHILOSOPHY AND ETHICS)
PAPER 1 and PAPER 3

1931/1
1931/3

MARK SCHEME

Specimen Paper 2003

INSTRUCTIONS FOR EXAMINERS

GENERAL POINTS

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

- (a) The syllabus;
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

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

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

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

The guiding principle for Examiners in applying the Mark Scheme to scripts is the concept of Positive Awarding. Therefore, marks should be awarded according to the levels for any appropriate response to any reasonable interpretation of the question.

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

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

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

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

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

In the case of rubric offences, where for example, the candidate has answered more questions than required, all answers must be marked and the marks for the best answers are totalled. The 'extra' answers should be annotated 'Rubric Offence'.

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

USING THE MARK SCHEME

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

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

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

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

AO1

The candidates' work will show at:

Level 1 1-2	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 3-4	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Interpretation lacking in depth, considering only one possible viewpoint. Ideas may be stated but not developed.
Level 3 5-6	An appropriate attempt to answer the question. Selection of relevant material with appropriate development.
Level 4 7-8	A good attempt to respond to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

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

AO3

The candidates' work will show at:

Level 1 1-2	A statement of the obvious, a one sided judgement with little or no argument.
Level 2 3	An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple expression of two points of view.
Level 3 4	The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of evidence and argument.
Level 4 5	The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by evidence and argument.

FOR PAPER 1 & 2 (total 4 questions, 80 + 4)

THE ASSESSMENT OF WRITTEN COMMUNICATION

Below Threshold performance	0 marks	
Threshold performance	1–2 marks	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; they use a limited range of specialist terms appropriately.
Intermediate performance	3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; they use a good range of specialist terms with facility.
High performance	4 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; they use a wide range of specialist terms adeptly and with precision.

FOR PAPER 3 & 4 (total 3 questions, 60 + 3)

THE ASSESSMENT OF WRITTEN COMMUNICATION

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; they use a limited range of specialist terms appropriately.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; they use a good range of specialist terms with facility.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; they use a wide range of specialist terms adeptly and with precision.

Topic 1 – The Nature of God

Do not answer more than **ONE** question from this topic.

1 Christianity

- (a) **Describe the reasons Christians might give in support of their belief in God.** [8]

Candidates could include personal religious experience; basic versions of the cosmological or teleological arguments (such as that we would not be here if there were no God); reasons based on the Bible; reasons based on social factors, such as believing because of being brought up in a Christian family or in a Christian country.

- (b) **Explain how believing that the Bible is the word of God might affect the lives of Christians.** [7]

Answers might include the suggestion that Christians would read the Bible on a regular basis; that the Bible would be used for reference in times of difficulty; that the Bible would be a source of encouragement and hope; the Bible would provide Christians with ethical guidance; the Bible would be treated with respect and as a higher source of authority than other books. Candidates might also consider the effects of believing the Bible literally, and difficulties this might cause.

- (c) **‘There is no way of knowing what God might be like.’**

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

Candidates might write about the difficulties of knowing God who is ultimately beyond human understanding; the problems of ‘knowing’ a being who cannot be directly experienced through the senses. They might also argue that for Christians some knowledge of what God is like can be gained through the Bible and through the person of Christ, as well as through the individual experience of the believer.

2 Hinduism

- (a) **Describe the reasons Hindus might give in support of their belief in God.** [8]

Candidates might include personal religious experience or reasons based on the fact that anything exists at all; they might write about the social and cultural factors in Hinduism, where the religion is not just a set of beliefs but a whole culture, and belief in God is part of belonging to that culture.

- (b) **Explain how believing that the Vedas are holy books might affect the lives of Hindus.** [7]

Answers might include the traditional importance of studying the Vedas as part of a student’s education, for those who can afford it; the respect which is shown to the Vedas; the status of the Vedas as sruti, and the ways in which hymns are memorised and repeated; the ways in which the teachings might be applied to daily life; the sense of belonging which the Vedas might give to Hindus.

- (c) **‘There is no way of knowing what God might be like.’**

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

Candidates might write about the difficulties of knowing God who is ultimately beyond human understanding; the problems of ‘knowing’ a being who cannot be directly experienced through the senses. They might also write about the ways in which God can be known in Hinduism, through the stories and teachings of avatars and through the scriptures.

3 Islam

- (a) **Describe the reasons Muslims might give in support of their belief in God.** [8]

Candidates could include personal religious experience; basic versions of the cosmological or teleological arguments (such as that we would not be here if there were no God); reasons based on the teachings of the Qur’an; reasons based on social factors, such as believing because of being brought up in a Muslim family or in a Muslim country.

- (b) **Explain how believing that the Qur’an is a holy book might affect the lives of Muslims.** [7]

Discussion could include the respect which is shown to the Qur’an, the way it is kept when not in use, washing before reading it, reading in silence, the efforts made to learn the Qur’an by heart; also the effect on life in terms of the teaching of the Qur’an influencing behaviour, as the law of the land if living in a Muslim country, or as a personal ethical system; and the effects of having a completely authoritative reference, giving confidence and a sense of unity.

- (c) **‘There is no way of knowing what Allah might be like.’**

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

Candidates might write about the difficulties of knowing God who is ultimately beyond human understanding; the problems of ‘knowing’ a being who cannot be directly experienced through the senses, and the understanding in Islam that there is nothing to which Allah can be compared. They might also write about the ways in which Allah has made himself known, primarily through the teachings of the Qur’an but also in nature and through personal religious experience.

4 Judaism

- (a) **Describe the reasons Jews might give in support of their belief in G-d.** [8]

Candidates could include personal religious experience; basic versions of the cosmological or teleological arguments (such as that we would not be here if there were no G-d); reasons based on the Torah; reasons based on social factors, such as believing because of being brought up in a Jewish family or in a Jewish country.

- (b) Explain how believing that the Torah is a holy book might affect the lives of Jews.** [7]

Discussion could include the respect which is shown to the Torah, the way it is kept when not in use and shown respect in the synagogue; also the effect on life in terms of the teaching of the Torah influencing behaviour, by following the mitzvot and as a personal ethical system; and the effects of having a completely authoritative reference, giving confidence and a sense of unity.

- (c) 'There is no way of knowing what G-d might be like.'**

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

Candidates might write about the difficulties of knowing G-d who is ultimately beyond human understanding; the problems of 'knowing' a being who cannot be directly experienced through the senses. They might also argue that for Jews some knowledge of what G-d is like can be gained through the Torah, showing the nature of G-d in the miracles and in the mitzvot, as well as through the individual experience of the believer.

Topic 2 – The Nature of Belief

Do not answer more than **ONE** question from this topic.

5 Christianity

- (a) Describe how a Christian might worship God at home. [8]**

Answers could include reference to daily private Bible reading and prayer; also family times of worship such as grace before meals; also the sharing of Christian festivals in the home. Candidates might perhaps include a discussion of house groups, and of clergy taking the eucharist to those who cannot get to church.

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

Candidates could discuss the ways in which prayer develops a sense of a continuing relationship with God; the importance of prayer as a means of gaining forgiveness, of asking for guidance, of giving a sense of 'walking with God'; also the ways in which praying helps Christians to feel united with the wider Christian community.

- (c) 'Religious pictures help people to worship God.'**

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

Discussion could include reference to differences between Christian groups, and the ways in which some such as the Greek Orthodox use plenty of icons as a focus for worship whereas others find simplicity a better aid to worship. Candidates might also want to write about religious pictures in art galleries or elsewhere, and the ways in which these might give believers new insights.

6 Hinduism

- (a) Describe how a Hindu might worship God at home. [8]**

Candidates will probably describe the puja shrine which has a place in many Hindu homes, and the objects associated with it – murtis, bells, powders etc. They might include the role of women in this ritual, or make reference to the different deities which are the focus of domestic worship. Candidates might also write about other ways in which Hindus might worship God at home, such as personal prayer during the day, or the study of sacred texts.

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

Candidates could discuss the ways in which prayer develops a sense of a continuing relationship with God; the importance of prayer as a means of gaining forgiveness, of asking for guidance, of giving a sense of 'walking with God'; also the ways in which praying helps Hindus to feel united with the wider Hindu community.

(c) 'Religious pictures help people to worship God.'

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

Discussion could include the role of the murtis in Hindu worship, the ways in which many Hindus have pictures of the deities in their houses, in their cars, on calendars etc. The symbolism of the depictions of the deities might be explored. The answer should concentrate on whether this is an aid to worship; it might be argued that pictures help people who cannot read very well, they give a focus for worship and a reminder of the aspects of God; this could be contrasted with views that God can be worshipped just as well without pictures and that there is a danger of worshipping the picture itself rather than God.

7 Islam

(a) Describe how a Muslim might worship Allah at home. [8]

Description could include daily prayers, and the rituals which are involved with these. Candidates could also write about the ways in which Muslims might worship through personal prayer, and through private study of the Qur'an. They might want to include reference to worship at home during festival times.

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

Candidates could discuss the ways in which prayer develops a sense of a continuing relationship with Allah; the importance of prayer as a means of gaining forgiveness, of asking for guidance, of giving a sense of 'walking with God'; prayer as a compulsory obligation as one of the Five Pillars; also the ways in which praying helps Muslims to feel united with the wider Muslim community.

(c) 'Religious pictures help people to worship God.'

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

Candidates will probably want to point out the prohibition in Islam of depicting Allah in any way; they might be able to write about shirk, and might outline other ways in which Muslims worship Allah. The reasons for this prohibition would make a useful part of the discussion. Contrasting views might be that religious pictures can help to focus the mind; they might be an aid to people who cannot read very well and to children.

8 Judaism

(a) Describe how a Jew might worship G-d at home. [8]

Candidates might want to write about daily prayers for Jews, and especially the recitation of the Shema. They could also include personal prayer, and family worship such as prayers at meal times. They could include the use in the home of religious objects such as the mezuzah as a reminder of the presence of G-d; they might also want to write about family worship at festival times.

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

Candidates could discuss the ways in which prayer develops a sense of a continuing relationship with G-d; the importance of prayer as a means of gaining forgiveness, of asking for guidance, of giving a sense of 'walking with G-d'; also the ways in which praying helps Jews to feel united with the wider Jewish community.

- (c) 'Religious pictures help people to worship G-d.'**

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

Candidates will probably want to point out the prohibition in Judaism of depicting G-d in any way; they might be able to make reference to the commandments, and show that worship of G-d is to be contrasted with the worship of idols. Other views might be that religious pictures can help to focus the mind; they might be an aid to people who cannot read very well and to children.

Topic 3 – Religion and Science

Do not answer more than **ONE** question from this topic.

9 Christianity

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

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

Candidates could describe the accounts of the origins of the world from Genesis, Job or Isaiah. They could also write about the ways in which Christians believe that the world is a creation 'out of nothing' by God, who continues to create it and sustain it. They might write about different Christian views, including those who believe that the world was created exactly as described in Genesis and those who believe that scientific theories are more historically accurate but that the whole process was the result of the will of God.

- (b) Explain why Christians might feel that they have a duty to take care of the planet.** [7]

Discussion will probably include the concept of stewardship, the principle that humanity's responsibility is to rule the earth in a responsible way. Examples might be given of environmental problems and the ways in which Christians could do something about them.

- (c) 'We were put in the world for a reason.'**

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

Different views could include the Christian belief that people were made deliberately, as stewards of the earth, in order to have a relationship with God, and for individual reasons as part of God's plan. Other views could include that we are here by chance, as the result of natural selection, and that there is no reason, and no-one who put us here.

10 Hinduism

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

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

Description might include an explanation of the text in the stimulus: that God existed first and that the world came into being as the result of the desire of God. Candidates might also want to refer to the Purusha Sukta, with the myth of the sacrifice of Purusha in the formation of the world. They might want to write about Hindu views of time as a cycle, without a strong sense of a 'beginning' as such.

- (b) **Explain why Hindus might feel that they have a duty to take care of the planet. [7]**

Discussion will probably include the Hindu sense of one-ness with the rest of the world, sharing a common essence, and the need for a recognition that harming other creatures is a form of self-harm. There might be some explanation of environmental problems, and the ways in which Hindus might try to do something about them.

- (c) **'We were put in the world for a reason.'**

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

Answers might include reference to karma and rebirth, the belief that the reason each individual is here is because of the working out of karma from previous lives rather than because we were put here by some other agency; but also the view that the existence of humanity as a whole rather than of individuals is because of the will of God. Either approach should be acceptable, it is unlikely at this level that candidates will include both. Contrasting views might include the idea that we are here purely by chance.

11 Islam

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

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

Candidates will probably describe the teachings of the Qur'an about the formation of the world in six 'days', where Allah is in authority. They might comment on the fact that the Qur'an does not give much detail about how the world was created and that therefore most Muslims also accept scientific theories such as the Big Bang, which appears to support the teachings of the Qur'an.

- (b) **Explain why Muslims might feel that they have a duty to take care of the planet. [7]**

Answers could include the idea that Muslims believe they have a task to look after the world as its trustees and to pass it on to future generations. They might show understanding of some of the environmental problems which affect the planet, and the ways in which Muslims might try to do something about them.

- (c) **'We were put in the world for a reason.'**

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

Discussion could include the statement in the Qur'an that Allah made people to serve him, and that therefore Muslims believe that this is the reason for their existence. This might be contrasted with the views of those who argue that we are here as a result of blind chance, through natural selection etc.

12 Judaism

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

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

Candidates could describe the accounts of the origins of the world from Genesis, Job or Isaiah. They could also write about the ways in which Jews believe that the world is a creation 'out of nothing' by G-d, who continues to create it and sustain it. They might write about different Jewish views, including those who believe that the world was created exactly as described in Genesis and those who believe that scientific theories are more historically accurate but that the whole process was the result of the will of G-d.

- (b) Explain why Jews might feel that they have a duty to take care of the planet. [7]**

Discussion will probably include the concept of stewardship, the principle that humanity's responsibility is to rule the earth in a responsible way. Examples might be given of environmental problems and the ways in which Jews could do something about them.

- (c) 'We were put in the world for a reason.'**

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

Different views could include the Jewish belief that people were made deliberately, as stewards of the earth, in order to have a relationship with G-d, and for individual reasons as part of G-d's plan. Other views could include that we are here by chance, as the result of natural selection, and that there is no reason, and no-one who put us here.

Topic 4 – Death and the Afterlife

Do not answer more than **ONE** question from this topic.

13 Christianity

A Christian funeral service

- (a) **Describe Christian beliefs about what happens to evil people after death.** [8]

Candidates might describe different Christian views about life after death for evil people; they might include traditional views of hell as a place of suffering at the hands of the devil, or other views in which the good are united with God but the evil are left behind. Roman Catholic views about purgatory might be included. There could be a discussion of whether descriptions of hell as an eternal fire are symbolic or literal.

- (b) **Explain how a Christian funeral service might comfort someone whose close friend has died.** [7]

Understanding of the main elements of a Christian funeral service might be demonstrated, with the emphasis on the promise of resurrection and comforting images of the dead at rest and in the hands of God; death as something which takes a person forward into eternal life. This might be seen as comforting where death is not the end and the separation from loved ones is temporary.

- (c) **'It cannot be true that there is life after death, because there is no evidence for it.'**

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

Answers might include the view that for Christians, there is evidence for life after death in the resurrection of Christ. Arguments might also include the idea that there are plenty of things which can be true in the absence of hard evidence; or that there is no evidence against life after death either. Contrasting views might agree with the statement and suggest that belief in life after death is wishful thinking.

14 Hinduism

The Burning Ghat at Varanasi

- (a) **Describe Hindu beliefs about what happens to evil people after death.** [8]

Candidates could describe Hindu understandings of karma and rebirth, and the ways in which the 'fruits' of evil deeds from one life are passed on to the next life to be worked out. The evil person must undergo many more rebirths in order to escape the cycle of samsara, and is subject to suffering because of the evil actions performed. There is no sense of evil being punished by an outside agency; people punish themselves.

- (b) Explain how a Hindu funeral service might comfort someone whose close friend has died. [7]**

Candidates could demonstrate an understanding of the main elements of a Hindu funeral, including the funeral pyre and the duties of the eldest son; the symbolism of releasing Atman could be comforting to friends, who will realise that the essential person has not died and will be reborn. Death is seen as a natural part of the cycle of life. Hindu beliefs about the wisdom of detachment might possibly be explored.

- (c) 'It cannot be true that there is life after death, because there is no evidence for it.'**

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

Discussion might include Hindu beliefs that there is evidence for the existence of former lives, through hypnosis and déjà vu experiences. Arguments might also include the idea that there are plenty of things which can be true in the absence of hard evidence; or that there is no evidence against life after death either. Contrasting views might agree with the statement and suggest that belief in life after death is wishful thinking.

15 Islam

A Muslim burial

- (a) Describe Muslim beliefs about what happens to evil people after death. [8]**

Description might include Muslim belief in a Day of Judgement, where evil people go to hell to be punished, in contrast with those who have followed the will of Allah. The concept of judgement might be explored, as well as how an evil person might be defined according to Islam.

- (b) Explain how a Muslim funeral service might comfort someone whose close friend has died. [7]**

Candidates might demonstrate an understanding of the main elements of a Muslim service. They could consider the ways in which the service emphasises the control of Allah over life and death, and the hope which Muslims have that the dead person will be united with Allah; the ways in which these beliefs would comfort the bereaved could be explored.

- (c) 'It cannot be true that there is life after death, because there is no evidence for it.'**

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

Answers might include the view that for Muslims, there is evidence for life after death in the revelation of the Qur'an and its teachings. Arguments might also include the idea that there are plenty of things which can be true in the absence of hard evidence; or that there is no evidence against life after death either. Contrasting views might agree with the statement and suggest that belief in life after death is wishful thinking.

A Jewish burial

- (a) Describe Jewish beliefs about what happens to evil people after death. [8]**

Candidates could explore Jewish uncertainty about the nature of life after death, and the fact that there is no prescribed opinion to which all Jews hold. A wide range of possible views should be accepted and credited. There could be some description of belief in Sheol as a place of punishment, and belief in the judgement of G-d depending on the ethical behaviour of each person.

- (b) Explain how a Jewish funeral service might comfort someone whose close friend has died. [7]**

Candidates might demonstrate an understanding of the main elements of a Jewish funeral service, and may include the mourning rituals which follow. They might show how a friend could be comforted by the emphasis that G-d is in control of life and death, and that death is part of G-d's plan for the world.

- (c) 'It cannot be true that there is life after death, because there is no evidence for it.'**

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

Answers might include the view that for Jews, there is evidence for life after death in some of the teaching of the Torah. Arguments might also include the idea that there are plenty of things which can be true in the absence of hard evidence; or that there is no evidence against life after death either. Contrasting views might agree with the statement and suggest that belief in life after death is wishful thinking.

Topic 5 – Good and Evil

Do not answer more than **ONE** question from this topic.

17 Christianity

- (a) **Describe Christian beliefs about the Devil (Satan).** [8]

Some answers may present a very traditional view of the devil with horns and a tail ruling over hell. It is also possible that candidates may comment from a more modern theological view of the devil as an evil power, perhaps within humans themselves. The concept of a battle between God and the Devil might be explored, or the role of the Devil in the creation stories.

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

Answers could include reference to the Bible as a source of moral authority; seeking advice from members of the clergy or other Christians; prayer as a means of direct communication with God, asking for guidance; and the use of the conscience.

- (c) **'If people suffer, it is usually their own fault.'**

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

Different views about the causes of suffering might be explored. It could be argued that some suffering is clearly our own fault, such as feeling ill after drinking too much, but that other suffering is difficult to explain in this way, and that Christians have provided some different possible explanations of the reasons for innocent suffering. It could be argued that, for a Christian, the reasons for the suffering are not as important as the belief that God remains in control.

18 Hinduism

- (a) **Describe Hindu beliefs about evil.** [8]

Answers might include the belief that evil and good are, ultimately, only apparent; and that evil is sometimes seen as an aspect of God, where the deities can display frightening and unpredictable qualities as well as 'good' qualities. Evil in terms of the individual's behaviour might be discussed, as the refusal to follow one's dharma, the ways in which bad karma is accumulated, and practices which would be considered wrong by Hindus, such as violence.

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

Answers could include reference to the sacred texts, but are more likely to include following one's dharma, taking the advice of gurus and holy men and of older relatives, prayer and following the conscience.

- (c) 'If people suffer, it is usually their own fault.'

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

Hindu views of the workings of karma could be discussed, where suffering is the result of evil deeds performed either in this life or in previous lives, so that for Hindus there is no concept of innocent suffering. Contrasting views might be that suffering is the result of blind chance, or a comparison might be made with concepts of reward and punishment from God.

19 Islam

- (a) **Describe Muslim beliefs about Shaytan (Iblis).** [8]

Answers may refer to the story in the Qur'an of Iblis as an angel refusing to obey Allah's command to bow before Adam; Iblis becomes distanced from Allah and deceives people, tempting them away from the path of Islam. Some might consider the concept of Shaytan as a personification of the human tendency to resist submission to Allah.

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

Answers could include reference to the Qur'an as a source of moral authority; seeking advice from other Muslims and from older relatives; prayer as a means of direct communication with Allah, asking for guidance; and the use of the conscience.

- (c) 'If people suffer, it is usually their own fault.'

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

Discussion could include the concept of reward and punishment. It could be argued that some suffering is clearly our own fault, such as feeling ill after eating too much, but that other suffering is difficult to explain in this way. It could be argued that, for a Muslim, the reasons for the suffering are not as important as the belief that Allah remains in control, and that the right response to suffering is submission to Allah's will. Contrasting views could include that suffering is the result of blind chance.

20 Judaism

- (a) **Describe Jewish beliefs about Satan.** [8]

Some answers may present a very traditional view of the devil with horns and a tail ruling over hell. It is also possible that candidates may comment from a more modern theological view of the devil as an evil power, perhaps within humans themselves.

- (b) Explain the ways in which a Jew might try to find out the right answer to a difficult moral problem.**

Answers could include reference to the Torah as a source of moral authority; seeking advice from the rabbi, older relatives or other Jews; prayer as a means of direct communication with G-d, asking for guidance; and the use of the conscience.

- (c) 'If people suffer, it is usually their own fault.'**

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

[5]

Discussion could include the concept of reward and punishment. It could be argued that some suffering is clearly our own fault, such as feeling ill after drinking too much, but that other suffering is difficult to explain in this way. It could be argued that, for a Jew, the reasons for the suffering are not as important as the belief that G-d remains in control, and that the right response to suffering is acceptance of G-d's will. Contrasting views could include that suffering is the result of blind chance.

