



GCSE MARKING SCHEME

AUTUMN 2020

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

INTRODUCTION

This marking scheme was used by WJEC for the 2020 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.

COMPONENT 1

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

EDUQAS GCSE RELIGIOUS STUDIES

AUTUMN 2020 MARK SCHEME

THEME 1- ISSUES OF RELATIONSHIPS

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- A married person choosing to have sex with someone they are not married to.

Refer to the marking bands for question (b).

(b) Describe reasons why some religious believers do not agree with cohabitation (living together without being married). [5]

- It devalues the special and sacred nature of sex.
- It goes against teachings from sacred texts e.g. in the Torah it states that to live as husband and wife requires a special blessing.
- It goes against traditional religious practices.
- In many societies couples who cohabit do not have the same legal rights as those who are married.
- Some religious believers consider children should only be raised by married couples.
- Vows of commitment in a place of worship are not expected when people cohabit.

Refer to the marking bands for question (c).

- (c) Explain from either two religions or two religious traditions attitudes towards the roles of women in worship. [8]**

There may be differences between believers in the same tradition.

Christianity

- Diversity of beliefs and practices between different denominations.
- Some Christians believe that as Jesus had twelve men as disciples so only men should have roles in worship.
- Some Christians interpret 1 Timothy 2: 11-12 'I do not permit a woman to teach or assume authority over a man' to mean that women shouldn't have active roles in worship.
- Some religious traditions e.g. Methodists, interpret Galatians 3:27-29 'nor is there male and female, for you are all one in Christ Jesus' to mean that men and women should be allowed to worship in the same way.
- In the Catholic and Orthodox Churches women are not allowed to be priests but can take on other roles such as nuns.
- In the Catholic Church women cannot become priests but Pope Francis has encouraged them to take an active role in Church life.
- The Anglican Church allows women to become Ministers and Bishops. In 2015 the first woman to be ordained as a bishop was Libby Lane.
- In some denominations e.g. Coptic and Greek Orthodox ,women and men sit separately.
- In some countries, e.g. India, Christian men and women often sit separately in churches but can equally partake in worship and communion.

Buddhism

- Diversity of beliefs and practices within Buddhism.
- Roles in worship often reflect roles of women in society.
- Traditionally men were considered superior to women so took on roles of responsibility in worship. In the time of the Buddha religious life was only open to men.
- During the Buddha's life-time the first Buddhist nuns (bhikkunis) were admitted to the Sangha.
- Some Buddhists interpret anatta (no fixed self) to mean that all humans are equal and therefore can worship the same way.
- There is a hierarchy today within the Theravada tradition (monks, nuns, laymen, laywomen).
- There are different rules for monks and nuns in the Theravada tradition with monks following 227 rules of discipline and nuns 331.
- In the West many Buddhist females are becoming ordained and they take the same vows and share the same roles as ordained men.
- The ordination of women has always been practised in East Asia but is becoming more popular in the West.

Hinduism

- Diversity of beliefs and practices within Hinduism.
- Roles in worship often reflect roles of women in society.
- Hinduism teaches that men and women are of equal worth, but have different roles and responsibilities because they have different dharmas. Many Hindus believe that women pass through three not four stages and therefore do not have equal religious duties.
- Many Hindu women uphold duties such as religious fasting such as on the 11th day of the moon.
- In later life it is important for women to take on extra spiritual duties at the mandir.
- Many women are historically seen as role models for women's worship today e.g. Sita and Kunti who never failed in her devotion of Krishna.
- Women can be gurus e.g. Amrita mata mayi.
- Women can become priests but usually it is a male role because it is believed a menstruating woman should not go close to the shrine because she is considered impure at that time.
- Some Hindus interpret Manusmirti 2.67 as showing the importance of the role of the woman in preparing and keeping the home shrine.
- 'The nuptial ceremony is reported to be the Vedic sacrament for women and to be equal to the initiation, serving the husband (equivalent to) the residence in (the house of the)teacher and the household duties (the same) as (the) daily) worship of the sacred fire'.

Islam

- Diversity of beliefs and practices within Islam.
- Roles in worship often reflect roles of women in society.
- Traditionally it has been males who have taken the role of the imam. Some Sunni Muslims allow women to lead prayers and act as imams but it is expected that the other worshippers are women or close family.
- There is no mention in the Qur'an concerning the authority of women in worship but there are references in the Hadith to two of Muhammad's relatives leading prayer.
- Usually men and women are separated when worshipping at a mosque.
- There are different religious duties for males, e.g. attending Jummah prayers.
- Some Muslims interpret Qur'an 40:40 'whoever does righteousness, whether male or female' to mean that women can be good Muslims and able to lead worship.
- Some Muslims interpret Quran 4.1 'your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women' to mean women and men should have equal roles in worship.

Judaism

- Diversity of beliefs and practices within Judaism.
- Roles in worship often reflect roles of women in society.
- Traditionally it has been males who have taken the role of the rabbi. In Reform and Liberal synagogues females can be rabbis and women and men can sit together. In some synagogues only males can carry and read from the Sefer Torah.
- Usually men and women are separated when worshipping at an Orthodox synagogue.
- Some Jews believe that women and men were made by God and therefore should have equal roles in worship.
- The Talmud describes equal but different roles for men and women in worship.
- Some religious duties are specific to gender, e.g. women bringing in Shabbat to the home, forming part of the minyan.
- Some of the mitzvot (duties) do not apply to women, e.g. the wearing of tefillin during worship.
- There are different initiation ceremonies depending upon gender, e.g. bar and bat mitzvah; pidyon ha-ben; brit milah.

Sikhism

- Diversity of beliefs and practices within Sikhism.
- Roles in worship often reflect roles of women in society.
- God is without form and neither male nor female so women and men are considered to be equal in worship.
- Women may lead worship or any other religious activities.
- Women can read from the Guru Granth Sahib in the gurdwara.
- Women are able to be musicians in worship.
- Some Sikhs interpret Guru Granth Sahib 473 as showing the importance of women to all aspects of life. 'From woman man is born, within woman man is conceived'.
- Men and women sit separately in a gurdwara.
- Women who are members of the Khalsa can choose whether to wear a turban for worship or cover their heads in another way.

Refer to the marking bands for question (d).

- (d) “It is difficult 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.

- The most important consideration for marriage is that a couple are committed to each other.
- It depends upon individual circumstances such as how each of the partners expresses their religious commitment.
- Many aspects of a religious tradition are practised in the home, e.g. eating a halal diet and bringing in Shabbat. Couples would have to decide which traditions to practise.
- It can present problems regarding which tradition children should follow, e.g. what type of birth ceremony should they have?
- Traditionally it has been important to marry within the same tradition so that the tradition can be preserved.
- So long as a couple are committed to each other then they can make joint decisions regarding family and home.
- Traditionally some religions did not see marriage outside of the religious tradition as ‘regular’ or authentic.
- It isn’t wrong but it can be difficult such as times of festivals or death when there are different customs and rituals.
- As society becomes more integrated there are more interfaith marriages.
- Couples can deepen their own religious understanding by discussing different beliefs and practices.
- There are many different agencies to support inter-faith marriages.
- Marrying someone from a different religious tradition helps community cohesion.

Question 2. Life and Death

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- When a pregnancy is ended so it doesn't result in the birth of a child.

Refer to the marking bands for question (b).

(b) Describe the views of Peter Singer on 'speciesism'. [5]

- He uses the term 'speciesism' to argue it is wrong to give human beings greater rights than animals.
- Usually people will be biased towards the species they belong to.
- He argues it is wrong to give greater rights to one group of humans than another.
- He also believes animals and all humans should be given the same rights.
- His views on speciesism has an impact on many issues including sanctity of life which he believes is less important than quality of life.

Refer to the marking bands for question (c).

- (c) Explain from either two religions or two religious traditions attitudes towards care of the environment. [8]**

Christianity

- Diversity of attitudes and interpretations of teachings within Christianity.
- As God created the world (Genesis 1) it is important to look after it.
- Many Christians believe God has given humans the roles of stewards to look after the world.
- Many Christians have considered it important to 'heal the world' rather than just looking after it.
- Some Christians interpret texts in the Bible to mean that humans 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 should rule over the earth.
- Most Christians believe they have a responsibility to care for the environment as it is a gift from God.

Buddhism

- Diversity of attitudes and interpretations of teachings within Buddhism.
- All forms of life should be respected.
- Environmental responsibility and sustainability which is out of respect for all living beings and recognizes interrelationship.
- Campaigns and actions during Buddhist Action Month e.g. community litter picking.
- The principle of Pratiya Samutpada says that everything is related so as we affect environment humanity will be affected negatively.
- Guidance from the principle of right action (part of the Eightfold Path) that actions should be avoided that harm the surroundings.
- 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.

Hinduism

- Diversity of attitudes and interpretations of teachings within Hinduism.
- There should be respect for all life including the created world.
- All life is interdependent.
- 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 replant 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 'O Arjun, know that I am the eternal seed of all beings. I am the intellect of the intelligent, and the...
Commentary: The cause is known as the seed of its effect. Hence, the ocean can be considered as the seed of the clouds; the clouds are the seed of the rain' as describing the original source of all existence.

Islam

- Diversity of attitudes and interpretations of teachings within Islam.
- Allah is Creator of all so all of creation should be 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.
- Environmental responsibility teaches that It is the balance of khalifahs and their use of the earth's resources which helps the planet survive.

Judaism

- Diversity of attitudes and interpretations of teachings within Judaism.
- As God created the world (Genesis 1) it is important to look after it. Many Jews believe God has given humans the roles 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 environment 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 resource.
- There are many mitzvot about the importance of looking after the environment e.g. not destroying trees in times of war.

Sikhism

- Diversity of attitudes and interpretations of teachings within Sikhism.
- Sikhs believe the natural environment is a gift from a creator God (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.

Refer to the specific marking bands for this question on page 6 (Life and Death).

(d) 'Euthanasia is never right'.

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]

- 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.
- 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.

Question 3. Good and Evil

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- A person's ability to make free choices in life.

Refer to the marking bands for question (b).

(b) Describe an example of forgiveness arising from personal beliefs. [5]

Candidates may refer to a wide range of famous examples such as Jesus; Gee Walker; Ghandi; Martin Luther King; Eva Kor; Khaled Hosseini; or of local examples.

The following features should be credited:

- Context of situation.
- Description of the personal beliefs.
- Description of how the personal beliefs impacted on acts of forgiveness with relevant references to authority.

Refer to the marking bands for question (c).

- (c) Explain from either two different religions or two religious traditions attitudes towards punishment. [8]**

Reference made to capital punishment and to punishment in the after-life could be credited where relevant.

Christianity

- Diversity of attitudes and interpretations of beliefs within Christianity.
- The importance of forgiveness and reform as exemplified through the work of prison chaplains.
- Recognition of social disadvantages often leading to crime.
- Role of conscience and temptation.
- Importance of restorative justice.
- References to attitudes about the death penalty e.g. sanctity of life; dignity of life/Ten Commandments.
- Importance of justice as taught by Amos 'But let justice roll on like a river'.
- Teachings of Jesus regarding compassion e.g. woman taken into adultery.
- Society of Friends and promotion of rehabilitation.
- As people have been given free will they must take responsibility for their own actions.

Buddhism

- Diversity of attitudes and interpretations of beliefs within Buddhism.
- Focus is on justice for all regarding the victim and the criminal.
- Kamma is seen as natural justice-those who harm others will reap the rewards in the next existence.
- Punishment for criminal is seen as karmic justice.
- Importance of escaping negative karmic cycle of criminality through reform.
- Example of the Buddha and Angulimala.
- References to attitudes about the death penalty e.g. sanctity of life; dignity of life.
- The importance of forgiveness and reform as exemplified through the work of prison chaplains.
- Recognition of social disadvantages often leading to crime.

Hinduism

- Diversity of attitudes and interpretations of beliefs within Hinduism.
- References to attitudes about the death penalty, e.g. sanctity of life; dignity of life.
- Dharma includes keeping to the law and roles of duty.
- Karma is seen as natural justice - those who harm others will reap the rewards in the next existence.
- The importance of forgiveness and reform as exemplified through the work of prison chaplains.
- Recognition of social disadvantages often leading to crime.
- Importance of ahimsa when considering punishments.

Islam

- Diversity of attitudes and interpretations of beliefs within Islam.
- Importance of forgiveness.
- Importance of protection for the ummah.
- Role of Shariah law as a deterrent.
- Only God can forgive and will judge and punish on Day of Judgement.
- References to attitudes about the death penalty e.g. sanctity of life; dignity of life.
- As people have been given free will they must take responsibility for their own actions.
- The importance of forgiveness and reform as exemplified through the work of prison chaplains.
- Recognition of social disadvantages often leading to crime.
- Quran 16:90 ('God orders justice and good conduct and giving (help) to relatives and forbids immorality and bad conduct and oppression') teaches that God orders justice and good conduct.

Judaism

- Diversity of attitudes and interpretations of beliefs within Judaism.
- As people have been given free will they must take responsibility for their own actions.
- Role of conscience and temptation.
- As God created a just world so Jews must promote justice.
- The Torah contains many laws on crime and punishment.
- Judgement by God at Rosh Hashanah and the importance of the Ten Days of Return.
- References to attitudes about the death penalty e.g. sanctity of life; dignity of life.
- Importance of reformation and obeying the duties of the mitzvot.
- The importance of forgiveness and reform as exemplified through the work of prison chaplains.
- Recognition of social disadvantages often leading to crime.

Sikhism

- Diversity of attitudes and interpretations of beliefs within Sikhism.
- Guru Granth Sahib 1 teaches the Importance of forgiveness.
- Guru Granth Sahib 1241-Hukam states what the punishments should be.
- References to attitudes about the death penalty e.g. sanctity of life; dignity of life
- Lack of distinction between miri (temporal) and piri (spiritual) power.
- Wrongdoing is likely to be punished in the next life.
- Importance of helping others to recognize haumai (ignorance) rather than punish.
- As people have been given free will they must take responsibility for their own actions.
- The importance of forgiveness and reform as exemplified through the work of prison chaplains.
- Recognition of social disadvantages often leading to crime.

Refer to the marking bands for question (d).

(d) “There can’t be a God because evil exists.”

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]

- Does evil actually exist? Most people consider that no-one is actually evil although upbringing or injustices in society might make them do extremely immoral actions.
- Some religions teach that believers can’t know the mind and actions of God.
- There are teachings from the Bible about evil existing at the same time as God e.g. the devil tempting Jesus in the wilderness.
- It is important to distinguish between evil actions and evil people.
- Many consider there are two types of evil - moral and natural. There are many different interpretations of what is meant by evil. e.g. Avodah Zarah 3b talks of how idol worship and interacting with those who take part is seen as evil.
- Some people consider there is an evil force, e.g. Satan, Shaytan or the Devil who tempts people into evil.
- If God is omnipotent or omnibenevolent why doesn’t He stop evil?
- The role of original sin and predestination.
- Some Christians believe God allows evil to exist because suffering allows people to develop their moral souls - ‘soul-making’.
- Buddhists don’t believe in the concept of evil as they don’t believe in the independent self.
- Sometimes suffering that appears to come from evil is for a purpose, e.g. as a test or to strengthen faith in God as in the story of Job.
- 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.
- Some people witness evil and say there can’t be a God e.g. The Shoah, but for others their faith is strengthened by witnessing evil.
- Evil actions can exist because of free will. People have the freedom to do evil actions. Religious people believe that free will was given to us by God.

Question 4. Human Rights

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

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- The basic entitlements of all human beings, afforded to them simply because they are human.

Refer to the marking bands for question (b).

(b) Describe the importance of charities to religious believers [5]

Candidate might describe the importance of charities generally or the importance of specific charities e.g. Christian Aid.

- Fulfilling a religious duty, e.g. it is a mitzvah to help others; a pillar of Islam is zakah.
- Expressing solidarity, e.g. ummah; brotherhood/sisterhood.
- Treating people with dignity and respect.
- Supporting justice and equality.
- Supporting people practically, e.g. after natural disasters.
- Reflecting the values and actions shown by religious leaders e.g. Guru Nanak and the water lily; Parable of the Good Samaritan.
- Helping other practically and spiritually.
- Treating others as you would like to be treated.
- Obeying religious teachings, e.g. Maimonides levels of charity.
- Description of importance of charities, e.g. Christian Aid, Tzedek, Islamic Relief, Food for Life, Khalsa Aid; Karuna Trust
- Teaching of religious leaders, e.g. Matthew 25:40, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'.

Refer to the marking bands for question (c).

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

Candidates might refer to generic teaching about prejudice and discrimination which is applied to form beliefs about racial prejudice and discrimination.

Christianity

- Diversity of beliefs and interpretations of teachings in Christianity.
- As God made all human life 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 '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.
- The importance of developing loving kindness (metta).
- The teachings of Dr Ambedkar regarding caste system.
- Buddhist monks in Myanmar supporting Muslims.
- 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.
- Importance of interdependence throughout humanity.

Hinduism

- Diversity of beliefs and interpretations of teachings in Hinduism.
- Belief in ahimsa or all things.
- Hurting others can lead to bad karma which impacts on reincarnation/transmigration.
- Teachings of Ghandi regarding the so-called 'harijans'.
- Interpretation of the Caste system within some Hindu communities.
- Interpretation of Manusmriti 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 marginalized, e.g. Food for Life.

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.
- 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.
- Discrimination goes against the important Jewish principle of Tzedekah (justice).
- 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 (Mul 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.
- Many Sikhs believe it is important to challenge prejudice and discrimination through participating in projects to raise awareness of cultural diversity and marginalization.
- Importance of the langar as a symbol of equality.

Refer to the marking bands for question (d).

(d) 'Everyone should be allowed to express their religious beliefs'.

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]

- Reference to Article 19 of the Declaration of Human Rights 'Everyone has the right to freedom of opinion and expression'.
- There is a difference between expressing beliefs in public or private.
- Humanists support the right for people 'to be allowed to speak, and believe, as they wish'.
- Importance of speaking up for beliefs to campaign for social justice, e.g. Malala Yousafzai.
- Sometimes people's lives are at risk for expressing their beliefs, e.g. St Oscar Romero.
- Difficulties if beliefs conflict with human rights or law of the country.
- Arguments for and against censorship.
- Examples of freedom of expression which have offended others, e.g. Charlie Hebdo.
- References to the blasphemy law.
- Beliefs can offend others and be seen as inciting others to racist, anti-semitic or Islamophobic hatred.
- References to views of Westboro Church and other examples of extremism.
- References to expressing beliefs through what people wear, e.g. hijab debate and references to countries which ban the wearing of symbols of religion.
- Some people express beliefs as a form of mission and evangelism.
- Balance between freedom of speech and extremism.