

Religious Studies B

General Certificate of Secondary Education **1031/01 and 1031/02**

Paper 1 and Paper 2 Philosophy and Ethics (Short Course)

Mark Scheme for June 2010

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Topic 1: The Nature of God

If you choose one question from this section you must answer all parts (a – c) of the question.

1 Christianity**(a) Describe some of the reasons why a Christian might believe in God. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider that:

- Belief in miracles past and present convince people about the existence of God, as does the significance of the incarnation.
- They might write about the life and work of Christ, the work of the Holy Spirit and spiritual conversion experiences.
- Some might focus upon the existence of the Bible, the sacredness of the Bible and the reading of the Bible as to why Christians believe in God.
- They might suggest that religious up-bringing convinces people.
- Credit may be given for the use of simple explanations of the classic arguments for the existence of God, eg teleological argument.

(b) Explain why the Bible is important to Christians. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- They are likely to focus upon understanding the Bible being the word of God and different interpretations of that phrase.
- Most are likely to explain it's a source of authority and how reading it may change a person's life.
- They may say that the Bible is a guide for life or a reference point to belief and teachings about God.
- For some it's the source of their faith.
- Some may explain how it links the lives of people past and present.
- Other candidates might explain denominational differences about the importance of scriptures.

(c) 'Belief in God has no place in modern society.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might respond with views such as:

Agree with the statement because so few people practise faith in this country or attend places of worship. They may say that the increased growth of atheism and agnosticism reflects changes in beliefs about God in more recent times.

Some may say that science can answer most things and that as science has progressed so the decline in the power and influence of the Church has happened, resulting in less people believing in God.

They may say that other things have become more important such as materialism or a combination of the above.

Candidates may disagree because of the world wide numbers of believers in Christianity. This still points to this being important for many people. They may say that the fact that there are other religions as well still shows how important a belief in God or gods is for most people. Some might say how the fastest denominational growth of the Pentecostal and Evangelical Movement in Christianity in the 20th century shows that belief in God is not irrelevant. Candidates might argue from their own personal commitment, experiences and upbringing. The fact that many turn to God when having a crisis and suddenly pray when in trouble shows how relevant a belief in God still is.

2 Hinduism

(a) Describe some of the reasons why a Hindu might believe in God. [8]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Belief in miracles past and present convince people about the existence of God, as does the significance of the incarnations of Vishnu.
- They might write about the work of avatars and spiritual enlightening experiences.
- Some might focus upon the existence of the sacred writings and the reading of the sacred writings as to why Hindus believe in God.
- They might suggest that religious upbringing convinces people.

(b) Explain why the Vedas are important to Hindus. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- The Vedas are the earliest scriptures received by wise men through divine revelation/inspiration. They may explain it's one of two groups of writings – Sruti/smriti.
- Some may comment upon it as a source of authority and explain what they mean by that.
- They may explain that the Vedas include a source of hymns and teachings that are memorized and applied to daily life or that it is a reference point to belief and teachings about Brahman, the ultimate reality.
- Others may explain it is a source of their faith and links lives of people past and present. It also provides a sense of belonging.

(c) 'Belief in God or gods has no place in modern society.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Agree with the statement because so few people practise faith in this country or attend places of worship. They may say that the increased growth of atheism and agnosticism reflects changes in beliefs about God in more recent times.

Some may say that science can answer most things and that as science has progressed so the decline in the power and influence of religion has happened, resulting in less people believing in God.

They may say that other things have become more important such as materialism or that there is a decline in second and third generations of Hindus practising their faith in this country. It could be a combination of the above.

Candidates may disagree because of the world wide numbers of believers in Hinduism and the fact that it is the oldest religion in the world. This still points to this being important for many people.

They may say that the fact that there are other religions as well still shows how important a belief in God or gods is for most people.

Candidates might argue from their own personal commitment, experiences and upbringing.

The fact that many turn to religion when having a crisis and suddenly pray when in trouble shows how relevant a belief in God still is.

3 Islam

(a) Describe some of the reasons why a Muslim might believe in Allah. [8]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Belief in miracles past and present convince people about the existence of Allah, as does the significance of the revelation of the Qur'an to Muhammad ﷺ
- They might write about the life and work of Muhammad ﷺ and spiritual experiences.
- Some might focus upon the existence of the Qur'an, the sacredness of the Qur'an and the reading of the Qur'an as to why Muslims believe in Allah.
- They might suggest that religious up-bringing convinces people.
- Credit may be given for the use of simple explanations of the classic arguments for the existence of Allah, eg teleological argument.

(b) Explain why the Qur'an is important to Muslims. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Most candidates are likely to explain that the Qur'an is the revealed words of Allah to the prophet Muhammad ﷺ and that the Qur'an is the culmination of all previous writings (scriptures), including the Bible and is the final revelation of the words of Allah.
- They may explain how reading it may change a person's life because it is a guide for life, a set of rules to follow. It's a source of authority and a way to get closer to Allah through reciting from the Qur'an every day.
- Others will say it's a reference point to belief and teachings about Allah or the source of their faith.
- Some may explain that it is a link to lives of people past and present.

- (c) **'Belief in Allah has no place in modern society.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Agree with the statement because so few people practise faith in this country or attend places of worship. They may say that the increased growth of atheism and agnosticism reflects changes in beliefs about Allah in more recent times.

Some may say that science can answer most things and that as science has progressed so the decline in the power and influence of religion has happened, resulting in less people believing in Allah.

They may talk about decline in second and third generations of Muslims practising their faith in this country.

They may say that other things have become more important such as materialism or a combination of the above.

Candidates may disagree because of the world wide numbers of believers in Islam.

This still points to this being important for many people.

They may say that the fact that there are other religions as well still shows how important a belief in Allah or gods is for most people.

Some might point to the rising growth in followers to Islam in the 20th century that shows that belief in Allah is not irrelevant.

Candidates might argue from their own personal commitment, experiences and upbringing.

The fact that many turn to Allah when having a crisis and suddenly pray when in trouble shows how relevant a belief in Allah still is.

4 Judaism

- (a) **Describe some of the reasons why a Jew might believe in G-d.** [8]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Belief in miracles past and present convince people about the existence of G-d, as does the belief that G-d has acted in history.
- They might write about the significance of the patriarchs and the life and work of Moses.
- Some might focus upon the existence of the Torah, the Talmud and how the studying of such aids Jews to believe in G-d.
- They might suggest that religious upbringing convinces people.
- Some might focus upon the importance of Jewish identity in the face of persecution and the covenant relationship.
- Credit may be given for the use of simple explanations of the classic arguments for the existence of G-d, eg teleological argument.

(b) Explain why the Torah is important to Jews. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- They may explain the belief in the Torah being the word of G-d acting in history. It's a source of authority for Jews and forms part of their identity.
- Some might explain the significance of the covenant relationship as expressed in the Torah and that the Torah is a guide for life.
- They may say it's a reference point to belief and teachings about G-d; it's the source of their faith.
- Some may explain that it links lives of people past and present.
- Candidates might explain the importance of both the oral and written Torah and the different parts of the Tenakh.

(c) 'Belief in G-d has no place in modern society.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Agree with the statement because so few people practise faith in this country or attend places of worship. They may say that the increased growth of atheism and agnosticism reflects changes in beliefs about G-d or gods in more recent times. Some may say that science can answer most things and that as science has progressed so the decline in the power and influence of religion has happened, resulting in less people believing in G-d.

Some might talk about a decline in the belief due to the Holocaust.

They may say that other things have become more important such as materialism or a combination of the above.

Candidates may disagree because of the world wide numbers of Jews despite the Holocaust and Anti-semitism. This still points to this being important for many people and the continuation of the Jewish family despite the attempt to wipe out worldwide Jewry.

Some may talk about how belief in G-d gives structure to one's life.

They may say that the fact that there are other religions as well still shows how important a belief in G-d or gods is for most people.

Candidates might argue from their own personal commitment, experiences and upbringing.

The fact that many turn to G-d when having a crisis and suddenly pray when in trouble shows how relevant a belief in G-d still is.

Topic 2: The Nature of Belief

If you choose one question from this section you must answer all parts (a – c) of the question.

5 Christianity**(a) Describe ways in which Christians might worship God. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Some may describe details about services in churches or in the home eg Eucharist, saying grace, Bible study groups.
- They could describe individual acts of worship as well as communal acts of worship.
- A focus is likely to be upon prayer and meditation eg Lord's Prayer, grace, morning and evening prayers; use of music eg hymns, choral works to praise God and reading the Bible.
- Some may describe major festivals eg Christmas.
- Others may describe rites of passage eg Confirmation.
- Credit will be given if candidates describe differences between denominations.

(b) Explain how the design of churches might help believers to worship. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might explain some of the following:

- How the building expresses key beliefs shown in the design of the building such as the cross shape, the importance of the tower, spires, the altar.
- They could explain how the design of windows and importance of stained-glass windows tells people of key bible stories and people in the past.
- Some may talk about the historical significance of the church and the community in the past and the present and how it helps them to feel part of a community.
- How a building 'speaks' to people when they walk round inside and out and helps people to worship God.
- They may explain how individual spaces within the building allow for a variety of ways to worship God such as chapels for individual saints or the positioning of features within the building reinforces key beliefs eg the door, the font and baptism.
- Others might say how the building gives identity to people and what they stand for.
- Credit will be given if candidates explain how different designs reflect the different denominations' key beliefs and give example eg iconostasis and the Orthodox church, the importance of preaching the Bible and the place of the pulpit in churches.
- Some may explain that for some architecture does not help a believer to worship eg Quakers.

- (c) **'Religious art gets in the way of worshipping 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Candidates are likely to discuss the differences between Christians such as the Quakers and other denominations and their attitude to and the use of art. They may show an understanding of the use of art forms as a distraction or an aid to worship. Others may express the danger of the art form becoming the object of worship whilst for some Christians icons, statues, paintings etc are very important in worship. Credit will be given if some candidates interpret the word 'art' more widely. They could refer to other art forms besides paintings in their arguments.

6 Hinduism

- (a) **Describe ways in which Hindus might worship God.** [8]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Many will describe details about services/rituals performed in the mandir or in the home.
- Candidates can describe individual acts of worship as well as communal acts.
- Prayer and meditation, the use of music, songs and dance, silent devotion or the reading the sacred writings are likely to be described.
- Some may describe various festivals eg Holi, Divali.
- Others may describe rites of passage eg sacred thread ceremony.
- Credit will be given if candidates say that there are no set rules about where or how Hindus should worship.

- (b) **Explain how the design of mandirs might help believers to worship.** [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- How the building expresses key beliefs shown in the design of the building such as the temple being the earthly home of the god, a holy place.
- They may explain how the innermost part of the building identifies the presence of gods through the image or statues in the shrine room.
- Some may explain the mandirs in Britain being homes to several of the gods with several shrines in the temple so that all families can go to the temple to worship their god.
- Other candidates may explain the historical significance of the mandir in the community past and present.
- They may explain how a building 'speaks' to people when they walk round inside and out and that individual spaces within the building allow for a variety of ways to worship God.

- The positioning of features within the building to link with key beliefs may be developed eg the door facing the rising sun, the pyramidal roof, and the porches where people remove their shoes.
- Some may explain how the building gives identity to people and what they stand for and how, for many mandirs in Britain, the use of materials transported from India connects them with their origins.

- (c) 'Religious art gets in the way of worshipping 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]**

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Candidates are likely to discuss the many varied art forms used by Hindus in their worship but may also focus upon the differences between Hindus and other religions, showing an understanding of the use of art forms as a distraction to worship. They could explain the danger of the art form becoming the object of worship.

Credit will be given if some candidates may interpret the word 'art' to refer to other art forms besides paintings in their arguments.

7 Islam

- (a) Describe ways in which Muslims might worship Allah. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Some may give details about services/rituals performed in the mosque or in the home. They may describe individual acts of worship as well as communal acts.
- They may describe prayer being the greatest form of worship.
- Use of calligraphy and music may be referred to, along with reading from Qur'an.
- Candidates may use the festivals to describe a variety of ways to worship or they may describe rites of passage eg Aqiqah ceremony.
- Credit will be given if they refer to the observance of The Five Pillars as being a form of worship.
- Observing food laws such as haram and halal may be described as ways that people worship Allah.

- (b) Explain how the design of mosques might help believers to worship. [7]**

Examiners should mark according to AO2 level descriptors.

Candidates might explain some of the following:

- The building expresses key beliefs in Allah shown in the design of the building such as the minaret and the call to prayer, the location of the mihrab or the dome.
- They may refer to the plainness of the building and explain why there are no pictures or statues in the building.

- Some may explain the need for a large hall, the different places for men and women to worship and the provision of places to ritually wash.
- They may explain the historical significance of the mosque in the community past and present.
- They could explain how a building 'speaks' to people when they walk round inside and out or talk about the spaces within the building to allow for a variety of activities such as Madrasa and meetings.
- Others may explain how the building represents an identity to people and what they stand for.

- (c) **'Religious art gets in the way of worshipping Allah.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may discuss the differences between Muslims and other religions, showing an understanding of the use of art forms as a distraction or an aid to worship.

They are likely to explain the concepts of tawhid and shirk, forbidding representations of Allah and the danger of the art form becoming the object of worship.

They may refer to other Muslim art forms being used such as the use of calligraphy in Arabic writing, geometrical patterns in tiling as being very important.

Some candidates may interpret the word 'art' to refer to other art forms besides paintings in their arguments.

8 Judaism

- (a) **Describe ways in which Jews might worship G-d.** [8]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- They may describe details about services in synagogues or in the home.
- Individual acts of worship as well as communal acts may be described.
- The importance of prayer may be raised with reference to daily prayers, grace or Shema prayer.
- Some may describe the use of music or the reading of the Torah.
- Credit will be given if candidates refer to festivals but focus upon the way Jews worship through festivals.
- Rites of passage eg bar mitzvah may be described as forms of worshipping G-d
- They may describe the physical ways in which they worship G-d through the clothes they wear.
- Credit will also be given if candidates describe differences of worship between Ultra Orthodox, Orthodox and Liberal Jews.

(b) Explain how the design of synagogues might help believers to worship. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- They may explain how the building is important to the whole community for praying, for studying and social occasions and so the design reflects this, showing G-d is in all aspects of their life.
- They are likely to explain the central place of the Ark reminding Jews of the covenant relationship or they may talk about the way the building faces reminding Jews of the importance of Jerusalem and Israel as their promised land by G-d. They could explain positioning of features within the building to link with key beliefs eg the plaques with the 10 Commandments.
- They could explain the gallery for women, or the design of windows and importance of stained-glass windows telling people of key stories and people in the past.
- They may explain the historical significance of the synagogue to the community past and present.
- Some may explain how a building 'speaks' to people when they walk round inside and out.
- Credit will be given if they explain different designs reflecting the different Jewish groups, their key beliefs and how they worship, eg the separate gallery for women in Orthodox communities.

(c) 'Religious art gets in the way of worshipping 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Some may discuss the differences between Judaism and other religions, showing an understanding of the use of art forms as a distraction or an aid to worship.

They are likely to explain Jewish views forbidding the representation of G-d. The danger of the art form becoming the object of worship may be stated with reference to idolatry from the 10 Commandments.

They may say that some synagogues are very decorative whilst others are very plain depending upon the origins of the Jews.

Some candidates may interpret the word 'art' to refer to other art forms besides paintings in their arguments.

Topic 3: Religion and Science

If you choose one question from this section you must answer all parts (a – c) of the question.

9 Christianity**(a) Describe Christian teachings about people's relationship to the planet. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Candidates are likely to paraphrase biblical and church teachings about stewardship. Biblical references may be included from Genesis or the Psalms.
- They may describe different interpretations of the texts to show differences between Christians about the relationship now and in the past ie 'having dominion over all things' means to control and have power over nature.
- Some may focus upon the role of the man in the order of the species placing him as a supreme species above everything else.
- References could be made of church teachings or Christian ecology groups and what they have to say about man's relationship to the planet.
- Credit will be given for some focus on the differences and similarities between mankind and the animal world.

(b) Explain the ideas some Christians might have about scientific theories of the origins of the world. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Candidates will need to show an understanding of the creation theory, the evolutionary theory and the Big Bang theory and how Christians reconcile in their mind religion and science.
- They may explain how some Christians agree with the biblical account of creation in Genesis, literally believing in six days of creation by God. They believe the whole of the universe was created by God and that Adam and Eve were the first humans. They disagree with scientific theories of the Big Bang Theory or Evolution Theory
- They will explain how other Christians accept the scientific theories, especially The Big Bang Theory and argue that is how God made the world.
- Some Christians say that the scientific ideas show how awesome and wonderfully designed the world is. They may argue there must be a designer which they call God who started off everything. It was not an accident as some scientists have argued.
- Candidates may explain that some Christians, who are scientists, argue that religion and science are asking two different questions, how the world was made and why the world was made, so there is no conflict. Some say the Bible is the symbolic way of explaining the origins of the world and science is explaining the process.
- They may say that some Christians say that the scientific ideas are only ideas and ideas can change. We do not know which is correct because there is still much evidence needed to prove theories.

- (c) **'Knowing how the world was created is not important.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Candidates may argue that too much time and money is spent on trying to find out how the world was made and what is more important is how one lives one's life whilst on earth here and now.

Or they may argue that the importance of believing in a creator God and how wrong it is to distort or not accept literally what the sacred scriptures have to say.

Others may state that it is one of the big questions that has stirred mankind for centuries and that theologians, philosophers and scientists have grappled with this question for centuries, because it is important to them but are still debating the question.

10 Hinduism

- (a) **Describe Hindu teachings about people's relationship to the planet.** [8]

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- They may describe the teaching about ahimsa (respect for life) and focus upon the human dependence on Creation and how this affects the way they live eg cows wander freely or why many Hindus are vegetarians.
- They may describe the sacredness of all life so no living thing should be destroyed violently.
- References could be made to teachings and duties about looking after the natural world on a daily basis.
- Credit will be given for some focus on the differences and similarities between mankind and the animal world.

- (b) **Explain the ideas some Hindus might have about scientific theories of the origins of the world.** [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Some might explain there is no central view about this as various Hindu groups, following different gurus will have varying views on this subject. Also there are various interpretations of the sacred writings ranging from conservative to liberal views.
- Candidates will need to show an understanding of the Hindu creation stories about the origins of the world, the evolutionary theory and the Big Bang Theory.
- They may explain how some people believe that two different questions are being answered by Hindus and scientists. The scientists explain how the world originated and the Hindus stories tell why the world originated, hence the differences.

- Some say the creation stories are the symbolic way of explaining the origins of the world and science is explaining the process.
- They may state that some Hindus say that the scientific ideas are only ideas and ideas can change. We do not know which is correct because there is still much evidence needed to prove theories.

(c) 'Knowing how the world was created is not important'. 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may state that too much time and money is spent on trying to find out how the world was made and what is more important is how one lives one's life whilst on earth here and now.

They may argue about the importance of believing in a creator God and how wrong it is to distort or not accept literally what the sacred scriptures have to say.

Or they could state it is one of the big questions that has stirred mankind for centuries and that theologians, philosophers and scientists have grappled with this question for centuries, because it is important to them.

11 Islam

(a) Describe Muslim teachings about people's relationship to the planet. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- They are likely to describe the teaching about stewardship. Islamic teachings may be included such as it is forbidden to kill or imprison living creatures without good reason, and they have a similar attitude to plant life.
- Some may describe man is being no more important than other species. In Allah's eyes all living creatures belong to him but that mankind has responsibility to care for the created world.
- Mankind holds a privileged position among Allah's creations on earth. To abuse any living creature is a sin.
- References could be made of Islamic ecology groups and what they have to say about man's relationship to the planet.
- Credit will be given for some focus on the differences and similarities between mankind and the animal world.

- (b) Explain the ideas some Muslims might have about scientific theories of the origins of the world. [7]**

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Candidates will need to show an understanding of the creation theory, Islamic ideas about the origins of the world, the evolutionary theory and the Big Bang Theory and explain how Muslims reconcile religion and science.
- Some may explain how many Muslims regard it as very important to study science because it informs them about the way Allah made the universe. There is no conflict between believing in a creator God with the scientific ideas
- Some people may believe that two different questions are being answered by religion and science. The scientists explain how the world originated and the Qur'an tells why the world originated, hence the differences.
- Some Muslims say that the scientific ideas are only ideas and ideas can change. We do not know which is correct because there is still much evidence needed to prove theories.

- (c) 'Knowing how the world was created is not important'. 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]**

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may argue that too much time and money is spent on trying to find out how the world was made and what is more important is how one lives one's life whilst on earth here and now.

Others could argue that the importance of believing in a creator God but that it is to be encouraged to find out more about the world in which we live.

Candidates could state how wrong it is to distort or not accept literally what the sacred scriptures have to say.

They may argue that it is one of the big questions that has stirred mankind for centuries and that theologians, philosophers and scientists have grappled with this question for centuries, because it is important to them

Some answers may talk about the difference between the disciplines answering two different questions ie how the world was made and why the world was made.

12 Judaism

- (a) Describe Jewish teachings about people's relationship to the planet. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- They are likely to describe the teachings about stewardship. Biblical references may be included from Genesis or the Psalms.
- Some could describe different interpretations of the texts to show differences between Jews about the relationship now and in the past ie 'having dominion over all things' means to control and have power over nature.

- They may describe the role of the man in the order of the species placing him as a supreme species above everything else.
- References to Jewish ecology groups and what they have to say about man's relationship to the planet may be described.
- Credit will be given for some focus on the differences and similarities between mankind and the animal world.

(b) Explain the ideas some Jews might have about scientific theories of the origins of the world.

[7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Candidates will need to show an understanding of the creation theory, the evolutionary theory and the Big Bang Theory and how Jews reconcile religion and science.
- Some Jews may agree with the biblical account of creation in Genesis literally believing in six days of creation by G-d. They believe the whole of the universe was created by G-d and that Adam and Eve were the first humans. They may disagree with scientific theories of the Big Bang Theory or Evolution Theory.
- Whilst some Jews accept the scientific theories, especially The Big Bang Theory and argue that is how G-d made the world.
- Some might refer to Einstein who said that "science without religion is lame and religion without science is blind." Both are needed.
- Some Jews, who are scientists, argue that religion and science are asking two different questions, how the world was made and why the world was made, so there is no conflict.
- Some say that Genesis is the symbolic way of explaining the origins of the world and science is explaining the process.
- Some Jews say that the scientific ideas are only ideas and ideas can change. We do not know which is correct because there is still much evidence needed to prove theories.

(c) 'Knowing how the world was created is not important'. 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may argue that too much time and money is spent on trying to find out how the world was made and what is more important is how one lives one's life whilst on earth here and now.

Some may explain the importance of believing in a creator G-d and how wrong it is to distort or not accept literally what the sacred scriptures have to say.

They could argue that it is one of the big questions that has stirred mankind for centuries and that theologians, philosophers and scientists have grappled with this question for centuries, because it is important to them.

Topic 4: Death and the Afterlife

If you choose one question from this section you must answer all parts (a – c) of the question.

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

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- They are likely to describe beliefs about heaven, hell and purgatory.
- Some may describe denominational beliefs about heaven, hell and purgatory.
- They could describe the issue of judgment and forgiveness and how the way a person lives their life may affect what happens to them when they die.
- Or they could focus upon the distinctions between the body and the soul and what happens to each after death.
- Some may use biblical texts to support their response. Eg, Pauline accounts of the spiritual body.
- Most are likely to describe belief in the resurrection of the body and life ever lasting.

(b) Explain how funerals might help Christians cope with death. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- They may explain how funerals reinforce beliefs in forgiveness and resurrection for all believers and provide hope to families that there is life after death.
- They may explain that the actions and rituals help people deal with grief; it gives closure for the families.
- They may explain that this is a time to reflect and celebrate the life of the deceased,
- a time to say goodbye and a time to reflect upon one's own mortality and ask the big life questions.
- They may explain how this is a time for support for one another in the grieving process.
- Some might say that it provides actions/rituals that help loved ones come to terms with death.
- A funeral also emphasizes the importance of human life and that in death the body is dealt with dignity.

(c) 'The idea of life after death has no effect on how people live.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Some candidates may argue whether or not they believe in life after death and so therefore how significant the concept of judgment is to them and others.

Others may argue that this life is the more important as this is real but no one knows whether there is really life after death.

They may argue that Christians believe there is evidence of life after death but there are differences between Christians' views about judgment and the end of the world. Credit will be given where the significance of the different teachings that Christians use to state their beliefs is used in opinions and argument, eg the parable of The Sheep and Goats.

14 Hinduism

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

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Most are likely to describe beliefs about samsara, karma and rebirth and ultimately moksha. Some may describe these beliefs in detail.
- They may describe the relationship between moral behaviour and future rebirths or discuss the distinctions between the body and the Atman and what happens to each after death.
- They could also refer to sacred texts they may have studied to support their response. Eg a man becomes immortal when all desires are detached from the heart (Brihadaranyaka Upanishad).
- They may describe belief in reincarnation.

(b) Explain how funerals might help Hindus cope with death. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Funerals ensure a quick release of the atman to depart to another body
- They may explain how actions and rituals help people deal with grief.
- Funerals are very much a family affair and it gives closure for the families, a time to reflect and celebrate the life of the deceased and a time to say goodbye.
- They may explain that this is a time to reflect upon one's own mortality and ask the big life questions.
- Coming to a funeral allows a time to support one another in the grieving process.
- Emphasizes the importance of human life and that in death the body is dealt with dignity.

(c) 'The idea of rebirths has no effect on how people live.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may argue whether or not they believe in life after death and so therefore how significant the concept of judgment is to them and others.

They could argue that this life is the more important as this is real but no one knows whether there is really life after death.
They should argue about Hindus' belief in reincarnation and the laws of karma influencing one's rebirth.

15 Islam**(a) Describe Islamic beliefs about life after death. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Most are likely to describe beliefs about heaven and hell, the distinctions between the body and the soul and what happens to each after death.
- Some could describe views about martyrdom.
- They may describe the issue of judgement and forgiveness and how the way a person lives their life may affect what happens to them when they die.
- Some may refer to the Qur'anic teachings to support their response.

(b) Explain how funerals might help Muslims cope with death. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- They may explain that knowing that it is Allah's will that the person has died and their soul leaves the body because life on earth is temporary, a preparation for Akhirah (eternal life) that funerals are a step on that journey.
- Some may explain how actions and rituals help people deal with grief. It gives closure for the families quickly as funerals take place within 24 hours. They are a time to reflect and celebrate the life of the deceased, a time to say goodbye and a time to reflect upon one's own mortality and ask the big life questions.
- Funerals are a time to support one another in the grieving process.
- They emphasize the importance of human life and that in death the body is dealt with dignity.

(c) 'The idea of life after death has no effect on how people live.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may argue whether or not they believe in life after death and so therefore how significant the concept of judgment is to them and others.

Or they may argue that this life is the more important as this is real but no one knows whether there is really life after death.

Muslims believe very strongly in the idea of accountability and judgment by Allah, and life after death.

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

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Most are likely to describe beliefs about heaven and Sheol, the distinctions between the body and the soul and what happens to each after death.
- Some may describe these beliefs in detail and explain how views about life after death have fluctuated over time.
- They may describe how Jewish teaching on life after death is obscure so no point in speculating about whether there is life after death.
- Some may talk about the issue of judgment and punishment after death and how the way a person lives their life may affect what happens to them when they die.
- Some may refer to sacred texts to support their response. Eg Moses Maimonides (1135-1204) wrote perfect faith will lead to the resurrection of the dead.

(b) Explain how funerals might help Jews cope with death. [7]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

- They may explain it's a time of prayer, acceptance of the will of G-d and hope for forgiveness and for eternal life.
- Or they could explain how actions and rituals help people deal with grief. It's a sorrowful time and a time to grieve, it gives closure for the families, a time to reflect and celebrate the life of the deceased, a time to say goodbye and a time to reflect upon one's own mortality and ask the big life questions.
- Funerals are a time to support one another in the grieving process.
- It's a time to emphasize the importance of human life and that in death the body is dealt with dignity.

(c) 'The idea of life after death has no effect on how people live.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may argue whether or not they believe in life after death and so therefore how significant the concept of judgment is to them and others.

They may state that this life is the more important as this is real but no one knows whether there is really life after death.

They are likely to argue that Jews have varying beliefs about what happens to the body and soul after death.

Jews accept that it is idle to speculate about immortality but many do believe in the idea of heaven and hell where people are rewarded and punished for the deeds.

They may use the significance of the different teachings that Jews use to state their beliefs in their arguments.

Topic 5: Good and Evil

If you choose one question from this section you must answer all parts (a – c) of the question.

17 Christianity**(a) Describe Christian beliefs about why there is suffering in the world. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- The question raised is that how a benevolent God can allow suffering in the world. The theodicies of Augustine and Irenaeus could be expanded upon.
- They could describe it is the devil or evil forces that cause suffering or that it is the outcome of giving man free will.
- It is sent as a test of faith to bring people closer to God.
- Some may describe the difference between moral and natural evil that results in suffering.
- Others may say that people learn through suffering to appreciate life. It makes people closer and work together more so good can come out of it.
- They may say the Bible teaches that followers of Jesus have to be prepared 'to take up their cross' so God expects mankind to suffer.

(b) Explain how Christians might decide upon the right way to live. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Most are likely to explain that Christians should follow the teachings in the Bible and the example of Christ.
- They may also include how Christians are brought up and the influence of key people such as parents and ministers of faith may affect how people live.
- Some may explain the influence of church teachings, laws and their conscience.
- They may explain how studying texts in Bible study groups also helps people.
- Some may talk about praying individually and communally and answered prayers.
- They could explain how talking to fellow Christians about how they have dealt with issues guides them.

(c) 'There are no such things as evil forces.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

- Some will argue and discuss the texts about Satan and how Christians respond to the concept.
- They may explain different Christian interpretations around metaphorical language in scriptures and what it means.

- They could talk about experiences that people claim to have had eg possession by evil spirits and the idea of exorcism as evidence.
- Others will argue there are no such things as evil forces.
- Some Biblical examples may be given eg Genesis 3; Job; Temptations of Jesus.

18 Hinduism**(a) Describe Hindu beliefs about why there is suffering in the world. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- There is suffering in the world and candidates are likely to state that this is just how things are. They could describe the law of Karma as it relates to suffering.
- Some may state it is work of evil forces that cause suffering or it is the outcome of giving man free will. It is test to make people improve their position in the next life.
- They may talk about the difference between moral and natural evil.
- They could say people learn through suffering to appreciate life. Suffering makes people closer and work together more so good can come out of it.
- They may talk about the belief that the gods care for creation might help some with their suffering, however much they are suffering, knowing that they will be rewarded according to their goodness.

(b) Explain how Hindus might decide upon the right way to live. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- They may explain how following the teachings in the sacred writing guides people and following the laws of Manu.
- They could talk about how Hindus are brought up and the influence of key people such as parents, gurus and priests.
- Some may explain Hindu Movements such as the Krishna Consciousness Movement and the Swaminarayans.
- Conscience affects people, as does studying texts in The Vedas etc in study groups.
- They may explain how meditation and yoga individually and communally influences people, as does talking to fellow Hindus about how they have dealt with issues.

(c) 'There are no such things as evil forces.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

Some may argue about a belief in evil forces and how Hindus respond to the concept .

They could discuss metaphorical language in scriptures and what it means.
They could state experiences that people claim to have had eg possession by/of evil spirits.
Some will argue there are no such things as evil forces.

19 Islam**(a) Describe Muslim beliefs about why there is suffering in the world. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- It is dealing with the question of how a benevolent Allah can allow suffering in the world. Some will describe the belief that it is the Shaytan or evil forces that cause suffering. Others will say it is the outcome of giving man free will.
- They may state that it is sent as a test of faith to bring people closer to Allah.
- Some may describe the difference between moral and natural evil.
- They may say that people learn through suffering to appreciate life and that suffering makes people closer and work together more so good can come out of it.

(b) Explain how Muslims might decide upon the right way to live. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Most are likely to explain how important it is following the teachings in the Qur'an and the example of Muhammad ﷺ.
- Other ways the candidates could talk about are how Muslims are brought up and the influence of key people such as parents and imams, local Muslim leaders in society.
- They may explain the influence of conscience or studying the Qur'an in study groups.
- Or they could explain the influence of praying individually and communally.
- Talking to fellow Muslims about how they have dealt with issues could also be a way that guides people.

(c) 'There are no such things as evil forces.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They may argue about a belief in evil forces and Shaytan, the disobedient angel thrown out of heaven to cause evil on earth.
Some may talk about metaphorical language in scriptures and what it means.
They could talk about experiences that people claim to have had.
Others could argue there are no such things as evil forces or that these ideas are created to instil fear into people in order to behave properly.

20 Judaism**(a) Describe Jewish beliefs about why there is suffering in the world. [8]**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- It is dealing with the question that how a benevolent G-d can allow suffering in the world. They may say it is the Satan that causes suffering or it is the outcome of giving man free will.
- Some might say it is sent as a test of faith to bring people closer to G-d.
- Others may describe the difference between moral and natural evil.
- They may say that people learn through suffering to appreciate life and that suffering makes people closer and work together more so good can come out of it.
- References to the book of Job may be included. This suggests one has to cope with suffering as this is part of life so G-d expects mankind to suffer.

(b) Explain how Jews might decide upon the right way to live. [7]

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Most are likely to state that following the teachings in the Torah, the examples of the patriarchs and the prophets and the influence of 'traditions' in their history will help Jews decide the right way to live.
- Other ways include how Jews are brought up and the influence of key people such as parents and rabbis.
- Some may explain national groups such as the British Council of Jews.
- They could explain how conscience and studying texts in Torah in study groups helps Jews.
- Some may explain the influence of praying individually and communally.
- They could talk to fellow Jews about how they have dealt with issues for advice and guidance.

(c) 'There are no such things as evil forces.' 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]

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

They could argue about a belief in evil forces and texts about Satan and how Jews respond to the concept.

They may explain the metaphorical language in scriptures and what it means.

Some may talk about experiences that people claim to have had eg possession by evil spirits.

Others will argue there are no such things as evil forces.

Topic 6: Religion and Human Relationships**21 Christianity****(a) Describe Christian beliefs about sexual relationships. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Marriage as the expression of faithfulness and commitment and therefore the best/only appropriate context for sexual relationships.
- Differing attitudes to sex outside marriage – the status of faithful and committed relationships, promiscuity.
- Adultery as marital infidelity.
- Differing attitudes towards homosexual relationships
- Biblical teaching about sexual faithfulness, eg in the Ten Commandments, Mark 10:2-12 Matthew 5:31-32.
- Some might be able to describe the purposes of sex according to natural law – unitive and procreative, and credit may be given if they also discuss contraception in this context.

(b) Explain why some Christians might believe that divorce is wrong. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Apparently differing teaching on divorce in the Gospels; the apparent allowance for divorce for 'unfaithfulness,' and what this might mean; other biblical teachings.
- Differing attitudes to divorce across denominations – the Roman Catholic Church not recognising divorce as ending a marriage, seeing remarriage of a divorcee as adultery; other denominations seeing it as possibly the most compassionate thing to recognise that marriages do end.
- Ideas about the nature of marriage, and the extent to which marriage can therefore be undone by legal means, for example, as a sacrament, or as given by what is said about marriage in marriage services.
- Some might explain the details of specific denominational perspectives and practices.
- Credit may also be given if candidates show understanding of annulment.

c) "Love is not the most important part of marriage." (5)

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.

Examiners should mark according to AO3 level descriptors:

Candidates might consider some of the following:

In support, they might suggest that compatibility or having similar aims, characters or families is more important than love.

They might also suggest that a shared understanding of Christian marriage is what is most important.

Against, the importance of love in Christianity, and marriage as an expression of that love.

Differing understandings of the nature of love – the idea of being ‘in love’ and whether this can be sustained in marriage. Some candidates might use the terminology of ‘agape’ and ‘eros’.

The idea that love can grow in marriage through a sustained commitment and raising a family together.

22 Hinduism

(a) Describe Hindu beliefs about sexual relationships. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Marriage as the best/only appropriate context for sexual relationships – a context of faithfulness, mutual support and flourishing.
- The stage before marriage as the brahmacharya stage – student – and therefore pre-marital sex as inappropriate distraction from the dharma – duty – to acquire learning at this stage.
- Gender differences - pre-marital celibacy may be seen as of particular significance for girls in Hindu society.
- Kama – sensual pleasure – as one of the four purushartas or aims of life, thus sex is a good to be enjoyed, and is also a marital duty.
- Some candidates might be aware that homosexuality is largely a taboo subject in traditional Hindu culture, and is not referred to in the traditional literature but inevitably attitudes are changing amongst younger people.

(b) Explain why some Hindus might believe that divorce is wrong. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- The traditional teaching that marriage is for life.
- The possibility of a man divorcing his wife if she is unable to produce sons. The practice of sending a rejected wife back to her family, who may then try to find a new husband for her.
- The relative ease of divorce in the lower castes, and its rarity amongst Brahmins.
- The social pressures, particularly on women, to remain even in unsatisfactory marriages.
- Some might be aware of the possibility of dissolving fraudulent marriage contracts, and of the teaching in Manusmriti (Laws of Manu) 8 and 9 that allows for marriages to end in certain circumstances.

- (c) **“Love is not the most important part of marriage.”** (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

In support, they might suggest that compatibility or having similar aims, characters or families, or being from the same caste is more important than love.

They might also suggest that a shared understanding of traditional Hindu marriage with its ideas of dharma is what is most important – they might consider marriage as a key element of the ‘householder’ – grihastha – stage of life.

Some might refer to arranged marriages, as an expression of the belief that marriage is more than the personal expression of love between two individuals.

Against, the importance of kama – sensual pleasure - and love in marriage as an expression of it.

Candidate might suggest differing understandings of the nature of love – the idea of being ‘in love’ and whether this can be sustained in marriage, and the idea that love can grow in marriage through a sustained commitment and raising a family together.

23 Islam

- (a) **Describe Muslim beliefs about sexual relationships.** (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- Sex as a gift from Allah, and therefore only appropriate within a married relationship (Surah 25:24).
- The idea of sex as an act of worship, fulfilling emotional and physical needs.
- Procreation through sexual intercourse as a way of contributing to and continuing Allah’s creation.
- The responsibility of both husbands and wives to meet one another’s sexual needs.
- Taboos – on being alone with members of the opposite sex who are not spouses or relatives – arising possibly from a certain realism about sexual temptation.
- Any sexual activity outside marriage is haram – adultery (eg Surah 17:32), homosexuality and pre-marital sex.
- Credit may also be given for appropriate use of teaching on contraception.

- (b) **Explain why some Muslims might allow divorce.** (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- That Islam, whilst it takes seriously the continuity and permanence of marriage, does not absolutely rule out divorce: ‘the most detestable in the sight of Allah of all permitted things’ (Hadith, Abu Dawud 2173).
- The nature of marriage as a legal contract, and therefore as something that can be terminated.

- The different conditions for divorce for wives and husbands; for wives, these include long absence when she has no idea of the husband's whereabouts; his long term imprisonment; a refusal to provide for his wife; severe poverty; his impotence or refusal to meet her sexual needs. Either partner may seek a divorce for desertion, chronic illness, insanity, mistreatment, or if there has been an attempt to deceive in the marriage contract.
- That women therefore have more rights than men in terms of circumstances for divorce.
- Divorce as a last resort – attempts at reconciliation and mediation are made. The three month 'cooling off' period – 'iddah.

(c) "Love is not the most important part of marriage." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

In support, they might suggest that compatibility or having similar aims, characters or families is more important than love.

They might also suggest that a shared understanding of marriage is what is most important.

Some might refer to arranged marriages and the linking of families as well as the couple.

Against, the importance of love, marriage as an expression of that love and love growing over the course of a marriage through a sustained commitment to a life together and to raising a family together.

Differing understandings of the nature of love – the idea of being 'in love' and whether this can be sustained in marriage

24 Judaism

(a) Describe Jewish beliefs about sexual relationships. (8)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Marriage as the expression of faithfulness and commitment, and therefore the only appropriate context for sexual relationships.
- In theory there is no sex before marriage as sex is one of the stages in marriage – traditionally, betrothal, marriage, sex – by having sex one effectively makes a marriage.
- In practice, sex before marriage is seen as wrong.
- Adultery as marital infidelity and teachings about sexual faithfulness.
- Homosexual relationships are not traditionally recognised in Judaism.
- Some might be aware of the purposes of sex according to Judaism – procreation is not the only purpose, it is also the physical expression of love within marriage.
- Some might refer to the laws of niddah.

(b) Explain why some Jews might believe that divorce is wrong. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- That the ideal is lifelong marriage, but there is a recognition that marriages do break down sometimes.
- That divorce is brought about by the man giving his wife a get, a divorce document from the Beth Din.
- Credit may also be given for explanation of why Jews might not believe divorce is always wrong, for example, the nature of marriage as a legal contract, and therefore as something that can be terminated.
- Some might refer to Talmudic teaching that, whilst divorce can be relatively easy when necessary, it is not desirable. The community will attempt to counsel the couple and if possible reconcile them.
- Some might be aware of 'denominational' differences, eg Progressive Jews allowing a woman to obtain a get, and some of the recent issues of Jewish women unable to obtain gets from absent husbands and therefore being in limbo and unable to remarry.

(c) "Love is not the most important part of marriage." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

In support, they might suggest that compatibility or having similar aims, characters or families is more important than love.

They might also suggest that a shared understanding of marriage and family life is what is most important – the idea of the family as the place of the nurture of spirituality, and the role of the married couple in this (eg Shabbat).

Some might refer to marriage as something that, in Orthodox communities, links the couple into an extended family and more widely into the community and so is not only about their personal relationship.

It could be argued that these wider links are also a form of love.

Against, the importance of love, marriage as an expression of that love and love growing over the course of a marriage through a sustained commitment to a life together and to raising a family together.

Differing understandings of the nature of love – the idea of being 'in love' and whether this can be sustained in marriage.

Topic 7: Religion and Medical Ethics**25 Christianity****(a) Describe Christian attitudes to abortion. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- The idea of the Sanctity of Life – created by God, in the image of God, for a purpose – and that there are limits to how much humans are entitled to interfere with this.
- Some might suggest biblical teachings as relevant, eg Ps 139, Jeremiah 1:5, Exodus 20:13
- Some might be aware of explicit opposition to abortion in the Didache.
- The Mediaeval idea of ensoulment, and the modern Roman Catholic Church view that life begins at conception.
- Others might be aware of denominational differences, and Protestant denominations sometimes focus on the need to show compassion, or for individual responsibility.
- Credit may also be given for candidates who describe debates about when the foetus is a person, provided this is in a Christian context.

(b) Explain how a Christian might respond to a woman wanting fertility treatment. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Biblical teachings that might be relevant here (eg 1 Samuel 1:2,6) – the idea that children are a gift from God and that childlessness may be something that needs to be accepted as God's will.
- Some might raise the issue of spare embryos in IVF treatment, and differing attitudes towards this.
- For some Christians, the use of donor sperm or eggs introduces a third party into the marriage and so is wrong.
- For others, the need to show compassion. They might suggest that fertility treatment is a form of healing, and use the example of Jesus the healer.

(c) "It's my body and I can do what I like to it." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider some of the following:

The issues of abortion and IVF, although they may also wish to consider euthanasia and suicide here.

In support, they might suggest personal autonomy and the right to control all aspects of one's own life, including the body – for example, a woman's right to choose abortion, the right to be helped to have a child, the right to take one's own life or have assistance in doing so.

Against, they might suggest that, in line with some Christian teaching, our bodies are not entirely our own to do as we please with – eg 1 Corinthians 16: 19-20 'your body is a temple of the Holy Spirit.'

They might suggest that God gave us life, and so is finally in control of all aspects of it, including the body.

Credit may also be given for relevant consideration of Christian sexual ethics here.

26 Hinduism

(a) Describe Hindu attitudes to abortion. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- The idea of ahimsa – non-violence – and that abortion might be thought to go against this except in the case of risk to the life of the mother.
- That abortion might be thought to prevent the rebirth of the soul (atman).
- That abortion is regarded as a breach of duty to produce children to increase the family and contribute towards society.
- That abortion might be thought to lead to bad karma.
- Some might be aware that most Hindu communities in India are in favour of abortion being a legal possibility.
- Some might be aware that, in practice, in Hinduism, a cultural preference for sons has sometimes overruled religious objections to abortion.

(b) Explain how a Hindu might respond to a woman wanting fertility treatment. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Fertility is seen as important in a Hindu marriage – and many couples are keen to produce at least one son because of important religious duties.
- Infertility is seen as grounds for divorce for women, and fathering sons is part of a man's dharma.
- Fertility treatment can thus be welcomed as enabling couples to do their duty.
- There are reservations about the use of donor eggs and sperm because of possibly bringing another person into the marriage, and issues about caste.
- There are reservations too about IVF because of the issues surrounding spare embryos.

- (c) **“It’s my body and I can do what I like to it.”** (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

The issues of abortion and IVF are most likely, although they may also wish to consider euthanasia and suicide here.

In support, they might suggest personal autonomy and the right to control all aspects of one’s own life, including the body – for example, a woman’s right to choose abortion, the right to be helped to have a child, the right to take one’s own life or have assistance in doing so.

Against, they might suggest that, in line with some Hindu teaching, our bodies are not entirely our own to do as we please – there are considerations about ahimsa, non-violence, and the idea that certain actions carry bad karma

They might suggest that all life is finally part of Brahman and so our actions with our own bodies now might have longer term effects.

Credit may also be given for relevant consideration of Hindu sexual ethics here.

27 Islam

- (a) **Describe Muslim attitudes to abortion.** (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- The general opposition to abortion, but it is allowed in the case of risk to the mother’s life.
- The idea of ensoulment at 120 days – that up to this point the mother has greater rights than the foetus but that after this point they have equal rights. The distinction between abortions taking place before and after this point.
- The distinction in Al-Ghazzali between contraception and abortion.
- The application of prohibitions against (female) infanticide in early Islam to abortion in the contemporary world.

- (b) **Explain how a Muslim might respond to a woman wanting fertility treatment.** (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Examples of childless women in the Qur’an, for example, Sara and Ishba, and their eventual pregnancies, even though they were very old.
- The life of Muhammad ﷺ, who had children with his first wife but not with subsequent wives.
- Polygamy has historically been seen as a response to infertility but this is no longer common practice.
- The acceptance of infertility as Allah’s will.

- Infertility as a disease that can be treated. IVF is a possibility because the spare embryos are not regarded as persons, although they cannot be donated because of illegitimacy.

(c) “It’s my body and I can do what I like to it.” (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

The issues of abortion and IVF are most likely, although they may also wish to consider euthanasia and suicide here.

In support, they might suggest personal autonomy and the right to control all aspects of one’s own life, including the body – for example, a woman’s right to choose abortion, the right to be helped to have a child, the right to take one’s own life or have assistance in doing so.

Against, they might suggest that, in line with some Muslim teaching, our bodies are not entirely our own to do as we please – there are considerations about life, and the body, ultimately belonging to Allah.

Credit may also be given for relevant consideration of Muslim sexual ethics here.

28 Judaism

(a) Describe Jewish attitudes to abortion. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider some of the following:

- The view that G-d created human beings, and so only G-d can decide when they die.
- Abortion as interfering with G-d’s plan, and destroying a potential human being.
- That there is some suggestion that the life of a person is more important than that of a foetus.
- Rabbinical arguments that killing is not prohibited in all circumstances – for example, in war, or of animals – so may not be here.
- The acceptance of some Jews that there are some circumstances when abortion might be acceptable – for the sake of the life and well being of the mother, for example.
- Abortion is never a trivial matter, however, and becomes more serious the later in pregnancy that it occurs.

(b) Explain how a Jew might respond to a woman wanting fertility treatment. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider some of the following:

- Biblical teachings that might be relevant here (eg 1 Samuel 1:2,6) – the idea that children are a gift from G-d and that childlessness may be something that needs to be accepted as God’s will.

- Children are not only a gift and blessing but there is a commandment to have them
- Some rabbis have therefore suggested that fertility treatment is acceptable. Ideally, no donor is involved, but even if a sperm donor is used, although the donor is the father according to Jewish law, no sin has been committed and the child is legitimate.
- Some might raise the issue of spare embryos in IVF treatment, and differing attitudes towards this. The embryo is not fully a person according to Judaism so IVF is a possibility.

(c) **“It’s my body and I can do what I like to it.”** (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

The issues of abortion and IVF are most likely, although they may also wish to consider euthanasia and suicide here.

In support, they might suggest personal autonomy and the right to control all aspects of one’s own life, including the body – for example, a woman’s right to choose abortion, the right to be helped to have a child, the right to take one’s own life or have assistance in doing so.

Against, they might suggest that, in line with some Jewish teaching, our bodies are not entirely our own to do as we please – G-d created humans so is in charge of when we live and when we die. They might suggest that God gave us life, and so is finally in control of all aspects of it, including the body.

Credit may also be given for relevant consideration of Jewish sexual ethics here.

Topic 8: Religion and Equality**29 Christianity****(a) Describe Christian attitudes to other religions. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- Exclusivism, inclusivism and pluralism as three possible Christian attitudes towards the truth claims of other religions:
- Exclusivism suggests that Jesus Christ is the one true revelation of God and the only means of salvation ('No-one comes to the Father except by me.' – John 14:6);
- Inclusivism suggests that, whilst Jesus Christ is the normative revelation of God, other religions can claim something of the truth. The idea of 'anonymous Christians.'
- Pluralism suggests that other religions make equal truth claims – ('in my Father's house are many dwelling places.' – John 14:2).
- Different understandings of mission and evangelism.
- The need for respect and tolerance of others.
- Credit may also be given for reference to ecumenism.

(b) Explain why Christians believe that forgiveness is important. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- The reciprocal nature of forgiveness, eg in the Lord's Prayer – 'forgive us our sins, as we forgive those who sin against us.'
- Jesus' going beyond the lex talionis in the Sermon on the Mount (Matthew 5:38-39) – the idea of 'turning the other cheek,' and what this might mean.
- The idea of 'love your enemies, pray for those who hate you' (Matt 5:44).
- Forgiveness as a process or way of life, not just words.
- The importance of auricular confession and absolution – the sacrament of reconciliation – in some traditions.
- The peace in the Eucharist.
- Some might focus on particular examples – eg Gee Walker, Truth and Reconciliation in South Africa.

(c) "All religions are right." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

Ideas about inclusivism, exclusivism and pluralism within the Christian tradition. The need Christians have to share faith – evangelism – vs the importance of tolerating views different from one's own.

Truth claims and claims about salvation.

Some might argue that conflicting truth claims undermine one another, and no religion can claim to be right.

Some might argue that an increasingly secular society undermines the claims of any religion to be right.

30 Hinduism

(a) Describe Hindu attitudes to other religions. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- Hinduism as a tolerant and generally non-proselytizing religion.
- Historical conflicts between Hindus and Muslims in India, which has sometimes had political causes, and sometimes religious, eg the Muslim perception of Hinduism as polytheistic, Hindu issues with the slaughter of the cattle that they regard as sacred.
- The great variety of differing beliefs within the Hindu tradition itself, so the easy tolerance of other faiths.
- The Ramakrishna movement with its encouragement of the idea that there are many ways to God.

(b) Explain why Hindus believe forgiveness is important. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- Beliefs about karma and the consequences of actions – a lack of forgiveness or anger and resentment may lead to bad karma.
- The cycles of samsara and the impact of this belief on behaviour – there is no need for revenge because the other person will eventually reap the consequences of their own behaviour.
- An attitude of 'detachment' is preferable to anger.
- Prayer and communication with the gods.

(c) "All religions are right." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

The nature of Hinduism as a tolerant and non-proselytizing religion.

The Ramakrishna Movement, and the idea that all religions lead to God and so are in some sense 'right.'

The difficulties Hindus have with the need of other religions to make converts, and a sense that truth can be difficult to pin down.

Some might argue that conflicting truth claims undermine one another, and no religion can claim to be right.

Some might argue that an increasingly secular society undermines the claims of any religion to be right.

31 Islam

(a) Describe Muslim attitudes to other religions. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- The Qur'an as the final, complete and true revelation of Allah to the Prophet Muhammad ﷺ.
- The idea that, nevertheless, Allah also revealed himself through the prophets shared with the 'people of the book', Christianity and Judaism – eg Ibrahim, (Abraham), Yusuf (Joseph), Musa (Moses), and 'Isa (Jesus).
- The possibility of Muslim men marrying women from any of the 'People of the Book.'
- The idea of fitrah – reversion to Islam – people are born with a natural instinct to Islam, so do not strictly 'convert' to it but revert if they become Muslims.

(b) Explain why Muslims believe that forgiveness is important. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- The idea of Allah as a ruler and judge who is merciful and forgiving. (eg Surah 7:199)
- The need for people also to be merciful and forgiving to one another.
- The ideas summed up in 'Hate your enemy mildly, he may be your friend one day.' (Surah 9:5)
- The idea that repaying evil with good is better than repaying evil with evil. (Surah 41:34)
- Ideas about Shari'ah – Islamic law allows punishment for crime but has strict rules and regulations to safeguard the person being judged to ensure a fair trial and that punishment is proportionate

(c) "All religions are right." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might refer to:

The idea of the Qur'an as, to Muslims, the final, complete and true revelation of Allah to humanity.

The recognition in Islam that other religions share some of its prophets and some of its claims, but they do not have the complete truth.

Some might argue that conflicting truth claims undermine one another, and no religion can claim to be right.

Some might argue that an increasingly secular society undermines the claims of any religion to be right.

32 Judaism**(a) Describe Jewish attitudes to other religions. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- Teachings in scripture about all true faith pleasing G-d.
- Orthodox discouragement of conversions and the reasons for this.
- Cases/situations where conversion is sometimes allowed – eg marriage into the faith – and the reasons and process for this.
- The Noachide code as a guide for all people, and the obligation on Jews to help people of all faiths.

(b) Explain why Jews believe that forgiveness is important. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might refer to:

- Teachings about repentance and atonement in scripture.
- Corporate, liturgical acts of forgiveness – eg Rosh Hashanah and Yom Kippur – forgiveness as something that is sought on behalf of the community and not necessarily to do with personal moral failure.
- Jewish history – the Holocaust and the importance of forgiveness, although the difficulty of forgiving on behalf of others.

(c) “All religions are right.” (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might refer to:

(Orthodox) Jewish resistance to converting others, the idea that all true faith pleases G-d.

The contrast of this attitude to that of other faiths which do make overarching truth claims, and do attempt to convert others.

The different ideas of salvation that these attitudes imply.

Some might argue that conflicting truth claims undermine one another, and no religion can claim to be right.

Some might argue that an increasingly secular society undermines the claims of any religion to be right.

Topic 9: Religion, Poverty and Wealth**33 Christianity****(a) Describe Christian attitudes towards giving to charity. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- The evangelical practice of tithing.
- Giving to charity as an aspect of one's stewardship of resources – this might include the giving of time as well as money.
- Giving to charity as a way of marking particular liturgical seasons – Advent, Lent, and also particular occasions such as Christian Aid Week.
- Particular Christian charities, eg Christian Aid, CAFOD, USPG, as living the Gospel in very practical ways.
- Biblical perspectives, eg Luke 21:1-4.

(b) Explain how Christian beliefs could affect a person's choice of occupation. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- That there is no specific Christian teaching about what job they should do, but they might attempt to choose work that reflects their beliefs.
- For example, particularly in the current economic crisis, some Christians might think they need to choose work that does not reflect the structural injustice of enormous pay differentials.
- They might choose work that involves helping others – teaching, medicine, nursing, social work, or which allows them to campaign for a fairer society – eg as a lawyer or politician.
- They might research the ethical record of particular companies before applying for jobs.
- Some candidates might be aware of vocation to ordained ministry, and credit may also be given for this.

(c) "There are more important things for Christians to do than looking after the poor." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

Whether looking after the poor through charity or practical work is enough, or whether, for a Christian, this should go together with criticism of unjust structures that lead to poverty.

Jesus' constantly being on the side of the weak and the poor, often at the expense of rich and powerful religious and political figures.

Different ways of understanding 'the poor you will always have with you.' (Matt 26:11).

Some might suggest that worship and prayer are more important, on the other hand, can these things actually be real prayer or worship if they involve setting aside concern for the poor?

'Looking after the poor' might be considered patronising, criticising the structures that create poverty might be seen as nearer to the spirit of the Gospels.

34 Hinduism

(a) Describe Hindu attitudes towards giving to charity. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- Giving to charity as an accepted way of life in Hindu culture in India, in particular – the expectation of taking responsibility for those less fortunate than oneself, although giving them employment, eg as a servant, may be preferable to giving charity.
- Giving to beggars as a way of building up good karma. The practice of supporting sannyasins who have renounced possessions for religious reasons.
- Dana – giving – as everyday practice. Making a small donation to charity before each meal as a way of reminding oneself of the need to share.
- MK Ghandi's teaching that service to others is the best way to find God.
- Particular Hindu charities – eg The Hindu Mission Hospital in Chennai and Prison Fellowship India.

(b) Explain how Hindu beliefs could affect a person's choice of occupation. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might refer to:

- The role of the caste system, and the idea that there are appropriate jobs for the different varnas. This may sometimes be a job or trade handed down the generations, and the idea of the interdependence of the different varnas and of the work they each do.
- The idea of dharma, and that one's job ought to be an expression of this.
- Recent changes – more flexibility allowing people from lower varnas to enter the professions.
- The difference between moral and immoral ways of earning money for Hindus – ahimsa and doing no harm. Many Hindus are vegetarian so it is hard to find Hindu butchers.
- The sacredness of cows – working with leather is done only by those in the lowest varnas.

(c) “There are more important things to do than looking after the poor.” (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might refer to:

Giving to charity as a way of building up good karma.

The interdependence of traditional Hindu society, and support for sannyasins who are poor for religious reasons.

Serving others as a way of recognising God and of what it means to be human (Gandhi).

The obligation, in Hinduism, to care for the members of one's own family and dependents – often an extended family of several generations, and therefore there may be little left over.

The idea of dharma being different at different stages of life, and other things may outweigh giving to the poor at various times.

The relationship between true prayer/worship and living it out in practice.

35 Islam

(a) Describe Muslim attitudes towards giving to charity. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- Zakah, as purification of wealth, and as one of the Five Pillars. Zakah as 2.5% of income and savings after obligations to family have been met.
- Zakah as a religious obligation and not strictly as voluntary charitable giving.
- The importance of Zakah as a form of social security in Islamic states.
- Teaching in the Qur'an about Zakah – eg Surah 2:110 and Surah 9:60.
- Extra Zakah at the festivals of Id-ul-Fitr and Id-ul-Adha.
- Voluntary charity – Sadaqah.
- The idea that charity should be given privately and not something for show or for boasting.
- There is the possibility of making one's charitable acts public, however, to set a good example.

(b) Explain how Muslim beliefs could affect a person's choice of occupation. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- The prohibition on benefiting from interest (rib(a) charged on loans, so ruling out any occupation to do with traditional banking; Surah 30:39 and 2:280.
- That the Muslim community in Britain has started its own financial institutions selling 'halal' financial services, and such institutions might represent possible choices of employment.
- Gambling is haram and so rules out any occupation involved with it – even if it is, for example, a National Lottery devoted to charitable causes.

- Any occupation involved with alcohol, lying or prostitution is also not appropriate (eg Surah 37:96).
- Work, in general, however is regarded as an essential aspect of life; the example of Muhammad ﷺ and his wife Khadijah running a successful business.

(c) “There are more important things for Muslims to do than looking after the poor.” (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

Zakah as one of the Five Pillars, so looking after the poor is a religious obligation. This might need to be set in context of the Five Pillars – they might argue each is of equal importance, or perhaps that they are all interconnected.

The practice of giving Zakah at Id-ul-Adha and Id-ul-Fitr, so the interconnection of giving to the poor and other aspects of religious practice.

The practice of raising money for the Mosque.

If someone cannot provide for their own family they pay nothing in Zakah, so it could be argued that Islam places taking care of one's own family and dependents first.

36 Judaism

(a) Describe Jewish attitudes towards giving to charity. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- The practice of giving a tenth of wealth as ‘righteousness’ – tzedaka.
- This money is seen as already belonging to the poor and so to withhold it is robbery.
- The preference for lending indefinitely and without interest rather than giving, as allowing the recipient to maintain dignity and hopefully become self-sufficient.
- Ensuring that excess is used for the benefit of the poor and marginalised – eg not reaping to the corner of the field in Leviticus 19:9-10.
- Opposition to materialism, on the other hand the belief that one should not allow oneself to become destitute.

(b) Explain how Jewish beliefs could affect a person's choice of occupation. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- The idea that work is a part of life and that people should earn a living.
- The importance of study – that work should allow time for this.
- The requirement that business be done honestly.
- Jewish law making the seller responsible for the quality of goods sold – so the importance of working for an honest and reputable company.
- The importance of keeping Shabbat and of this fitting into the rhythm of work.

(c) “There are more important things for Jews to do than looking after the poor.” (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

The obligations to the poor and marginalised – not reaping to the corners of fields, and possible modern equivalents.

The idea that withholding surplus wealth is effectively stealing from the poor.

On the other hand, the practice of making an indefinite, interest-free loan might be enabling those less fortunate to look after themselves.

Looking after the poor could be construed as patronising.

The importance in Judaism of not allowing oneself to become destitute.

Topic 10: Religion, peace and justice**37 Christianity****(a) Describe Christian attitudes towards the use of violence. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- The possible war-like nature of God in, for example, Deuteronomy, Joshua and Judges.
- Non-violence as the possible New Testament ideal – the ideas of ‘turning the other cheek,’ and of loving one’s enemies as gestures of non-violent (but not passive) resistance. Some candidates might use particular examples of Christian pacifism, eg Dietrich Bonhoeffer.
- On the other hand, the ‘righteous anger’ of the cleansing of the Temple (which occurs in all four Gospels).
- Liberation Theology and the use of violence in the face of oppression and injustice.
- Credit may also be given for knowledge of Just War Theory and the possible justifications for the use of violence in war.

(b) Explain why Christians might support the punishment of criminals. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- The importance of forgiveness in Christianity – ‘forgive us our sins, as we forgive those who sin against us.’
- The aims of punishment in punishment theory – deterrence, protection, retribution and reformation.
- The importance of the rule of law for protecting the weak.
- The emphasis on reformation and work on restorative justice by many Christians.
- Some conservative evangelical Christians support the death penalty, although often through misunderstanding the lex talionis.

(c) “War is never necessary.” (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

Just War Theory and the conditions under which war might be acceptable or necessary.

Christian pacifism, and the very high value placed on peace.

The extent to which it might sometimes be necessary to go to war to defend the weak.

Particular wars – WWII, the war in Iraq, and whether these were ‘necessary’ or just. Candidates might discuss the use of particular kinds of weapons, eg nuclear weapons, and whether this is ever necessary.

38 Hinduism

(a) Describe Hindu attitudes towards the use of violence. (8)

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- The concept of ahimsa – ‘harmlessness’ – but as also involving overcoming injustice and evil by non-violent means.
- Violence against other people and even animals as involving bad karma.
- Nevertheless, the sometimes violent stories of the gods – eg the story of Krishna and Arjuna in the Bhagavad Gita.
- Fighting in battle as one of the duties of the kshatriya (warrior) class.

(b) Explain why Hindus might support the punishment of criminals. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- Historically, a local system of justice – referred to in Hindu texts.
- The Laws of Manu as listing crimes and appropriate punishments, seeing murder as the most serious crime, particularly murder of a Brahmin.
- The allowing of the death penalty in some circumstances.
- Punishment as a positive thing because it allows someone to pay for their wrongdoing and so to lessen bad karma.
- The purposes of punishment – restraint, retribution and reformation.

(c) “War is never necessary.” (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

- The varnas and the dharma of a kshatriya – the idea that it is part of the duty of a warrior to fight.
- The views on war that emerge from the story of Krishna and Arjuna.
- Pacifism and ahimsa – the ideal of non-violence, and perhaps how this was put into practice by MK Ghandi. The effectiveness of his methods, but the possible necessity of war in the face of injustice.
- Teachings in scripture about war and peace.

39 Islam**(a) Describe Muslim attitudes towards the use of violence. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- That the word Islam means 'submission' but can also mean 'peace' – so is in that sense against violence.
- The idea that peace nevertheless involves overcoming injustice, but there is still the need to treat enemies with respect and without hatred or vengeance.
- The idea of jihad as 'struggle in the way of Allah' – and therefore possibly a non-violent struggle, either within one's self or against injustice.
- Jihad or the struggle may involve physical fighting, though this is then technically Harb al-Muqadis, Holy War.
- Historical examples – Muhammad ﷺ in al-Madinah and the Crusades.
- Some may describe the conditions for a war to be jihad.

(b) Explain why Muslims might support the punishment of criminals. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- Shari'ah law as the basis for judgement and treatment of criminals.
- Only Allah can forgive, so punishment is primarily concerned with protecting and strengthening society.
- Penalties – 'hudu' – meaning 'boundaries,' rather than punishments – the idea of reinforcing the idea that crime is crossing a boundary.
- Particular penalties in the Qur'an, eg for murder or adultery.
- The possibility of recompense for the victim.
- The possibility of interpreting Shariah differently in different countries and according to the legal context of the country.

(c) "War is never necessary." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

The concepts of Jihad and harb al-Muqadis.

The various conditions Jihad sets down for when war is justified.

Jihad as struggle in the way of Allah rather than war – although it may involve physical fighting.

The peaceful aspect of Islam – the word itself can mean peace.

Historical examples of when war has been thought necessary – in al-Madinah and the Crusades.

40 Judaism**(a) Describe Jewish attitudes towards the use of violence. (8)**

Examiners should mark according to AO1 level descriptors.

Candidates might consider:

- 'Shalom' – peace, not just as an absence of violence but as justice and the conditions for humans to flourish – as being at the heart of Judaism.
- The *Lex Talionis* as a law of limitation and not a law of revenge.
- The obligation to seek peace.
- Holy Wars in the Hebrew Scriptures.
- Milchemet mitzvah (war by divine command), milchemet reshut (optional war – just war) and pre-emptive war.
- The controversial use of the latter by the State of Israel that led to the Six Day War in 1967.

(b) Explain why Jews might support the punishment of criminals. (7)

Examiners should mark according to AO2 level descriptors.

Candidates might consider:

- The entitlement of criminals to a fair trial and sentence before a court.
- Penalties for particular crimes and the circumstances in which they can be carried out.
- The possibility of execution for the most serious crimes.
- The limitation of punishment and the protection of the criminal.
- The legal system in Israel which is more like Western secular democracies than the traditional systems of the Torah and Talmud.
- The purposes of punishment.

(c) "War is never necessary." (5)

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.

Examiners should mark according to AO3 level descriptors.

Candidates might consider:

Milchemet mitzvah, milchemet reshut and pre-emptive war – particular examples of these, and why war has been thought necessary – commanded by G-d/Just War/Pre-Emptive war to prevent a long drawn out and bloody conflict.

The *Lex Talionis* as a law of limitation so not providing a justification for a war of retaliation.

The idea of *shalom* – peace as a positive value but including justice and flourishing.

The extent to which there can be real peace if there is no justice.

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