



GCSE MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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 2022 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)

Band	Band Descriptor	Mark total
3	<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>	4–5
2	<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>	2–3
1	<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>	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark total
4	<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>	7–8
3	<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>	5–6
2	<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>	3–4
1	<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>	1–2
0	No relevant information provided.	0

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

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>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>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. 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>	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>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>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

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.

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

THEME 1 - ISSUES OF RELATIONSHIPS

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

- An accurate definition of the word – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

Question 1.

1. (a) What is meant by 'roles'? [2]

- Position, status or function of a person in society, as well as the characteristics and social behaviour expected of them.

(b) Describe reasons religious believers might disagree with adultery (having sex with someone other than your marriage partner). [5]

Refer to the marking bands for question (b).

- Many sacred texts forbid adultery e. g. Ten Commandments, Qur'an 17.32, Third Precept, Guru Granth Sahib 274.
- Some religions consider adultery as a sin. The Qur'an 17:32 describe adultery as evil.
- Many believe adultery can destroy a special relationship between a husband and wife.
- Many believe adultery can harm the family unit.
- Many believers consider adultery goes against the belief that marriage is a special spiritual union.
- As adultery causes harm it is considered unskilful in Buddhism.
- Breaks vows made in marriage ceremonies such as Christian wedding services.
- Adultery shows a lack of self-control and is therefore considered manmukh in Sikhism.
- Goes against social decency.

- (c) **Explain, from either two religions or two religious traditions, beliefs about same sex relationships.** [8]

Refer to the marking bands for question (c).

The focus of the question is on same-sex relationships although relevant reference might be made to same-sex marriage ceremonies.

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

Christianity

- Diversity of beliefs within Christianity about same- sex relationships.
- Different attitudes are often related to interpretation of holy texts/sources of authority. Some form their beliefs from a literal reading of sources of authority while others place them in the context of the times they were written in.
- Traditionally Christianity has taught that same- sex relationships are wrong. This belief reflected interpretations of sacred texts such as Leviticus 20:13 which refers to punishment for same-sex relationships.
- Some Christians consider same-sex relationships as a sin so reflecting the teaching from 1 Timothy 1:8-10.
- Some Christians, e.g. many Roman Catholics, believe that same- sex relationships are contrary to 'natural law' and that sex should only take place within marriage and when there is a possibility of having children. This belief is reflected in the teachings of Pope Francis.
- Some Christians, e.g. Society of Friends, believe that same- sex relationships should be accepted if they are within a loving relationship.
- Many Christians believe that there is a distinction between the orientation and the act. This is reflected in the teachings of Pope Francis.
- Some denominations e.g. Society of Friends and United Reform Church allow same sex-ceremonies in their churches believing God loves all.

Buddhism

- Different beliefs held within Buddhism.
- Different attitudes related to interpretation of holy texts/sources of authority. There is no objection made within the teachings of the Buddha.
- Some Buddhists consider that any sexual pleasures can cause attachment and therefore be a hindrance to Enlightenment.
- Reference might be made to a lack of official view.
- Reference might be made to the cultural context reflecting on attitude.
- Interpretation by some Buddhists of the Third Precept.

Hinduism

- Different attitudes within Hinduism.
- Beliefs by individual Hindus may reflect the country of origin.
- Some Hindus believe that same sex relationships goes against the duty of the householder ashrama.
- Different attitudes related to interpretation of holy texts/sources of authority.
- Some consider same-sex relationships can conflict with the duties of the householder ashrama.
- Reference might be made to the cultural context reflecting on attitude.

Islam

- Different attitudes within Islam.
- Many Muslims believe that same sex relationships should not happen following the teachings of the Qur'an e.g. Surah 7:80-81; 26:165-166.
- Reference might be made to the cultural context reflecting on attitude.
- For many Muslims relationships between a man and a woman are considered as the ideal state.

Judaism

- Different attitudes within Judaism.
- Different attitudes related to interpretations of holy texts/sources of authority.
- References to teachings of Leviticus 18:22.
- References to teachings of Leviticus 20:13.
- Reference might be made to the cultural context reflecting on attitude.
- Some Jews believe same-sex relationships goes against the teaching in Genesis 38:9-10 regarding the importance of creation of life and not 'wasting seed'.
- Difference in attitudes between Orthodox and Reform Jews.

Sikhism

- Different attitudes within Sikhism.
- Different attitudes related to interpretation of holy texts/sources of authority.
- Reference might be made to the cultural context reflecting on attitude.
- Reference might be made to marriage perceived as the ideal state as mentioned in the Lavan.
- There is no mention of same-sex relationships in the Guru Granth Sahib.
- Kam (uncontrolled desire) refers to any kind of sex outside marriage.

- (d) 'Marriage has no purpose in 21st century Britain.'**
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.

Refer to the marking bands for question (d).

Responses might refer to the actual marriage ceremony as well as the state of being married.

- Statistics show that fewer people are entering marriage than in previous generations so therefore isn't perceived as important in society.
- Many people consider they don't need to enter something legally binding to prove the depth of their relationship.
- Marriages can be costly and many people feel their money is better spent.
- If a marriage breaks down it is a legal and expensive process in gaining a divorce.
- In some circumstances it is impossible to be married e.g. in some countries same sex marriages are not recognised or considered legally binding.
- In some religions marriage is a duty e.g. the second stage in Hinduism.
- The vows made in a wedding ceremony reflect the commitment that is expected throughout a marriage and so builds a stable framework for family life.
- In many religions marriage is seen as the ideal state e.g. as expressed in the Lavan and Qur'an 30:21.
- There are many sacred texts which teach the importance of marriage e.g. Mark 10:6-8.
- Marriage is often considered a model for other relationships as a sustained relationship in which people learn and grow together. In some religions this is reflected by the vows in the wedding ceremony.
- Many religions consider that through marriage there is a spiritual bond e.g. in Judaism.
- Some Christians regard marriage as a sacrament.

THEME 2 - ISSUES OF LIFE AND DEATH

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

- An accurate definition of the word – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

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

- The process by which different living creatures are believed to have developed from earlier, less complex forms during the history of the Earth.

(b) Describe how religious believers might show they care for the environment. [5]

Refer to the marking bands for question (b).

- Through acts of stewardship or being khalifahs and living in harmony with nature.
- By taking responsibility towards the care for the environment and treating the environment with respect.
- To act as global citizens and reduce energy consumption.
- Leading campaigns for recycling within their communities.
- By looking after the planet's resources and not wasting them.
- By promoting awareness and actions at places of worship such as eco-mosques.
- By respecting animals e.g. Qur'an 30:30.
- By actively keeping the balance or fitr (fitrah) and not destroying the natural world (bal tashchit).
- By acting as global citizens and living sustainable lifestyles.
- By not destroying the natural world (bal taschit) but support the planting of trees as in the story of Honi.

- (c) **Explain, from either two religions or two religious traditions, beliefs and teachings about the afterlife.** [8]

Refer to the marking bands for question (c).

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

Christianity

- Death is not the end but a gateway to a perfect existence. References may be made to John 11:24-27.
- Eternal life after death for believers in either spiritual or bodily form at a time of resurrection. Reference may be made to differences between dualists and non-dualists and to 1 Corinthians 15:42-44.
- Entrance to heaven depends upon responses to Jesus and his teachings. Reference may be made to the Parable of the Sheep and the Goats.
- Entrance to heaven depends upon how a person responds to those in need on Earth.
- Belief in some form of Hell or distance from God. Evangelical Christians refer to heaven and hell as if they are actual places. Liberal Christians often consider the places as symbolic.
- Some Roman Catholics believe that at death those who have not sinned since last confession go to heaven, the souls of those who have sinned will go to purgatory to be cleansed and those who have committed mortal sins or refused to believe in God will go to some form of hell.
- Many members of the Eastern Orthodox Church believe in a heaven and hell but don't believe in a state of Purgatory.
- Many Jehovah Witnesses take a literal interpretation of biblical passages and believe the majority of those who have died in the past will be resurrected to life on earth, joining those who survive the battle of Armageddon. They believe the wicked and unrepentant will be destroyed eternally at Armageddon. Those not resurrected by God will simply remain dead. They completely reject the concept that God punishes humans with eternal torment in a fiery hell.
- Society of Friends (Quakers) have different beliefs with some believing in an afterlife and some not.

Buddhism

- Death is not the end of life but the end of the body inhabited in this life. Existing physically and being dead are like being awake and being asleep.
- The mind and consciousness will still remain and seek out through the need of attachment to a new body and new life.
- Where they will be born is a result of the past and the accumulation of positive and negative action, and the resultant karma/kamma (cause and effect) is a result of past actions.
- This would lead to the person to be reborn in one of 6 realms which are; heaven, human beings, Asura, hungry ghost, animal and hell. Realms, according to the severity of one's karmic actions. None of these realms are permanent.
- Diverse views of Triratna Tradition which is not required to believe in life-to-life re-birth but rather moment-to-moment rebirth.

Hinduism

- Belief in the immortality of the atman which is indestructible and transmigrates to another living thing. Bhagavad Gita 2:22.
- This cycle of birth death and reincarnation/transmigration is called samsara. Bhagavad Gita 2:12-13 and Bhagavad Gita 2:27 describes the cycle of samsara. Many Hindus believe the break from this cycle comes after fulfilling dharma after being a sannyasin.
- State of bliss is nirvana which some think refers to merging of the atman with Brahman and some think own identity is kept. The process of becoming one with Brahman is described in Maitri Upanishad 6.24.
- For some moksha is attained by following dharma or for some by devotion to God or through meditation.
- A person's actions determines the type of reincarnation they will be born into.

Islam

- Islam teaches that there is one life on earth followed by an eternal world to come. The life on earth is to prepare for akhirah.
- Many Muslims consider that after death they will rise from the grave and be judged by God.
- Islam teaches that the soul is separate to the body.
- Many Muslims believe that at the end of the world there will be a Day of Judgement. They believe that Azrail will take the souls to barzakh to await the Judgement Day.
- Some believe non-Muslims will go to Hell and some believe Allah will forgive non-Muslims who have lived a good life.
- Many Muslims consider the afterlife in a literal way with references to Janna and Jahannam as described in the Qur'an.

Judaism

- There are many different views on the afterlife (olam ha-ba) in Judaism. This is partly because of the lack of direct references to the afterlife in the Torah.
- Many Jews consider there is some form of afterlife after death but don't agree on the nature of the form.
- Jewish cemeteries called House of Life symbolising death is not the end.
- Many Orthodox Jews believe in some form of resurrection when people will be rewarded for the way they have observed the mitzvot. For some this includes a bodily resurrection as taught by Maimonides in the 13 Principles. For others a resurrection of the soul. Many Jews believe that God will judge and there will be rewards in the afterlife.
- Some Jews believe in an after-life in which the soul takes on other bodily forms after death.

Sikhism

- Sikhism teaches that all living things have their origin in God and will return to him.
- To return to God involves a process of reincarnation when a person's soul may be reborn many times as a living being.
- The Guru Granth Sahib 579 teaches that only human beings can make the choices that will purify the soul.
- The Guru Granth Sahib, says that the body is just clothing for the soul and is discarded at death. It teaches that death is an opportunity to be reincarnated and please God again Guru Granth Sahib 579.
- The soul is taken back to join Waheguru when a person is finally released from the cycle of rebirth. Sikhs believe that there are 8,400,000 forms of life and that many souls have to travel through a number of these before they can reach Waheguru.
- When something dies their soul is reborn. Only humans know the difference between right and wrong and so it is only when the soul is in a human being that there is a chance of the cycle being broken.
- Sikhs believe in karma. This belief says that actions and the consequences of these actions decide whether a soul can be set loose from the cycle. Freedom from the cycle of rebirth is called mukti.
- These things can stop a soul reaching mukti: hankar – pride, kam - lust or desire, karodh – anger, lobh – greed, manmukh - being self-centred instead of God-centred which is Gurmukh, maya - illusion - looking at the world and ignoring Waheguru, moh – being too attached to the world.

- (d) **'It is never right to take a life.'**
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and non-religious beliefs, such as those held by Humanists and Atheists in your answer). [15]

Refer to the marking bands for question (d).

Accept all appropriate references to the taking of life.

Reference might be made to different judgements depending upon type of euthanasia referred to (voluntary, active, passive, involuntary).

- For many religious believers life is a divine gift and therefore not ours to take away (e.g. Genesis Ch:1).
- Many religious believers refer to sacred texts or principles which forbid the taking of human life, (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.
- Some people, e.g. Singer, argue that the quality of life is more important than the length of life.
- For some people being in a vegetative state means that their life has no quality.
- Atheists and Humanists would argue that people have free will to end their lives when and how they want.
- Many religious and non-religious believers consider that euthanasia can be right if a 'living will' has been completed with a request for no resuscitation.
- Some people consider that euthanasia is right to maintain their own personal dignity, e.g. Daniel Jones or to ease chronic suffering.
- Attitudes towards the 'Dignity in Dying Movement'.
- Many people argue that hospices can ease chronic pain and care for the dying, terminally ill.
- Many religious believers argue that there is a fixed time for life and only the Creator knows when that is, e.g. The Ethics of the Fathers.
- 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.
- Some would say that it depends upon quality of life and that it might be the right thing to do to stop pain.
- It depends upon the circumstances e.g. utilitarian reasons or in self-defence.
- There is a difference between taking the life of a human being and the life of an animal. Reference might be made to Singer's arguments of speciesism.

THEME 3 - ISSUES OF GOOD AND EVIL

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

- **An accurate definition of the word – 2 marks**
- **If the definition is accurate, an example is not necessary for 2 marks.**
- **If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.**
- **The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.**

3. (a) What is meant by 'good'? [2]

- That which is considered morally right, beneficial and to our advantage.

(b) Describe two aims of punishment. [5]

Refer to the marking bands for question (b).

- Protection. To try to prevent people being victims of crime criminals may be imprisoned. This removes them from society and the opportunity to commit further crime.
- Retribution. To get revenge and feel justice has been done.
- Deterrence. By punishing criminals other members of society realise they will be punished if they commit the same crimes.
- Reformation. To try and address the reasons for the criminal acting in that way. This might include education, therapy and counselling.
- Vindication. Through punishment the law can prove that it deserves respect and should be followed.
- Reparation. Repairing the damage done through crime such as through unpaid community work.

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

Refer to the marking bands for question (c).

Christianity

- The giving of forgiveness and asking for forgiveness are central to Christianity as shown in the Lord's Prayer 'forgive their sins, as they forgive those who have sinned against them'.
- The teachings of Jesus show the importance of being forgiven e.g. Luke 6:37; The Parable of the Unmerciful Servant and the Parable of the Prodigal Son/Forgiving Father (Luke 15:11-24).
- The actions of Jesus show the importance of forgiveness. When dying on the cross he said 'Father, forgive them, for they know not what they do.' Luke 23:35.
- The importance of forgiving to allow changes in lifestyle is shown through Jesus's actions e.g. Zacchaeus (Luke 19) and the adulterous woman (John 8).

- Some Christian traditions e.g. Catholics have acts of atonement such as confession and special prayers.
- Many Christian role models have shown the importance of forgiveness e.g. Martin Luther King and Gee Walker.
- Candidates may refer to Matthew 18:21-22
- Candidates may refer to Matthew 6:14-15

Buddhism

- Many Buddhists follow the Buddha's teachings that forgiveness should be given and kept on being given. Holding grudges perpetuates hatred and suffering.
- Reference to the actions of the Buddha e.g. the Story of Buddha and Angulimala.
- Importance of practicing metta for all as only love can remove suffering.
- Many Buddhist follow the teachings of the Dalai Lama who stated that forgiveness has brought peace to his own life.
- Forgiveness is made up of two factors-giving up resentment and pardoning of offence.

Hinduism

- Doing wrong disturbs the order of the Universe and goes against dharma. To help restore order forgiveness should be asked.
- Forgiveness (ksama) is referred to in the Bhagavad Gita as a divine characteristic.
- Forgiveness does not come through God. People are responsible for good and bad deeds. Through the laws of karma they can work off wrong doings.
- Learning how to forgive can be developed through yogic practices.
- Yoga schools consider the virtue of forgiveness as part of the yamas.
- In the Ramayana Rama acts as a role model when he grants forgiveness.
- When someone has done wrong and asks for forgiveness it is called Prayaschitta (penance).
- The Mahabharata teaches that forgiveness is a sign of strength not weakness.
- Many Hindus follow the teachings of Ghandi who taught the importance of countering acts of violence with love and forgiveness.

Islam

- Humans are not perfect and will sin and therefore it is important that forgiveness is given for reparation.
- Forgiveness can be given by God and by humans.
- The Quran states that those who forgive will be rewarded by God.
- One of the 99 attributes of God is as the 'merciful'. There is no intermediary involved in Allah's forgiveness.
- The actions of the Prophet Muhammad show the importance of forgiveness e.g. the old woman who swept dust.
- Even in punishment the Qur'an teaches that forgiveness should be given. Qur'an 64:14.

Judaism

- It is considered a mitzvah to forgive.
- The Torah forbids the taking of revenge e.g. Leviticus 19:17.
- Humans were given free will, so must take responsibility for their own actions in asking for forgiveness.
- Only the victim can forgive. Other people cannot express forgiveness on behalf of someone else.
- During the ten days of return (teshuvah) between Rosh Hashanah and Yom Kippur many Jews seek forgiveness from each other before seeking forgiveness and atonement with God.

Sikhism

- Forgiveness comes from God and is seen as a gift. The Guru Granth Sahib states 'where there is forgiveness, there is God Himself'.
- Forgiveness is not automatically given when asked for. It has to be earned.
- It is important to forgive to let go of bitterness and resentment.
- Teachings from the Adi Granth show the importance of not taking revenge.
- By forgiving, one's ego has been overcome.
- Sacred texts such as Guru Granth Sahib 349 show the importance of forgiveness.

- (d) **'Only God can help people know right from wrong'.
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]

Refer to the marking bands for question (d).

- For people who don't believe in a God then they would disagree that any form of divine intervention exists.
- Even for religious believers many would say it has to be themselves rather than God that supports them in making the right decisions.
- The laws of a country are there to help people know right from wrong.
- A liberal education might help people to understand right from wrong.
- Parents/carers and peers would influence whether someone knows right from wrong. This would be considered a religious duty in many religions e.g. in the married/householder ashrama in Hinduism.
- It is the teachings in sacred texts that helps believers know the difference between right and wrong e.g. the Ten Commandments; Shariah law; the 613 mitzvot. Some texts such as the teachings of Maimonides are believed to be divinely inspired and others such as the Qur'an are believed to be a revelation direct from God.
- Most religions believe that people were given free will and that it up to people's conscience to do right from wrong.
- Many believers pray to a divine being to ask for assistance in making the right actions or choices.
- Sometimes there are tensions between whether actions reflect absolute or relative morality.

THEME 4 - ISSUES OF HUMAN RIGHTS

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

- An accurate definition of the word – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

4. (a) What is meant by 'extremism'? [2]

- Believing in and supporting ideas that are very far from what most people consider correct or reasonable.

(b) Describe how religious believers promote human rights. [5]

Refer to the marking bands for question (b).

Answers may relate to one particular religion/ one particular campaign or action or generic actions across religions.

- Through activism such as writing letters of protest or leading campaigns within their communities.
- Lobbying governments for social change.
- Support refugee twinning schemes.
- Give money to human rights charities.
- Pray for those who actively support those working for human rights.
- Provide sanctuary in places of worship for those in need.
- Examples of dharma/dhamma in action.
- Examples of agape in action e.g. education programmes such as those organised by Christian Aid and Cafod.
- Examples of tzedakah in action e.g. Mitzvah Day.
- Examples of ummah in action e.g. support Islamic Relief; activities of the Islamic Human Rights Commission.
- Organise non-violent protests e.g. Martin Luther King.
- Examples of dharma in action e.g. activities of the Network of engaged Buddhists; the work of the Karuna Trust.; campaigns to support the Dalits.
- Examples of khalsa in action e.g. activities of the Sikh Human Rights Group.
- Make a stand for a particular human right at the expense of their own safety e.g. Malala Yousafzai and the education of girls; Oscar Romero; Guru Tegh Bahadur.
- Volunteer to help at hostels for the homeless or food banks.

- (c) Explain, from either two religions or two religious traditions, teachings about prejudice and discrimination. [8]**

Refer to the marking bands for question (c).

Candidates might refer to a range of issues which should be credited where relevant.

Christianity

- Diversity of beliefs and interpretations of teachings in Christianity.
- Genesis teaches that God made all human life. Therefore it is taught that each person is equal and sacred.
- Leviticus 19:33-34 teaches that strangers must be accepted.
- Deuteronomy 24:17 teaches that everyone deserves human rights 'Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge'.
- The actions of Jesus, e.g. he healed women and lepers and befriended Zacchaeus, a tax collector, showed that there should be no prejudice towards anybody.
- Specific teachings of Jesus, e.g. Luke 10:25-37 The Good Samaritan.
- Martin Luther King taught the importance of equality, e.g. 'I have a dream that my four little children will one day live in a nation where they will not be judged by their colour'.
- St Paul wrote that in Galatians 3:27-29 that 'there is neither Jew nor Gentile, neither slave nor free, nor is there male and female for you are all one in Christ'.
- Many Christians believe it is important to challenge prejudice and discrimination through participating in projects to raise awareness of cultural diversity, e.g. Catholic Association for Racial Justice and Church of England's Committee for Minority and Ethnic Anglican Concerns (CMEAC).

Buddhism

- Diversity of beliefs and interpretations of teachings in Buddhism.
- The belief not to harm others or use harmful language as in Right Action.
- Teachings in Dhammapada 1 state the importance of being pure in mind and actions.
- Buddhism teaches that prejudice comes from human insecurity but that perception is an illusion as everything is due to change.
- Buddhism teaches the importance of seeing through illusion by following the Eightfold Path which leads to Enlightenment and a mind without prejudice.
- The importance of meditation techniques to developing loving kindness and extinguish prejudice.
- The teachings of Dr Ambedkar regarding caste system.
- Many Buddhists believe it is important to challenge prejudice and discrimination through participating in projects to raise awareness of cultural diversity and those marginalised, e.g. Karuna Trust.

Hinduism

- Diversity of beliefs and interpretations of teachings in Hinduism.
- Belief in ahimsa for all things.
- Hurting others can lead to bad karma which impacts on reincarnation/transmigration.
- Teachings of Ghandi regarding the so-called 'harijans'.
- Interpretation of Manusmriti 9:149-157 regarding the importance of sharing wealth between different relatives and varnas.
- Many Hindus believe it is important to challenge prejudice and discrimination through participating in projects to raise awareness of cultural diversity and support for those marginalised, e.g. Food for Life.
- The Rig Veda teaches that all were created from the universal man, Purusha.

Islam

- Diversity of beliefs and interpretations of teachings in Islam.
- Islam teaches that all are created equally by God.
- Qur'an 49: 13 teaches that the ummah crosses all gender, race and wealth boundaries.
- Qur'an 5:8 teaches that men and women have equal religious and ethical rights. 'O you who have believed be persistently standing firm for God, witnesses in justice, and do not let the hatred of a people prevent you from being just.'
- The Qur'an teaches that different types of soil were used to create Adam. For many Muslims this is interpreted as showing all races are equal.
- The actions of the Prophet Muhammad such as selecting Bilal a former black slave to take on the important role as the first muezzin.
- The sayings of Muhammad such as in his last sermon 'a white person is not better than a black person'.
- Many Muslims believe it is important to challenge prejudice and discrimination through participating in projects to raise awareness of cultural diversity, e.g. Christian/Muslim forum.

Judaism

- Diversity of beliefs and interpretations of teachings in Judaism.
- Leviticus 19: 33-34 teaches that strangers must be accepted ('the foreigner who becomes a proselyte must be exactly like one who is native born among you').
- As God made all human life each person is equal and sacred.
- Many believe that all Jews are descended from Adam and Eve as described in Genesis.
- Discrimination goes against the important Jewish principle of Tzedekah (justice) and the teachings of Maimonides on charity.
- Mishnah Sanhedrin 4.5b teaches that the bond between human beings is so great that doing harm to one person is like doing harm to the world.
- Many Jews believe it is important to challenge prejudice and discrimination through participating in projects to raise awareness of cultural diversity, e.g. JCore.

Sikhism

- Diversity of beliefs and interpretations of teachings in Sikhism.
- Using the same mud, The Creator has created many shapes in many ways.
- In the Adi Granth it says that those who love God love everyone.
- God created everyone so all are equal and deserve the same treatment (Mool Mantra).
- Explicit teachings against the caste system, e.g. by Guru Gobind Singh.
- Guru Granth Sahib 349-importance of not discriminating against the poor or classes.
- Guru Granth Sahib formation of the Khalsa.
- Many Sikhs believe it is important to challenge prejudice and discrimination through participating in projects to raise awareness of cultural diversity and marginalisation.
- Importance of the langar as a symbol of equality.

- (d) 'Religious believers should always obey the laws of a country.'**
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]

Refer to the marking bands for question (d).

- Disobedience to the law of a country can create social unrest and suffering. This would not be supported by religious authorities.
- For most religious believers there is a higher authority in God rather than human made laws.
- Religious teachings and practices might conflict with the law of a country. For example the wearing of the kirpan, wearing of the hijab in some countries, euthanasia etc.
- Case studies might be referred to such as Malala Yousafzai, Oscar Romero, Raheel Raza etc.
- Martin Luther King disobeyed the law of the country regarding segregation. He used the teachings from the Bible to justify his actions.
- For some believers state punishment is preferable to punishment on Judgement Day.
- Some countries do not allow freedom of religious expression which conflicts with some religious traditions which encourage mission and evangelism.