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# **GCSE MARKING SCHEME**

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**SUMMER 2023**

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 1  
RELIGIOUS, PHILOSOPHICAL AND ETHICAL STUDIES  
C120U10-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

# EDUQAS GCSE RELIGIOUS STUDIES – COMPONENT 1

## SUMMER 2023 MARK SCHEME

### General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

#### 1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

#### 2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

#### 3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

### Using the banded mark scheme

#### Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

#### Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

### **Assessment Objectives**

The questions test the candidate's ability to:

AO1 Demonstrate knowledge and understanding of religion and belief\*, including:

- belief, practices and sources of authority
- influence on individuals, communities and societies
- similarities and differences within and/or between religions and belief

AO2 Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

**Question (a)**

See instructions provided with indicative content.

**Question (b)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<p>An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. Excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of appropriate religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>4–5</b>
<b>2</b>	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>2–3</b>
<b>1</b>	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<p>An excellent, highly detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>7–8</b>
<b>3</b>	<p>A very good, detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	<b>5–6</b>
<b>2</b>	<p>A good, generally accurate explanation showing some knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>3–4</b>
<b>1</b>	<p>A limited and/or poorly organised explanation showing limited knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way</p>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Questions 1 (d), 3 (d) and 4 (d) ONLY. See below Band Descriptor for 2 (d)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13–15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10–12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7–9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.</p>	<b>4–6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

## Question 2 (d) LIFE AND DEATH

Band	Band Descriptor	Mark total
5	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	13–15
4	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	10–12
3	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints linked to religion and belief. A good understanding of how belief influences individuals, communities and societies</p> <p>A good, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority</p>	7–9
2	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>A limited consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority</p>	4–6
1	<p>A poor, basic statement of a point of view and a very limited attempt, or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1–3
0	No relevant point of view stated.	0

**Assessment of spelling, punctuation and the accurate use of grammar and specialist terminology.**

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5–6 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3–4 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1–2 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner's response does not relate to the question</li> <li>• The learner's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>

## PHILOSOPHICAL AND ETHICAL ISSUES

### 1. Issues of Relationships

- (a) **What is meant by ‘commitment’?** AO1 [2]

Candidates do not need to give examples in order to be awarded 2 marks

- A sense of dedication and obligation to something or someone.

- (b) **Describe two reasons religious believers might have for disagreeing with the use of contraception.** AO1 [5]

*Candidates might respond from one particular religious tradition or refer to general principles across traditions. Either should be credited.*

Answers may include the following points, but other relevant and accurate points must also be credited.

- If it is God’s will for a couple to pro-create then there should be no artificial methods to stop it.
- If only one of the partners wishes to use contraception.
- God created all life and it is not up to humans to decide when they procreate e.g. Genesis 1.
- Religious teachings and sources of authority e.g. Catholicism teaches that artificial contraceptives are wrong
- Some religions, such as Judaism, do not allow contraceptives if the sperm is destroyed.
- In some religions procreation is important and contraception would prevent that aim.
- Many religions consider it a duty to create a family.
- Interpretation of religious scriptures, e.g. in Genesis 1 God ordered ‘be fruitful and multiply.’
- Natural Law states a primary precept in the continuation of species is through reproduction.

- (c) Explain, from either two religions or two religious traditions, attitudes to divorce. AO1 [8]

*There may be different views within the same religious tradition depending upon personal interpretations of sacred texts and sources of authority.*

Answers may include the following points, but other relevant and accurate points must also be credited.

### **Christianity**

- There are different attitudes depending upon the teachings and practices of different denominations.
- There may be different attitudes within the same tradition depending upon the reason for the divorce e.g. if cruelty has been involved.
- Some Christians do not recognise divorce as they believe marriage is a life-long commitment.
- Some Christians, especially Catholic and Orthodox, believe separation or annulment is permissible but divorce goes against the vows made in the marriage ceremony
- Some Christians interpret Jesus' teachings in Matthew 19 v.8-9 to mean that divorce and then remarriage can be classed as adultery.
- Some Christians interpret Jesus's teachings in Matthew 19:9 to mean that divorce and then remarriage in a case of sexual immorality is not adultery.
- Some Christians believe that God has entered into the married relationship and therefore divorce should not happen (Mark 10:9)
- Some Christians believe that marriage is a sacrament that can only be dissolved for special reasons such as forced marriage.
- Some Christians, e.g. Church of England and non-conformists, believe divorce is best avoided but acceptable.
- Many Christian communities will actively support reconciliation between a couple rather than a divorce.
- Many Christians would agree that divorce should only happen after speaking to faith leaders.
- Must comply with the law of the land.

### **Buddhism**

- Marriage is a legal matter in Buddhism and therefore marriage and divorce must comply with the law of the land.
- Most Buddhists believe that although divorce is not ideal in certain cases it is acceptable.
- Buddhism teaches that it's important to overcome suffering and therefore couples should not live together unhappily.
- It is important that the process of divorce causes non-harm and limited dukkha.
- It is important that the process tries to eliminate feelings of anger and jealousy as actions based on these feelings can cause further suffering.
- It is important to seek advice from teachings of the Buddha and spiritual readings

## **Hinduism**

- Hindu attitudes towards divorce vary. Divorce rarely happens but is not forbidden.
- Hindus believe in karma or 'intentional action'. Some Hindus disagree with divorce because it may harm and upset their children and family.
- Hindu civil code permits divorce on certain grounds. But the religion as such does not approve divorce, as the concept is alien to Hinduism.
- Hinduism teaches that marriage is a life- long commitment.
- In a Hindu wedding vows, are made with the gods as witnesses and therefore shouldn't be broken.
- Some Hindus recognise that there are certain situations when divorce is acceptable.
- Some Hindus believe that divorce would result in not fulfilling their dharma and religious duties.
- Divorce can have an impact on the extended family relationship and duties. As marriage has bound the two families together.
- It would be expected that before divorce the couple would consult the extended family and gurus and priests for advice.
- Must comply with the law of the land e.g. there are different rulings in India dependent upon religious tradition followed.

## **Islam**

- Accepted by most Muslims but not considered as ideal
- Prophet Muhammed said divorce was the most hated practice by Allah.
- Should try to reconcile the couple with the help of the imam
- The Religious community and extended family should also help reconciliation. The role of an 'arbitrator' is mentioned in the Qur'an 4:35.
- When divorce happens then remarriage is allowed.
- As well as ending through the civil courts divorce must also be ratified through the Shariah council.
- It is important that the process of divorce is followed by the three month iddah period during which there are opportunities for reconciliation.
- Must comply with the law of the land.

## **Judaism**

- There are different attitudes to divorce and the practice of divorce.
- Although divorce is not considered God's intention it is allowed.
- Importance of speaking to faith leaders and seeking advice from religious teachings
- Attitudes to the process of divorce vary with some, mainly Orthodox, following the teachings of Deuteronomy regarding the giving of a get
- In Orthodoxy a get is granted and the divorce takes places as soon as this is granted.
- In Orthodoxy a religious and civil divorce must be allowed.
- Can depend for some upon circumstances
- Must comply with the law of the land
- Remarriage is allowed

**Sikhism**

- Many Sikhs today accept that a couple may divorce when a marriage has broken down.
- At the Anand Karaj ceremony it is believed the souls of the couple merge into one.
- Divorce by some Sikhs is not seen as possible as marriage is a spiritual union- one spirit in two bodies.
- It would be expected that there would be help from the gurdwara and extended family to try to prevent divorce.
- The Gurus did not divorce and Sikhs follow their example.
- If one of the couple will not help to resolve the problems in the marriage, the other partner can go to the community to ask permission to divorce and remarry.
- In previous generations, Sikhs would only remarry if one partner dies.
- Must comply with the law of the land

(d) **‘Men and women will never have equal roles in worship.’** AO2 [15]

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**

**Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.** [6]

Answers may include the following points, but other relevant and accurate points must also be credited.

- It depends what is meant by ‘equal’. Roles can have equal importance but just not be the same. For example, many Jews would say the woman’s role of bringing in Shabbat is very important even if in some Orthodox traditions they can’t be rabbis.
- Some religious believers state that roles are laid down in the scriptures which cannot and should not change over time e.g. reference might be made to the original disciples of Jesus being male.
- The roles of men and women in worship often reflect traditional teachings and practices that many worshippers don’t want to change.
- Most sources of authority detailing roles in worship were written by men at a time of a patriarchal society. Times have changed now and worshippers are questioning traditional roles.
- Some sources of authority indicate different roles to men and to women. It is not a case they ignore the role of women e.g. the Talmud refers to equal but different roles for men and women
- In some religious traditions there are active campaigns to have equal roles e.g. Catholic Ordination of Women
- There have been changes in some religious traditions in the UK e.g. Reform Judaism and women rabbis and the Church of England women have been ordained.
- There are changes happening, particularly in countries such as the United States e.g. female imams and Orthodox women rabbis
- Many believers refer to sources of authority to campaign against changed gender roles in worship and authority e.g. 1 Timothy 2:11-12 and therefore these interpretations must be put into practice.
- Many religious believers refer to the importance of faith regarding roles of authority not gender e.g. Galatians 3:27-29
- Women can take up active roles in worship and authority and take vows to devote their life to the service of God
- Even when change happens there can be different gender requirements, e.g. in Buddhism, men and women monks in Buddhism have to follow different vows.
- Hinduism has female and male deities. Both are considered as important but have different roles.
- In Sikhism all men and women can be priests and granthis however in reality, there are fewer female priests or granthis.
- Gender roles in worship and authority often reflect the culture of the country.

## 2. Issues of Life and Death

**(a) What is meant by 'soul'? AO1 [2]**

The spiritual aspect of a being; that which connects someone to God. The soul is often regarded as non-physical and as living on after physical death, in an afterlife.

**(b) Describe the beliefs of Charles Darwin about evolution. AO1 [5]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Living creatures evolve.
- The evolution process (creatures adapting from earlier less developed forms) is gradual and over millions of years
- Animals with certain characteristics have more chance of survival and pass these characteristics to their offspring.
- The concept of 'survival of the fittest' results in species flourishing which are best suited to their environment
- Over very long periods species adapt and this leads to new species emerging

**(c) Explain, from either two religions or two religious traditions, beliefs about being responsible for the environment. AO1 [8]**

*There may be differences of opinion and practice within the tradition.*

Answers may include the following points, but other relevant and accurate points must also be credited.

### **Christianity**

- Diversity of beliefs based on interpretations of teachings and sources of authority
- As God created the world (Genesis 1) it is important to look after it.
- Many Christians believe God has given humans the role of stewards to look after the world.
- As a part of the responsibility, some Christians consider it important to 'heal the world' rather than just look after it or be stewards.
- Some Christians interpret texts in the Bible to mean that humans have a responsibility to have dominion over the environment. Genesis 1.28 is interpreted by some Christians to mean that humans should 'rule over' nature and therefore have a right over resources.
- Psalm 8:5-6 'You made them rulers over the works of your hands; you put everything under their feet' is interpreted sometimes literally by Evangelical Christians that humans have a responsibility to rule over the earth.
- Most Christians believe they have a responsibility to care for the environment as it is a gift from God.
- In Laudato Si, Pope Francis has highlighted practical ways people can exercise their responsibility by reducing water consumption, planting of trees, avoiding plastic, car-pooling and turning off lights.

### **Buddhism**

- Buddhists believe they have a responsibility to respect all forms of life
- Environmental responsibility and sustainability recognises interrelationship between all living beings
- Many Buddhists believe its important to actively campaign for environmental responsibility e.g. during campaigns and actions during Buddhist Action Month
- Showing environmental responsibility follows the principle of Pratitya Samutpada that everything is related so as humans affect the environment humanity will be affected negatively.
- Guidance from the principle of right action (part of the Eightfold Path): Right Action.
- One of the Five Precepts warns against not taking what is not given freely.
- One of the Five Precepts warns against harming other living creatures.
- Stories from the life of the Buddha show environmental responsibility e.g. the Buddha and the swan

### **Hinduism**

- A central belief of Hinduism is that all life is interdependent and therefore by being environmentally responsible all life is supported.
- There should be respect for all life including the created world.
- References to the practice of ahimsa (non-violence to all of creation).
- Sustainability is often shown through consideration of trees. Trees have five sources of kindness and many Hindu communities consider it important to re-plant trees
- Interpretation of Bhagavata Purana 7.14.9 which teaches that the treatment of animals should be the same as the treatment of own children.
- Interpretation of Bhagavad Gita 7.10. The cause is known as the seed of its effect.
- Stories from the life of Krishan show the importance of responsibility for the natural world e.g. his actions at Vrindavan.

### **Islam**

- As Allah is the Creator of all so all of creation including the environment should be actively respected.
- Respect for the environment is a way of showing respect to Allah.
- In the Qur'an 7.54 the interconnection between Allah and the creation of the world is shown 'Allah who created the heavens and the earth'.
- God has made humans khalifahs or trustees to care for the world.
- There is a pattern and balance in nature known as fitrah which Muslims have a duty to maintain.
- Environmental responsibility teaches that it is the balance of khalifahs and their use of the earth's resources which helps the planet survive.
- Increase of Eco Mosques which model environmental responsibility.

## **Judaism**

- As God created the world (Genesis 1) it is important to look after it.
- Many Jews believe God has given humans the role of stewards to look after the world - this is seen as a gift and a duty.
- Many festivals show the importance of environmental responsibility, e.g. Tu B'Shevat (New Year for Trees) and Succoth.
- There are teachings in the Tenakh and the Talmud showing the importance of care for the environment. Deuteronomy 20:19 is interpreted by many Jews as the importance of not wasting earth's resources 'When you lay siege to a city... do not destroy its trees by putting an axe to them'.
- The story of Honi in the Talmud is often interpreted as the importance of Environmental responsibility for future generations.
- Some Jews interpret texts in the Bible to mean that humans have dominion over the environment. Genesis 1.28 is interpreted by some Jews to mean that humans should 'rule over' nature and therefore have a right over resources.
- There are many mitzvot about the importance of looking after the environment e.g. not destroying trees in times of war.
- Bal taschit is a mitzvot in Judaism
- Increase of Eco synagogues which model environmental responsibility
- Many Jews consider that tikkun olem includes taking responsibility for the healing of the natural world

## **Sikhism**

- Sikhs believe the natural environment is a gift from a creator God and therefore Sikhs have a responsibility to care for the environment (Guru Granth Sahib 1 and 1037).
- The Cycle of Creation teaches that Sikhs should support and protect creation.
- Through looking after the creation Sikhs are doing sewa for future generations.
- As the Gurus taught that God is in everything, lack of environmental responsibility is not showing respect to God.
- Interpretation of Guru Granth Sahib 21 teaching about the importance of the one Universe.
- Some say God is within the environment so damaging the environment disrespects God.

**(d) 'Abortion should only be allowed when the mother's life is at risk.'**

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religious and non-religious beliefs, such as those held by Humanists and Atheists, in your answer.) [15]**

*Refer to the specific marking band for the Life and Death (d) Question.*

Answers may include the following points, but other relevant and accurate points must also be credited.

- There is plenty of room for debate about how much weight each should have. There are differences of opinion between believers of the same religious and non-religious traditions.
- For many religious believers, life is a divine gift and therefore it is never right to take the life away (e.g. Genesis Ch:1).
- Many religious believers refer to sacred texts or principles to make their choice (e.g. The Ten Commandments; The First Precept of Buddhism).
- Many religious believers refer to religious principles forbidding the taking of human life, e.g. pikuach nefesh; Sanctity of Life; Ahimsa, metta.
- Many atheists and humanists would argue that people have free will to act upon their moral reasoning and conscience
- Consideration of sanctity of life. Life is considered by many as God given and therefore only God can take it away. Reference might be made to Genesis 1:31 and Psalm 8:6
- In Judaism pikuach nefesh (saving of a life) is so important other mitzvot can be broken. The life of the mother would normally be chosen over the life of an unborn child.
- Some would say that it depends upon the views of the father as well.
- Some would say it depends upon the way that conception took place e.g. rape.
- Many humanists would say that the woman's health and well-being must be taken into consideration. The law in England, Scotland, and Wales permits an abortion before the 24th week of pregnancy.
- Many humanists would argue that the potential happiness and suffering of both the woman and the foetus, as well as the wider family and the interests of the woman would be put first as she would be the one who would have to complete the pregnancy and likely care for the baby, whose happiness would largely depend on hers.
- Some religious people accept the Doctrine of 'Double Effect' where the Mother's life should be saved even when the unintended consequence is the death of the unborn child

### 3. Issues of Good and Evil

**(a) What is meant by 'sin'? AO1 [2]**

Candidates do not need to give examples in order to be awarded 2 marks

- Deliberate immoral action, breaking a religious or moral law.

**(b) Describe two causes of crime. AO1 [5]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Crime can be caused because of poverty when people need more money and goods, or their lack of income makes them feel different to the rest of society.
- Crime can be caused because of addictions which requires money to pay for those addictions (e.g. gambling, alcohol, illegal drugs)
- Crime can be caused because of poor education which inhibits social mobility.
- Crime can be caused because of peer pressure to join others in criminal activity
- Crime can be caused because of the impact of the media which might glorify certain crimes.
- Crime can be caused because some people don't seem to know the difference between right and wrong.

**(c) Explain, from either two religions or two religious traditions, attitudes to the death penalty. AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

#### **Christianity**

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning e.g. distinctions between liberal and conservative Christians.
- Reference to beliefs and sacred texts about the sanctity of life, e.g. Exodus 20:13, Matthew 5:38-39, 43-47.
- Only God has the right to take life.
- Reference to beliefs about the aims of punishment.
- References to interpretations of Exodus 20:13.
- Belief that only God can punish and that will happen at the end of life.
- Some denominations e.g. The Church of Jesus Christ of Latter Day Saints refers to the importance of keeping to the prescribed law.
- Some denominations e.g. Society of Friends (Quakers) considers the death penalty shows a lack of respect for human life.
- Some denominations e.g. Methodists consider that the death penalty denies the power of Christ to redeem.
- The Evangelium Vitae 1995 contains a statement saying the death penalty was acceptable under specific conditions. Pope Francis has recently stated the death penalty is inadmissible in all cases.

### **Buddhism**

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning.
- Some argue about the appropriateness of the use of capital punishment in deterring crime.
- Goes against the First Precept.
- Goes against metta (loving kindness).
- Not in keeping with the concept of karuna (compassion).
- Can depend upon the circumstances in the country.
- It goes against giving a criminal the opportunity to work at self-improvement.

### **Hinduism**

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning.
- References may be made to implications of papa (past karma) and danda (punishment).
- Principle of ahimsa.
- Traditionally depended upon varna distinctions.
- Individuals are likely to suffer through karma.
- Can depend upon the circumstances in the country.

### **Islam**

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning.
- Can depend upon the circumstances in the country.
- Only Allah can decide the time when someone dies.
- Many Muslims accept the death penalty believing that Allah decides on the Day of Judgement but people can be punished on earth.
- References to sacred texts e.g. Qur'an 16.90.
- Shariah Law regulations.

### **Judaism**

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning.
- Life is a gift from God who decides when it should end.
- The importance of pikuach nefesh – saving life e.g. Exodus 20:13, Leviticus 24:17-20, teachings from the Mishnah.
- Can depend upon the circumstances in the country.
- State of Israel allows death penalty for a limited number of crimes e.g. genocide.
- Reform Judaism has stated that the death penalty is repugnant.

### **Sikhism**

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning.
- Life is a gift from God who decides when it should end.
- Wrongdoing will be punished in the next life.
- Can depend upon the circumstances in the country.

**(d) 'If God exists then there should be no suffering.'**

**Discuss this statement, showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).**

**AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- There are many different causes of suffering – some human made and some natural disasters.
- Suffering questions God as being omniscient (all knowing) – references to the inconsistent triad.
- Suffering questions God's omnipotence (all powerful) – references to the inconsistent triad
- Suffering questions God's omnibenevolence (all loving) – references to the inconsistent triad
- Sometimes suffering is for a purpose, e.g. as a test or to strengthen faith in God, as in the story of Job.
- Through suffering faith is proven, resulting in a reward in the afterlife.
- Some see suffering as a punishment, e.g. references to Original Sin.
- Some see suffering as part of God's plan but we might not be aware of what the plan is, e.g. al-Qadr.
- Teachings about evil e.g. role of attachment; belief in yetzer ha-ra; etc.
- Role of free will and fate.
- References to external forces, e.g. Shaytan.
- Humanists though not referring to suffering as any part of a divine plan consider suffering can be sheer bad luck or due to human actions, e.g. famine and war.
- Suffering can lead to people denying the existence of God, e.g. The Shoah/Holocaust.
- Belief in a God can alleviate suffering through reading of sacred texts, prayer, being a part of a worshipping community.

#### 4. Issues of Human Rights

- (a) **What is meant by ‘discrimination’?** AO1 [2]

Candidates do not need to give examples in order to be awarded 2 marks.

Acts of treating groups of people or individuals differently, based on prejudice.

- (b) **Describe reasons that religious believers might have for disagreeing with religious extremism.** AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Religious extremism might offend people with different views, beliefs or practices.
- Actions of religious extremists might go against the human rights of other people.
- Religious extremism goes against important religious teachings like agape or ahimsa
- Religious extremism can result in violence to others.
- Religious extremism can be a misinterpretation of sources of authority
- Religious extremism can destroy harmony in a society.

- (c) **Explain, from either two religions or two religious traditions, how human rights are promoted.** AO1 [8]

*Candidates might include a range of explanations or just focus in on how one particular activity promotes human rights in each religion/tradition. They might also refer to through daily life interaction with others through campaigning and protesting, through work of charities or through individual case studies with relevant examples for each.*

Answers may include the following points, but other relevant and accurate points must also be credited.

##### **Christianity**

- Human rights are promoted by showing dignity to other human beings. Many Christians will try to reflect the actions and teachings of Jesus which support the marginalised. They will consider the importance of the teachings of the story of The Good Samaritan Zaccheus and the teachings of the Beatitudes, for example. As Christians believe God created each person, they will treat each as worthy of respect with unconditional love - agape.
- Human rights are promoted through prayer and acts of worship. Many Christian denominations have services to promote human rights e.g. Sunday for Racial Justice.
- Some ministers and priests are actively engaged in action to promote human rights. Martin Luther King and Oscar Romero promoted human rights through their actions and speeches.

- Human rights are promoted by faith leaders through important declarations. For example, in *Evangelii Gaudium* Pope Francis expresses concern for those who are homeless or oppressed.
- Many Christians will promote human rights through acts of agape.
- Christians promote human rights by speaking up about the wrongs of oppression and inequality. Liberation theology seeks to liberate people from unjust political conditions. This means that actions might be taken by Christians against governments through petitions, media campaigns or protest marches. Active lobbying of governments for change.

### **Buddhism**

- Human rights are promoted through following Buddhist teaching that all beings have the potential for Buddhahood. Therefore, Buddhists will try to follow the Noble Eightfold Path and the moral principles of the Five Precepts leading to respecting the dignity of all human life.
- Through Right Action Buddhists promote human rights.
- Human rights are promoted through meditation and mantras.
- Some Buddhists are actively engaged in action to promote human rights. They would be trying to promote dharma in action to campaign that governments should ensure social justice.
- Some Buddhists are actively engaged in action to promote human rights. Dalai Lama and Richard Gere, for example, have promoted human rights through campaigning for the oppressed through international conferences and meeting with world leaders
- Some Buddhists model their actions on great leaders of the past and how they promoted human rights. King Asoka ruled according to the dharma and gave amnesty for prisoners and established a system for people to express their concerns to the king.
- Following the teachings of Thich Nhat Hahn to bring Buddhist values to all aspects of life, Engaged Buddhists promote human rights through everyday actions.
- Buddhists might join organisations such as The Network of Engaged Buddhists to communally promote social justice and human rights.
- Through the support and actions of the charities such as the Karuna Trust which seeks to support oppressed communities in India and to actively support human rights.
- Through supporting the work of Soka Gakkai International which campaigns and petitions for human rights, education and disarmament.
- Buddhists will promote human rights through their work in prisons with the Angulimala chaplaincy.

### **Hinduism**

- Following Hindu teachings in everyday life would promote human rights. The Rig Veda states 'No one is superior or inferior; all are brothers; all should strive for the interest of all and progress collectively'. So human rights are promoted by showing dignity to other human beings.
- Some Hindus have actively campaigned against the caste system believing that the interpretation of the varna system goes against human rights. The Bahujan Samaj Party actively campaign for equality and social justice.
- Through reading and acting on Hindu teachings about dharma which binds people together.
- Some Hindus have promoted human rights through their actions and speeches. Ghandi led non-violent protest marches and actions to campaign for rights of the oppressed.
- Many Hindus will promote human rights through dharma in action.

## **Islam**

- Human rights are promoted in everyday life by showing dignity to other human beings. Quran 5:32. Muslims believe that God created all humans so all should be respected.
- Many Muslims model their daily life on the actions of the Prophet Muhammad who spoke out against oppression and actively supported the orphans and rights of women.
- Following the teaching of the Quran that teaches the special duties humans have in creating a just and fair society.
- Human rights are promoted through Ummah in action which supports the world wide community of Muslims.
- Human rights are promoted through the giving of Zakat to help the oppressed. As a pillar of Islam, it is a duty to give to charity.
- Muslims might become members of the Islamic Human Rights Commission and lobby parliament and politicians.
- Some Muslims have actively engaged in discussions with world leaders to campaign for human rights.
- Human rights are promoted through ummah in action.
- Some Muslims have spoken out publicly against human rights being violated even at risk to their lives. Malala Yousafzai led a campaign to get education for girls.
- Muslim chaplaincy in prisons seek to support the human rights of prisoners and their families.

## **Judaism**

- Human rights are promoted in daily life by showing dignity to other human beings. As God was the creator of all humans so all should be respected. Genesis 1 26-27.
- Jews might follow the teachings of the Talmud and the teachings of Rabbis such as Hillel in their engagement with other people. The Talmud, e.g. Softah 14a, reflects the belief that if humankind was made in the likeness of God then all must be equal.
- Human rights are promoted through chesed (deeds of kindness). This might include sending letters of support to people falsely imprisoned or helping the oppressed.
- Human rights are promoted through tzedakah (charitable actions). This might be actively supporting charities such as JCORE to support asylum seekers, to educate about the importance of racial equality or to donate money to support the work of charities. Mitzvah day is a day of social action when Jews work together to support the oppressed and marginalised.
- Human rights are promoted through actions supporting Tikkun Olem (healing of the world). This might include individual and community actions and prayer.
- Jewish chaplaincy in prisons seek to support the human rights of prisoners and their families.
- Lobbying governments for social change.

## **Sikhism**

- Human rights are promoted in daily life by following Sikh teachings on equality and dignity for all human life. Through these actions Sikh's are showing their belief that all have a spark of the divine in them.
- Human rights are promoted by exercising miri-piri which shows the importance meeting the material needs of the people while responding to their spiritual requirements. To do this Sikhs might organise campaigns and petitions.
- Human rights are promoted through following the actions of the Gurus. For example, Guru Tegh Bahadur who was executed for trying to defend and support Hindus.
- Human rights are promoted through following the actions of the Gurus. For example, the teachings of Guru Nanak who taught that mukti (freedom) can only be achieved by eliminating fear and therefore Sikhs see it as a duty to release people from fear.
- Through the langars Sikhs promote human rights as they offer food to all in need.
- Through actions of campaigners e.g. Lord Singh of Wimbledon who has campaigned against religious persecution.
- Human rights are promoted through Khalsa in action.

**(d) 'All religious believers should give money to charity.'**

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religious and belief in your answer.)**

**AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- People should have free will to decide whether they want to give money.
- Some religious believers can't afford to give money to charity.
- Maimonides recognised the importance of giving money to charity but said there were better ways of supporting the needy such as giving them employment.
- Religious believers shouldn't give money to charity just because they think they are going to be rewarded in the after-life.
- Some religious believers take vows of poverty.
- It depends how the money has been acquired. For example, in some Christian denominations and in Islam, money gained from gambling shouldn't be given.
- References to specific religious practices e.g. sadaqah, zakah, tithing, artha, dhana, sewa.
- Some religious believers consider humans are custodians of wealth for God and therefore money should be given in accordance with sources of authority.
- If people have earned their money through legal practices, then they can do what they want with their money
- Regular giving of money helps the bond of a religious community e.g. through tithing or strengthening the ummah
- Wealth should not be the priority of life. Jesus in Matthew 6 warns that money should not take the place of God in their lives.
- Jesus taught in Luke 16 that God will judge people not on how much money they have, but how they treat the poor.
- Many people, religious or not, believe it is a moral responsibility to support others and this includes sharing wealth.
- Many religious believers donate to charity as a religious duty e.g. tithing; zakat; pushke boxes.