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# **GCSE MARKING SCHEME**

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**SUMMER 2024**

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

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## About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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# **EDUQAS GCSE RELIGIOUS STUDIES – COMPONENT 1**

## **SUMMER 2024 MARK SCHEME**

### **General Marking Instructions for Examiners**

**The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.**

#### **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
<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>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>	<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>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>	<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 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>	<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>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>	<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>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>	<b>1 – 3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>



Please note: the mark scheme is not a checklist. Other valid points must be credited.

## 1. Issues of Relationships

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

### (a) What is meant by 'contraception'? [2]

Methods used to prevent a woman from becoming pregnant during or following sexual intercourse.

Refer to the marking bands for question (b).

### (b) Describe, from one religious tradition, two teachings about divorce. [5]

*There may be differences of interpretation of teachings between believers in the same tradition.*

#### Christianity

- In Mark, Jesus teaches "what God has joined together no one must separate".
- Jesus teaches that divorce can be granted for marital unfaithfulness (e.g., in Matthew).
- Jesus teaches that divorce can only be granted if marital unfaithfulness has occurred, otherwise it should be considered adultery (e.g., in Matthew).
- All denominations teach that, if possible, divorce should be avoided, and reconciliation attempted. For example, the Society of Friends teach that divorce has to be tolerated if the couple have tried to reconcile.
- Many teachings refer to the importance of family order and harmony.
- Some Christian traditions, e.g., Catholic, teach that divorce and separation are two different things and that the latter can be accepted.
- 'Divorce is a grave offense against the natural order' (The Catechism of the Catholic Church 2384).
- In Catholicism, marriage is a sacrament and cannot be dissolved unless an annulment process takes place.

#### Buddhism

- There are different teachings and interpretations although as marriage is considered secular Buddhism has no set restrictions on divorce.
- The Dalai Lama has taught about the importance of marriage and developing the relationship.
- Divorce should happen if the husband and wife are leading miserable lives (e.g. Ven K.Sri Dhammananda)
- Buddhism teaches non-harm to all beings. Therefore, some Buddhists consider whether it is more harmful to stay in a married relationship or to divorce.
- Some Buddhists interpret right action in the eight-fold Noble Path as promoting moral conduct and therefore are discouraged from having a divorce.

### **Hinduism**

- Although the Bhagavad Gita makes many references to the importance of marriage, there is no mention of divorce.
- Hinduism teaches that, if possible, divorce should be avoided, and reconciliation attempted. These attempts are usually supported by the extended family.
- The Hindu civil code permits divorce on certain grounds
- In the Hindu Marriage Act in India divorce is allowed for grounds such as adultery, cruelty, desertion for 2 years.

### **Islam**

- Although the Quran promotes reconciliation it also accepts the practice of divorce as a last resort. (Quran 2.229).
- The Prophet Muhammad declared 'Of all the lawful things, divorce is the most hated by Allah'. (Hadith)
- It is taught in the Quran that the practice of divorce should not be taken lightly, and that the community should support reconciliation where possible (Quran 4.35).
- A period of three months (iddah) of trying to be reconciled must take place.
- The iddah is not necessary if a man has taken an oath not to have sex with his wife (Quran 2.226).

### **Judaism**

- Marriage is a holy state and should be maintained wherever possible.
- Sanhedrin 22a states 'Even God sheds tears when anyone divorces his wife'.
- In biblical law a husband has the right to divorce his wife but not vice versa.
- Although divorce is permitted all attempts should be made for reconciliation.
- In Orthodox Judaism a get needs to be given to end the marriage. This is based on the teachings in Deuteronomy 24.1
- For Orthodox Jews the Beth Din should be the authority to grant the divorce.
- Reform Judaism teaches that Jews do not need a religious divorce as given by the Beth Din.

### **Sikhism**

- Marriage is considered the meeting of two souls and divorce should be avoided if possible. 'They alone are called husband and wife, who have one light in two bodies. (Guru Granth Sahib, 788).
- Reconciliation must be attempted, and members of the community may be involved.
- Divorce is accepted if reconciliation is not possible.
- Individual interpretation of scriptures Guru Granth Sahib 274.

Refer to the marking bands for question (c).

- (c) Explain, from either two religions or two religious traditions, beliefs about the nature and purpose of sex. [8]

#### **Christianity**

- There may be differences of opinion and practice within the tradition.
- Christianity teaches against promiscuity, and it goes against God's will.
- Reference may be made to teachings about same-sex relationships.
- Sexual relationships are part of God's purpose in creation.
- Many Christians consider sex has a purpose and that sex outside of marriage is contrary to its purpose.
- The Catechism of the Catholic Church teaches "conjugal love... aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul".
- In some denominations priests or those taking holy orders are expected to refrain from sex and be celibate.
- Some traditions e.g., Catholic consider sex outside of marriage to be wrong.
- Sex is life giving.
- Sexual relationships are special and more than a physical act.
- Sex should normally take place within marriage-Hebrews 13.4.
- Sex is viewed as a gift from God and is holy and sacred.
- In 1 Corinthians 6.12 St Paul warns people to exercise self-control.

#### **Buddhism**

- There may be differences of opinion and practice within the tradition.
- Buddhism teaches against promiscuity.
- Reference may be made to teachings about same-sex relationships.
- Sexual drives need to be controlled so as not to cause suffering.
- The third of the five precepts rule out 'irresponsible and selfish sexual activity.'
- Traditionally monks and nuns would be celibate.
- Promiscuous behaviour is seen as 'unskillful'.
- Lustful cravings are an example of tanha.

#### **Hinduism**

- There may be differences of opinion and practice within the tradition.
- Hinduism teaches against promiscuity.
- Reference may be made to teachings about same-sex relationships.
- Within the system of varnashramadharma people should exercise chastity until the end of their studies.
- Sexual relationships should only happen within marriage.
- Kama (sensual pleasure) is one of the four aims of life.
- Sexual pleasure, in the right contexts, can be a form of religious experience.

#### **Islam**

- There may be differences of opinion and practice within the tradition.
- Islam teaches against promiscuity.
- Reference may be made to teachings about same-sex relationships.
- Sex should only happen within marriage.
- Sex is considered an act of worship.
- Sex outside of marriage is wrong –Quran 23.5-7.
- Muslims are not expected to be celibate.

### **Judaism**

- There may be differences of opinion and practice within the tradition.
- Judaism teaches against promiscuity.
- Reference may be made to teachings about same-sex relationships.
- Sex should only take place within marriage.
- Sex is one of the three stages of marriage.
- The Talmud teaches that sex should not take place outside of marriage.
- Most Orthodox Jews believe as sex is the consummation of marriage it should only occur after a couple are married.
- Some Reform Jews say ideally sex should take place within marriage but if a couple's relationship is faithful then sex cannot be considered sinful.
- Celibacy is not promoted in Judaism.

### **Sikhism**

- There may be differences of opinion and practice within the tradition.
- Sikhism teaches against promiscuity.
- Reference may be made to teachings about same-sex relationships.
- Sex is sacred within a married relationship.
- Sex outside of marriage is giving way to lust, one of the Five Thieves.
- The Guru Granth Sahib teaches 'Those who are deluded by sensual pleasures, who are tempted by sexual delight as and enjoy one are corrupt.' Guru Granth Sahib 335.

**Refer to the marking bands for question (d).**

**(d) 'It is easy to be married to someone from a different religious tradition.'**

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer)**  
**[15 +6]**

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

- Open discussions and negotiations are essential for any positive relationships.
- Both partners would need to know the beliefs and practices of each other's religion.
- Food considerations will have to be discussed e.g., if someone needs to keep kosher.
- The distinctive rites of passage e.g., brit milah; christenings etc could cause tensions as children would need to be brought up within one religious tradition or none. Discussions would be needed regarding which religious tradition children would be brought up in.
- It might be easier if the two religions have some shared practices or beliefs e.g., importance of Moses, role of extended families or have similar values at their core.
- Considerations regarding which religion should the children follow.
- It can be enriching as there would be a diversity of practice.
- Decisions would need to be made regarding which festivals to follow.
- As followers of religious traditions, they would know how important their beliefs are to each other and the importance of prayer etc.

## 2. Issues of Life and Death

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks .

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

From Greek *eu* 'good' and *'thanatos* 'death'. Sometimes referred to as 'mercy killing'. The act of killing or permitting the death of a person who is suffering from a serious illness.

Refer to the marking bands for question (b).

**(b) Describe two examples of sustainability.** [5]

*References to descriptions of specific local or national examples should be credited.*

- Description of practices to reduce food waste.
- Adopting renewable energy sources and phasing out production of fossil fuels.
- Recycling practices which reuse and rework materials to help reduce waste and conserve resources.
- Examples of practices adopted by places of worship might be referred to e.g planting trees in the grounds of Bhaktivedanta Manor.
- Practices to reduce pollution such as greater use of public transport.
- Practices of Eco churches awarded the Eco Church Award which include worship and teaching, management of church buildings, management of church land, community and global engagement and lifestyle.
- Examples from Eco mosques e.g., Cambridge Central Mosque or Eco synagogue practices e.g., Eco Shabbat.

Refer to the marking bands for question (c).

**(c) Explain, from either two religions or two religious traditions, beliefs about the sanctity and value of human life.** [8]

**Christianity**

- As life is created by God then it is special and must be valued Genesis 1:31
- God has created each person as unique.
- Gen 1.27 states that God made man in his own image and therefore all life is sacred and has value.
- As God created life only, he can take it away Acts 17:25 'He himself only (God) gives everyone life and breath.
- Jesus's teachings and practices shows all human beings should be respected.
- God has a plan for everyone Jeremiah 1:5
- Human life has great value...Matthew 16:26 'What can a man give in exchange for his soul'.

### **Buddhism**

- As sanctity of life relates to a gift from God Buddhists don't believe in sanctity of life but in the value of life.
- Because of Dependent Origination Buddhists believe life has a circle of birth, death and rebirth.
- Human life is of great value as they believe only humans can reveal the Buddha-nature (Mahayana) or attain arhathood (Theravada).
- Not having life denies the opportunity to experience nirvana- the goal of the Middle Way.
- It is believed to be very rare to be a human and something that should be prized.
- So, although not holy or divine, it is precious.
- As all life is interconnected so all humans should be kind to each other. Dhammapada 129-30
- 'All are afraid of danger ... putting oneself in another place, one should not beat or kill'.

### **Hindu**

- Central to belief about the value of life is the characteristics of the atman that lives in each human.
- As God lives in each human then all humans should be valued.
- If hurt is caused, then there is punishment through karma.
- All humans are considered equally as in the Bhagavad Gita Krishna states 'I look upon all creatures equally; none is less dear to me, and none is more dear'. Bhagavad Gita 9:29

### **Islam**

- Muslims believe all life is created by God and only he has the right to take it away.
- All are creations of Allah.
- God has a plan for each life.
- The killing of one soul carries the killing of all humanity.
- It's believed that they will be punished on the Day of Judgement Quran 6:151.

### **Judaism**

- Life is sacred and a gift from God.
- Humans are created in God's image –Genesis Ch 1
- The Talmud (Sanhedrin 37a) explains that Adam was created to teach the significance and importance of every individual.
- Reference to Pikuach Nefesh- mitzvot can be suspended to save a life.

### **Sikhism**

- Sikhs believe that life is a gift from God.
- So, each life should be respected and cared for
- Although the soul is universal it lives in individual living beings
- So, something of God lives in everyone and everyone's soul will respond to God. Guru Grant Sahib '

**Refer to the marking bands question (d)**

**(d) 'Belief in life after death is no longer important.'**

**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]**

- Many religious and non-religious believers consider what you do on earth is more important than thinking about the after-life.
- As the census shows there are now more non-believers in the United Kingdom so it would be expected to see a growth in disbelief about after-life.
- For some religions it is the belief in a life after death that guides how one acts on earth as the actions impact on punishment or reward in the after-life.
- There are many views regarding the nature of the after-life e.g. physical or spiritual resurrection, reincarnation or spiritual realms etc.
- Funeral services in many religions e.g., Christianity indicate the importance of the belief in life after death.
- Although many religious believers believe in a life after death some consider time shouldn't be spent contemplating it, as only God knows.
- Some religions hold ceremonies or practices (e.g., Last Rites) to prepare the dying for a life after death.
- Belief in the actual nature of the life after death has changed over time with many people rejecting the concept of a fiery hell or angelic heaven.
- It is important or not important depending on the individual believer so no generalisations can be made.
- Many argue that there is no proof of an after-life.
- There is also no proof of no after life.
- Some religious and non-religious believers argue that it is the memory of the good deeds that people do when alive that lives on.

### 3. Issues of Good and Evil.

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

(a) What is meant by 'punishment'? [2]

A penalty given to someone for a crime or wrong they have done.

Refer to the marking bands for question (b).

(b) Describe two examples of the work of prison chaplains. [5]

- Counselling to those in prison.
- Prison chaplains from religious traditions will offer prayers and share religious teachings with those in prison.
- Prison chaplains from religious traditions will lead individual and communal acts of worship.
- Support prisoners emotional and social needs.
- Support prisoners with rehabilitation into society.
- Support prisoners at times of bereavement or personal crisis.
- Support prisoners with specific religious needs e.g., festivals, dietary regulations.

Refer to the marking bands for question (c).

(c) Explain, from two religions or two religious traditions, beliefs about forgiveness. [8]

#### Christianity

- Acts of forgiveness are exemplified in Jesus's actions and teachings. Even when he was on the cross Jesus asked for forgiveness for his persecutors.
- It is important to forgive others if you want to be forgiven (Luke 6.37).
- The Lord's Prayer emphasises Christians can only expect forgiveness if they forgive.
- The Beatitudes teach that the merciful will be shown mercy. Many Christians interpret this as acts of forgiveness.
- Through forgiveness people can reform. This is shown in Jesus' forgiveness of the tax collector Zacchaeus and his forgiveness of the adulterous woman.
- Forgiveness is something which has no limits e.g., Parable of The Prodigal Son and the Parable of the Unmerciful Servant.
- The importance of the Sacrament of Reconciliation (Penance) for many Catholics.
- Jesus taught that there should be no limit to forgiveness.

#### Buddhism

- Importance of practising metta to all is directly related to acts of forgiveness.
- Many stories reflect the importance of forgiving actions to help reform e.g. Buddha and Angulimala in the Angulimala Sutta in Majjhima Nikaya.



- The teaching of the Buddha is reflected in the beliefs of Buddhists, e.g. that people should always forgive and keep on forgiving.
- Many Buddhists believe that forgiveness is made up of two factors - giving up resentment and pardoning an offence.

### **Hinduism**

- Forgiveness would be considered a positive action and would be believed by many to gain positive karma.
- There are yogic practices that can support the development of forgiveness.
- Yoga schools consider forgiveness is part of the yamas.
- An important practice in Hinduism is Piyaschitta (penance) and asking for forgiveness.
- In the Ramayana there are examples of forgiveness, e.g., Rama acts as a role model for forgiveness.

### **Islam**

- The Qur'an states those who forgive others will be rewarded by Allah.
- The importance of forgiveness is shown by Allah being given the attribute of 'merciful'. It is believed there is no intermediary involved in Allah's forgiveness.
- The importance of forgiveness is exemplified by stories of the Prophet Muhammad e.g., forgiveness given to the old woman who swept dust on him.
- Even in punishment the Qur'an teaches that forgiveness should be given.

### **Judaism**

- It is considered a mitzvah (duty) to forgive but only the actual victim can do this. People can't do this on behalf of others.
- It is considered wrong to take revenge. The Torah forbids taking revenge (Leviticus 19.17).
- The ten days of return (teshuvah) between Rosh Hashanah and Yom Kippur is the time for seeking forgiveness before seeking atonement with God.

### **Sikhism**

- Teachings from the Adi Granth regarding the importance of not taking revenge.
- Examples from life and teachings of Guru Nanak.
- To forgive means one's ego has been overcome.
- References to interpretations of Guru Granth Sahib 349. Forgiveness comes from God – ("Where there is forgiveness, there is God Himself" - Guru Granth Sahib).

**Refer to the marking bands for question (d).**

**(d) 'Evil should not exist if there is a God.'**

**[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.)**

- Some religious believers believe in an evil power e.g., Shaytan or the Devil
- God might allow evil to exist because suffering allows people to develop their moral souls - 'soul-making'.
- There is no definite answer as evil and suffering are beyond human understanding.
- Evil is not a commonly used word in Buddhism as Buddhists don't believe in an independent self, so no person could be evil.
- Some people believe that evil exists because God gave humans free will which allows people to be tempted into evil.
- It is sometimes argued that evil forces exist to test humans and their faith in God (an example is the biblical story of Job).
- Good can come from suffering and evil.
- Berakhot 9.5 teaches that God is merciful, and it is wrong to question his actions – so evil is sent by God with a purpose.
- References to the inconsistent triad.
- It depends upon the characteristics attributed to God e.g., if God is considered omnibenevolent and omnipotent.

#### 4. Issues of Human Rights

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks .

**(a) What is meant by ‘censorship’? [2]**

The practice of suppressing and limiting access to materials considered obscene, offensive or a threat to security. People may also be restricted in their speech by censorship laws.

**Refer to the marking bands for question (b).**

**(b) Describe an example of conflict between personal conviction and the laws of a country. [5]**

*Examples can be drawn from religious or secular personal conviction.  
Examples of situations or of a particular individual can be credited if relevant.*

- Belief in voluntary euthanasia in countries where it is illegal.
- The campaigns led by Oscar Romero, Dalai Lama, Ghandi etc. for justice.
- Conscientious Objectors in countries where military service is enforced.
- Belief in women’s right to abortion in countries where it is outlawed.
- Campaigns for women’s right to education in countries where this is illegal.
- Belief in capital punishment in countries where it is outlawed.
- Belief in the abolition of capital punishment in countries where it is allowed.
- Political convictions (e.g. Alexei Navalny in Russia)

**Refer to the marking bands for question (c).**

**(c) Explain, from either two religions or two religious traditions, attitudes to racial prejudice and discrimination. [8]**

References might be made to individuals or communities from religious traditions.

**Christianity**

- As all humans were made in the image of God so there should be no discrimination of any sort. (Genesis 1:27).
- Teachings in the Bible that express the oneness of all people, e.g., Galatians 3:28.
- The Parable of the Good Samaritan illustrates Jesus’s message that races should not discriminate against each other.
- Many organisations e.g., CARJ lead active campaigns to educate people against racial prejudice.
- Jesus’s own actions showed that all should be treated the same irrespective of race.
- Jesus’s teachings e.g. The Beatitudes shows the importance of loving all human beings as yourself.

- In Gaudium et Spes references to discrimination against people of different sex, race etc. as being incompatible with God's design.
- Many Christians e.g., Martin Luther King, Trevor Huddleston and Desmond Tutu have shown the importance of campaigning against racism.
- Pope Francis referred to racism as a 'virus' and must be guarded against.

### **Buddhism**

- All humans are equal with the same Buddha nature and should be treated in the same way.
- Racial discrimination would go against the importance of right conduct and right speech which are two requirements of the Noble Eight-Fold Path in Buddhism.
- It is important to show respect to all living being through positive thoughts and actions including helping others to perform good deeds.
- The work of Dr Ambedkar reflects Buddhist principles in treating all people with respect.

### **Hinduism**

- Hinduism emphasises the duty (dharma) of Hindus to treat others with respect.
- The atman dwells in all people so discrimination regarding outward appearance is wrong.
- The laws of karma impact on individuals regarding their good or bad actions.
- The true self (atman) cannot be identified by race/gender or caste therefore everyone is spiritually equal.
- Gandhi's actions in apartheid South Africa.

### **Islam**

- In the creation story God sent angels to collect different types of soil - the soil was of different colours.
- The ummah is a Muslim community irrespective of different races.
- The Quran teaches that diversity was all a part of God's plan Quran 30:22.
- Long history of racial justice e.g., the first muezzin - Bilal.
- The Prophet's last sermon shows how important diversity is, 'All mankind is descended from Adam and Eve, an Arab is not better than a non-Arab and a non-Arab is not better than an Arab...'

### **Judaism**

- As all humans were made in the image of God so there should be no discrimination of any sort (Genesis 1:27).
- References to anti-semitism, where relevant, will be credited. Everyone is descended from Adam and Eve, so all are equal.
- Social justice (tzedekah) is a central belief in Judaism.
- Many Jews believe they should take an active stance against racial prejudice and discrimination because of the experiences of anti-semitism.
- The work and actions of JCore in educating about race and asylum issues.
- Gemilut Hasadim (bestowing kindness) is considered a divine attribution possessed by humankind and should be given to all people.

### **Sikhism**

- Each person has essence of God in them and the same opportunity to work for mukti.
- The Guru Granth Sahib teaches the importance of equality, that the Lord's light is within every human and that the clay is the same but designed differently. This shows that everyone has been created by God and is therefore equal.
- The Gurus were dedicated to bringing people together.
- Practice of the langar where all people sit together to eat shows the importance of equality and the giving of common names (Kaur/Singh).

**Refer to the marking bands for question (d).**

**(d) 'Everyone should be free to express their own beliefs.'**

**Discuss this statement showing that you have considered more than one point of view. [15]**  
**(You must refer to religion and belief in your answer.)**

- There are many different ways that beliefs are expressed, e.g. what you wear, how you worship and what you say and do.
- It is a human right to be able to express religious beliefs but only within certain contexts.
- Many people argue that people have freewill and therefore should be able to believe what they want, although that might not entail expressing those beliefs.
- Many people argue that there should be censorship if that expression is causing offence e.g. Charlie Hebdo, blasphemy etc.
- If everyone was allowed to express their beliefs then there could be no harmony in a country as those beliefs might conflict with the law.
- Some religions believe that you should always obey the laws of the country even if that goes against the free expression of beliefs.
- For some people they consider it important to express their beliefs as a form of mission and evangelism.
- Some religions consider it important to express beliefs even if they are punished. They are often considered martyrs.
- Who judges which beliefs are acceptable in a society?
- The beliefs of some might harm the welfare of many in society.
- It depends upon how people express their beliefs and the harm it might do e.g. acts of terrorism.