



GCSE MARKING SCHEME

**RELIGIOUS STUDIES
(SPECIFICATION B)**

SUMMER 2015

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2015 examination in GCSE RELIGIOUS STUDIES (SPECIFICATION B). They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were 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 conferences was to ensure that the marking schemes were 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' conferences, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about these marking schemes.

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AO1**Question (a)**

Level	Level Descriptor	Mark Total
0	No statement of relevant information or explanation.	0
1	A statement of information or explanation which is limited in scope or content.	1
2	An accurate and appropriate explanation of a central teaching, theme or concept.	2

Question (b)

Level	Level Descriptor	Mark Total
0	Makes no link between beliefs and practices.	0
1	A simple link between beliefs and practices.	1
2	An explicit link between beliefs and practices. Limited use of specialist language.	2
3	Analysis showing some awareness and insight into religious facts, ideas, practices and explanations. Uses and interprets a range of religious language and terms.	3
4	Coherent analysis showing awareness and insight into religious facts, ideas, practices and explanations. Uses religious language and terms extensively and interprets them accurately.	4

Question (d)

Level	Level Descriptor	Mark Total
0	A statement of information or explanation, which has no relevant content.	0
1	A relevant statement of information or explanation, which is limited in scope.	1
2	An accurate account of information or an appropriate explanation of a central teaching, theme or concept. Limited use of religious language.	2
3	An account or explanation indicating knowledge and understanding of key religious ideas, practices, explanations or concepts. Uses and interprets religious language in appropriate context.	3 - 4
4	A coherent account or explanation showing awareness and insight into religious facts, ideas, practices and explanations. Uses religious language and terms extensively and interprets them accurately.	5 - 6

AO2

Question (c)

Level	Level Descriptor	Mark Total
0	Makes no relevant point of view.	0
1	A simple, appropriate justification of a point of view.	1
2	Either: An expanded justification of one point of view, with appropriate example and /or illustration, which includes religious teaching. Or: Two simple, appropriate justifications of a point of view.	2
3	An expanded justification of one point of view, with appropriate example and/or illustration, which includes religious teaching with a second simple appropriate justification of a point of view (which may be an alternative to the first).	3
4	An expanded justification of two viewpoints, incorporating the religious teaching and moral aspects at issue and their implications for the individual and the rest of society.	4

Question (e)

Level	Level Descriptor	Mark Total
0	Makes no relevant point of view.	0
1	Communicates clearly and appropriately Either: A simple, justification of a point of view, possibly linked to evidence or example and making a simple connection between religion and people's lives. Or: Two simple appropriate justifications of points of view	1 - 2
2	Communicates clearly and appropriately using limited specialist language Either: An expanded justification of one point of view, with appropriate example which includes religious teaching and /or illustration AND either a second simple appropriate justification Or: Two, appropriate justifications of point of views linked to evidence or example, which includes religious teaching.	3 - 4
3	Communicates clearly and appropriately using and interpreting specialist language. An expanded justification of one point of view, with appropriate examples which includes religious teaching and/or illustration. There is also an adequate recognition of an alternative or different point of view.	5 - 6
4	Communicates clearly and appropriately using specialist language extensively. A thorough discussion, including alternative or different views of the religious teachings and moral aspects at issue and their implications for the individual and the rest of society. Using relevant evidence and religious/or moral reasoning to formulate judgement.	7 - 8

Special Guidance for Examiners

Please note carefully and apply consistently:

- There is a policy of 'positive marking' employed in this Specification.
- This means that the exemplars in the mark scheme are only meant as **helpful guides**.

Therefore any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

- Words **merely copied** from the stimulus without further comment or addition, or **mere descriptions** of what is in visual stimulus, **should not gain full credit**.

Assessment of spelling, punctuation and the accurate use of grammar

The grid below is for use when marking question 1(e) only.

Level	Performance descriptions
0	Candidates do not reach the threshold performance outlined in the performance description below.
<i>Threshold performance</i> 1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.
<i>Intermediate performance</i> 2 – 3 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.
<i>High performance</i> 4 – 5 marks	Candidates spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' responses.
2. The purpose of the levels of response grids is to help achieve consistency among examiners and avoid 'penny-point' marking. To avoid Centres misinterpreting the way scripts have been marked ticks must NOT be used when marking.
3. The whole answer, or part answer, must be read and then, taking everything into account, allocated to the level 'best fit' using the level descriptors above. Where there are two marks assigned to a level, the higher mark will be given where all or most of the descriptor is satisfactorily met. The lower mark will be given where the answer barely matches the descriptor.
4. Correct and relevant material should be indicated by a "L1", "L2", etc. (showing achievement of the criteria in the level description). The statement of the Level of Response should be written alongside (to the left of) the total marks column – **not** in the marks column.
5. Marks for each part question should be clearly written in the column provided, and the total for the whole question clearly written in the box provided at the end of the question.
6. Where an examiner feels that a response is particularly weak, and has not achieved even the lowest level of response, "0" should be written in the mark column, and "L0" written alongside (to the left of the marks column).
7. In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.
8. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective
9. Candidates will express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language level employed. Credit should also be given for answers that are acceptable even if they are not referred to in the mark scheme.

Please remember to total marks for each question.

Seeking Advice

If Assistant Examiners have any doubts concerning the awarding of any marks on the paper they should consult with their Team Leader for that examination paper immediately. Team Leaders should consult with their Senior Team Leaders. Senior Team Leaders should consult, where appropriate, with the Principal Examiner/Chief Examiner in order that consistency can be maintained.

GCSE RELIGIOUS STUDIES - SPECIFICATION B

UNIT 1 - RELIGION AND LIFE ISSUES

Mark Scheme - Summer 2015

Q.1 (a) Explain what religious believers mean by 'responsibilities'. [AO1 2]

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One-word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- Duties you should carry out such as caring for parents.
- Things that you should do because of promises made.
- Expected actions, such as doing the job you are paid for.
- Commitments you are meant to fulfil.

(b) Explain how having a religious faith might influence a view on same sex relationships. [AO1 4]

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may, therefore, come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Sacred texts may offer guidance and teachings.
- The belief that all are made of God and, therefore, there is a shared bond of humanity.
- The example of religious leaders.
- Interpretations and guidance from religious leaders.
- Reference and interpretation to specific beliefs such as the importance of procreation.
- Official religious guidance and proclamations.

**(c) 'Contraception should never be used.'
Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]**

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include:

- It would depend on the type of contraception; religions have different teachings.
- Distinctions between natural and artificial contraception.
- Some traditions disagree with artificial contraception.
- Sex should be for procreation only.
- Responsible family planning is important for care of the environment.
- Some religious texts disagree with contraception.
- It may be necessary so as not to endanger life.
- Importance of safe sex.

- (d) **Explain from two different religious traditions the teachings about separation and divorce.**
(You must state the religious traditions you are referring to.) [AO1 6]

Reference must be made to the AO1 Question (d) Level Descriptor.
Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition.

Where the names of religious traditions are incorrect, but the information is accurate, credit up to a maximum of **Level 4: 5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following:

Credit may be given for statements that appertain to a number of religious traditions, e.g. different views within the same religious tradition depending upon personal interpretations of sacred texts and conscience.
Separation is acceptable in all faiths traditions but direct reference may be made to specific religious reconciliation support.

Christianity

(For candidates answering from Christianity alone it is expected they acknowledge where there are any differences/similarities within Christian traditions).

- Divorce is not God's intention.
- It is a breaking of solemn vows or promises made in the presence of God.
- Promises are made before God and the Christian congregation.
- The promises refer to marriage as life-long union.

Anglican

- Divorce is discouraged.
- Divorce is accepted – as in the legal system of the United Kingdom.
- Re-marriage is accepted.

Catholic

- Divorce is not accepted.
- Marriage is a sacrament and is for life.
- Divorce is the breaking of solemn promises or vows made before God.
- Annulment is possible in certain circumstances.

Eastern Orthodox

- Divorce should be avoided.
- Divorce is allowed.
- Re-marriage is allowed.

Buddhism

- If a marriage does fail and there is no way to avoid separation, divorce is accepted.
- There will be pain and suffering, so efforts must be made to reduce as much hurt as possible.
- Marriage is a secular affair and not religious custom.
- The custom/practice of society in which the couple live should be followed.

Hinduism

- Orthodox Hindus see marriage as for life.
- Scriptures do not allow divorce, but Indian law [Hindu Marriage Act, 1955] does allow divorce.
- Divorce is generally regarded as a disgrace by families.
- Divorce is not encouraged.
- Divorce is regarded as a social stigma within a community.

Islam

- Marriage is seen as permanent and sacred.
- Divorce is accepted but strongly discouraged.
- There are conditions stated for divorce.
- Prophet Muhammad said divorce was most obnoxious.
- There should be at least three separate attempts made at reconciliation before divorce is allowed.
- There is a period of waiting before it can become final (three months or nine months).
- Repayment of the dowry (mahr) also required.

Judaism

- Divorce is allowed but not encouraged.
- The best solution to difficulties is reconciliation if at all possible.
- Marriage is a contract; a divorce note (get) is needed.
- A lack of proper divorce may lead to a woman being unable to re-marry.

Sikhism

- Divorce is allowed.
- It is seen as going against Sikh principles.
- Families try to help and support a couple in sorting out problems before the divorce stage.
- Grounds for divorce are stated, such as desertion, insanity, habitual cruelty, adultery and conversion to other faiths.

- (e) **'Marriages should only happen in places of worship.'** [AO2 8]
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.
(You must include reference to religious beliefs in your answer.)

(8 + 5)

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

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Importance of celebrations in God's house.
- Relevance of religious symbolism during a service.
- Not everyone has a religious tradition and might feel it is hypocritical.
- God is not just in places of worship.
- Humanists and atheists would prefer marriages in a non-religious place.
- Considerations of inter-faith marriages.
- A religious leader may refuse to allow their place of worship for marriage.
- There may be no relevant place of worship near-by.

- Q.2 (a) Explain what religious believers mean by 'identity'.** [AO1 2]

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- The sense of who you are in terms of attitudes, character and personality.
- The unique identity of an individual.
- The unique characteristics of an individual.
- The way a person sees themselves and where they belong.

- (b) **Explain how a religious person or organisation might work for justice.** [AO1 4]

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may, therefore, come from any of the religious traditions specified in the Specification.
For full marks, links must be made to justice.

Reference may be made to:

- Active campaigns in keeping with beliefs of that religious tradition.
- Pray for justice.
- Organise events, e.g. mitzvah day.
- Volunteer to work for change agencies, e.g. Christian Aid, Islamic Relief.
- Lobby parliament.
- The specific work of an organisation.

- (c) **'It's impossible for people to be equal.'**
Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include:

- People are not born equal.
- Circumstances do not support equality.
- Some people consider the caste system causes inequality.
- Just because people are different, that does not mean they are not equal.
- Society can create inequalities, e.g. gender divisions.
- Religious beliefs can support people to campaign for equality, e.g. Martin Luther King.
- Religions can organise campaigns for equality, e.g. End the debt.
- Some religious practices perpetuate inequalities, e.g. ordination only of men; sacred thread ceremonies.
- Actions can create greater equality, e.g. end of slavery; votes for women.
- Inequalities are a result of previous actions.

- (d) **Explain from two different religious traditions attitudes to charity.**
(You must state the religious traditions you are referring to.) [AO1 6]

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate, credit up to a maximum of **Level 4: 5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole and 3 or 4 marks accordingly.

Answers may well refer to the following:

Credit may be given for statements that appertain to a number of religious traditions, e.g. different views within the same religious tradition depending upon personal interpretations of sacred texts and conscience.

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are differences/similarities within Christian traditions).

- Material wealth is not the most important aspect of life.
- Spiritual values are more important.
- Christians should not worry or be over-anxious about money.
- Christians should not look to wealth for security or meaning in life.
- Material wealth is to be shared with others.

- The means by which money is obtained is important – no unfair or illegal methods are acceptable.
- Some Christians do not approve of gambling e.g. lottery

Anglican

- Weekly collection during Sunday services.
- Protestant denominations have tradition of tithing (giving of 10%).

Catholic

- Wealth is a gift from God and it is a sin not to use wealth properly.
- Regular special collections during the year, such as for vocations, etc.
- Weekly collection during Mass.

Buddhism

- Wealth itself does not bring happiness.
- Poverty and deprivation also lead to suffering.
- There should be a balance between having enough and wanting more.
- A Buddhist should cultivate virtues of generosity, compassion and goodwill.

Hinduism

- There is a need to avoid actions that demonstrate greed, as this will lead to bad karma.
- 'Artha' – gaining wealth by lawful means, is acceptable.
- There is a need to fulfil one's dharma (duty) through use of wealth.
- Wealth is not wrong in itself; it is not owned, it is loaned by God.
- If you are wealthy, then you should be generous and compassionate.
- The way in which money is obtained is important – no illegal means accepted.

Islam

- It is not wrong to be wealthy.
- All wealth is a gift from Allah.
- All Muslims are required to pay zakat (2.5% of wealth) annually.
- The more wealthy the more generous a Muslim should be.
- Voluntary payments (sadaqah) or good actions for charity are encouraged.

Judaism

- Use of Pushke boxes.
- All possessions belong to God, so people should neither strive for them nor shun them.
- People should budget carefully and provide for themselves and their family.
- Giving to those in need is also a duty (money boxes for charity) in many homes.
- The practice of setting aside a tenth.
- Wealth should be used for the benefit of the community.
- Avoidance of using money on the Sabbath.
- Importance of tzedekah.
- Charity should be given anonymously.

Sikhism

- Wealth must be honestly gained.
- Wealth should be used for the benefit of others (seva).
- One tenth should be given to charities or those in need.
- Seva is a charitable action and central to Sikhism.

- (e) **‘Religion is always shown badly by the media.’**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. [AO4 8]
(You must include reference to religious beliefs in your answer.)

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

References to individual programmes or films may be made, but it is the depth of the related argument rather than the description of issue that credit is gained.

The following sorts of comments may well appear:

- Any presence in the media is better than no presence in the media.
- Some areas of the media inform, e.g. programmes leading up to Ramadan.
- Stereotypes of religious people in comedy programmes.
- Some programmes show religious people in a positive light with relevant examples.
- Media supports people to worship who might be unable to attend services, etc.
- Media can be used to discredit stereotypes.
- Certain programmes, e.g. Songs of Praise, help nurture faith development.
- Newspapers can stereotype religion, particularly with reference to pictures.
- Internet can exacerbate anti-Semitism.
- Specific religious channels and web-sites can inform.

- Q.3 (a) Explain what religious believers mean by ‘God’. [AO1 2]**

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One-word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- An ultimate or supreme being.
- The creator of all.
- Lord of all.
- A sense of feeling overwhelmed in God’s presence.
- Deity believed to be omnipresent.

- (b) Explain how religious beliefs might influence a view on vocation. [AO1 4]**

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.

The answer is not required to be related to any one religious tradition.
Answers may, therefore, come from any of the religious traditions specified in the Specification.

Reference may be made to:

- By following compassion and caring of others, e.g. Mother Teresa.
- As a result of private or public worship.
- By witnessing.
- By upholding the teachings of the sacred scriptures.
- Following a vocation to become a monk, nun etc.

- (c) 'Religion is not important in today's society.'
Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]**

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include:

- Many people worship world-wide so it is important.
- For many, religion gives a purpose of life.
- Impact of religion on daily life, e.g. dietary and what is worn.
- Britain has become more secular and, therefore, religion is less important.
- In some countries, there is an official state religion.
- Some countries declare themselves secular states, e.g. New Zealand.
- References to God are no longer compulsory in Scout and Guides' oaths.
- Some consider it a religious duty to share their faith.
- Religious practices are needed to inform policies, e.g. census details.
- Fewer people declare themselves religious in Britain or go to places of worship.
- Impact of religion on society, e.g. festivals.
- Impact of religion on life-style.

- (d) Explain, from two religious traditions beliefs about the afterlife. [AO1 6]
(You must state the religious traditions you are referring to.)**

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate, credit up to a maximum of **Level 4: 5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following:

Credit may be given for statements that appertain to a number of religious traditions, e.g. different views within the same religious tradition depending upon personal interpretations of sacred texts and conscience.

Christian

- Death is not the end.
- Eternal life after death for believers in either spiritual or bodily form.
- Belief in resurrection.
- Entrance to heaven depends upon responses to Jesus and his teachings.
- Entrance to heaven depends upon how a person responds to those in need on earth.
- Belief in some form of a Judgement day.
- Belief in some form of Hell or distance from God.
- Afterlife is a spiritual existence.

Catholic

- Believe in resurrection and immortality.
- 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.
- Those who have committed mortal sins or refused to believe in God will go to Hell.
- Although most Catholic believers have regarded Heaven, Hell and Purgatory as actual places, the Church's teaching is that they are both a place and a state of existence.

Eastern Orthodox beliefs

- The beliefs of these Churches very closely parallel those of the Roman Catholic church. However, they have no formal belief about the existence of Purgatory.

Jehovah Witness

Literal interpretation of biblical passages may be used to support the key beliefs:

- The dead are in an unconscious, sleep-like condition.
- Jesus Christ's death has sacrificial value that provides deliverance from death for those that accept it.
- Belief that 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.
- Jehovah's Witnesses believe that 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.

Buddhism

- Death is not the end of life, but the end of the body inhabited in this life.
- The spirit 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 re-born in one of six realms which are: *heaven, human beings, Asura, hungry ghost, animal and hell*, according to the severity of ones karmic actions.
- None of these realms are permanent.

Hinduism

- Belief in the immortality of the atman.
- After death the atman migrates to a different body-transmigration/reincarnation.
- 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 soul with Brahman and some think own identity is kept.
- For some, moksha is attained by following dharma or, for some, by devotion to God or through meditation.

Islam

- Does not believe in immortality of the soul.
- Body stays in the ground until Judgement Day.
- Then everyone will be raised.
- Some believe non-Muslims will go to Hell and some believe Allah will forgive non-Muslims who have lived a good life.
- All that Muslims do will be noted for the Last Day.

Judaism

- Belief God will end world when he chooses to do so.
- Resurrection of the dead.
- Some believe there is a spirit world into which all souls immediately go after death.
- What happens in the next life is governed by what has happened in this.
- Jewish cemeteries called House of Life, symbolising death is not the end.
- Some believe in the resurrection of the dead as set out by Maimonides in the 13 Principles.

Sikhism

- Believe in reincarnation – a person's soul may be reborn many times as a human or an animal.
- The Guru Granth Sahib says that the body is just clothing for the soul and is discarded at death.
- There is a divine spark which is part of Waheguru in each person and this spark, all Sikhs believe that everything that happens is Hukam – the will of Waheguru (God).
- 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: hanker – 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.

**(e) ‘Public worship is more important than private worship’
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.
(You must include reference to religious beliefs in your answer.)**

[AO2 8]

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Worship of God is what religion is about.
- The daily rituals of religion, through private worship are important.
- Worship of God is only one small part of religion.
- Following in the footsteps of a religious founder is a focus for some religious believers who were often inspired by private worship.
- Buddhists do not worship God.
- Rites of passage are an important part of religion and include public worship.
- Credit appropriate examples of religious activity.
- Public worship allows community expression.
- In some religions private worship is a duty.

Q.4 (a) Explain what religious believers mean by ‘dominion’. [AO1 2]

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One-word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- Being in charge of the world for God.
- Being in charge and having power over others.
- Having control for God.
- God-given responsibility.

- (b) **Explain how having a religious faith might influence beliefs about creation.** [AO1 4]

Answers should show the impact of faith.

This question is not required to be related to any one religious tradition.

Answers may, therefore, come from a wide range of traditions.

The general points likely to be offered are:

- Belief they are literally accurate according to religious scriptures.
- Belief that they have a symbolic meaning which reflects key features of the religious traditions.
- Consideration they may not be literally accurate but contain teachings for believers.
- Explanation to how the world began and the role of a creator.
- Consideration that creation is God-given.

- (c) **'Humans are more than physical bodies.'**
Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]

Reference must be made to the AO2 Question (c) Level Descriptor.

Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include:

- Many consider that humans contain souls.
- Most people believe that humans have a conscience.
- Humans are able to empathise with others.
- Importance of spirituality through humane actions.
- Have a duty to support others and care for the planet.

- (d) **Explain, from one religious tradition, attitudes to caring for the environment.** [AO1 6]
(You must state the religious tradition you are referring to.)

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition. Where the name of religious tradition is incorrect, but the information is accurate, credit up to a maximum of **Level 4: 5** marks.

Answers may well refer to the following:

Christianity

- Christians believe everyone should be a steward.
- Christians pray for the world.
- Christians use sacred text as guidance on how to care for the world.
- All must respect nature as part of God's creation.
- Dominion needs to be exercised with responsibility.
- Use the earth's resources with care.
- The resources of the earth must be used in an unselfish way.
- Discourage deforestation.
- Recycle when possible.
- Reduce global warming.
- Tradition of self-sufficiency of Catholic monastic communities.

Buddhism

- Humans need to live in harmony.
- Humans must care for the earth through meditation and practical ways.
- Respect all life.
- Use the resources of the earth.
- Good karma means to live in harmony.

Hinduism

- Worship and respect many parts of nature.
- Ahimsa (harmlessness) is important.
- Respect all creation.
- Use the earth's resources with care.
- Do not exploit the resources of the earth.

Islam

- Humans have the role of khalifahs to look after creation.
- Maintain the natural balance (fitrah).
- Respect all creation.
- Use the earth's resources with care.
- Do not exploit the resources of the earth.

Judaism

- Humans have the role of stewardship to look after creation.
- Respect all creation.
- Mitzvah (a good deed) to maintain the world in harmony.
- Use the earth's resources with care.
- Do not exploit the resources of the earth.

Sikhism

- The earth, and all it contains, is created by God.
- Humans are part of creation.
- Humans have the role of custodians to look after creation.
- Respect all creation.
- Use the earth's resources with care.
- Do not exploit the resources of the earth.

- (e) 'It does not matter how animals are treated.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.
(You must include reference to religious beliefs in your answer.)
[AO2 8]

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Animals are part of God's creation.
- In some traditions, people will be judged by how they have treated animals.
- Prophet Muhammad showed the importance of treating animals well - even ants.
- Some people believe animals have souls.
- Treatment of animals is part of the stewardship and Khalifah role.
- Some animals are protected by law, but many others are not.
- The treatment of animals is important to uphold some dietary codes.
- Some animals are important for the economy, e.g. cow.
- Some animals are considered as worthy of worship, e.g. cow.
- In some religious stories, animals take on a symbolic meaning, e.g. Ramayana.
- Importance of care for animals, e.g. feeding a pet first in Judaism.
- Reference to sacred texts.
- Some people believe that animals are not as important as humans.

GCSE RELIGIOUS STUDIES - SPECIFICATION B

UNIT 2 - RELIGION AND HUMAN EXPERIENCE

Mark Scheme – Summer 2015

Q.1 (a) Explain what religious believers mean by ‘reconciliation’. [AO1 2]

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One-word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- Reconciliation is saying sorry and making-up after an argument.
- Bringing harmony to a situation of disagreement and discord.
- Resolving an issue that caused conflict.

(b) Explain how having a religious faith might encourage good relationships. [AO1 4]

Reference must be made to the AO1 Question (b) Level Descriptor.

Answers should show the impact of faith. The answer is not required to be related to any one religious tradition. Answers may, therefore, come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Sacred prayers from sacred texts which involve prayers for others.
- Religious founders’ teachings, e.g. Jesus taught ‘Love your neighbour’.
- Religious leaders’ teachings, e.g. Pope Benedict’s encyclical – God is love.
- Stories (and teachings) from sacred texts, e.g. The Good Samaritan.
- Worshipping community may want to help others, e.g. the Ummah in Islam.
- Inter-faith dialogue.
- Peace organisations.

**(c) ‘Non-violent protest does not work’.
Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]**

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include.

- References to the work and teachings of spiritual leaders, e.g. the Dalai Lama.
- References to success through acts of non-violence, e.g. Bus Boycott, protest marches.
- It is effective because it allows all people to join in, including those whose religion may not allow any participation in violence, e.g. Quakers.
- Any form of protest can be an effective demonstration of human rights.
- It does not work because the media often appears to have no interest in non-violent protest.
- It may be effective because people often take notice if actions are violent.
- It may not be effective because non-violent protest can often be perceived as a form of weakness.

- (d) **Explain from one religious tradition the teachings about suffering. (You must state the religious traditions you are referring to.)** [AO1 6]

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition.

Where the name of the religious tradition is incorrect, but the information is accurate – credit up to a maximum of **Level 4:5** marks.

Answers may well refer to the following:

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions.)

- Through suffering a person can realise the difference between right and wrong.
- Suffering allows a person the opportunity to grow spiritually.
- Suffering can help someone identify a person's inner strengths, e.g. job.
- The purpose might not be known at the time, but sometimes good can come from it.
- It is not an individual's role to question the purpose of suffering as it is part of a divine plan.

Catholic

- Suffering allows Catholics to participate in the suffering of Jesus, represented through the symbolism of the crucifix.
- Suffering is a mystery concept represented in the five sorrowful mysteries of the rosary.
- Free-will must allow for suffering.
- Suffering provides an opportunity for soul-shaping.

Buddhism

- Life is suffering because this life is not perfect.
- Suffering is because of attachment and gives human beings the opportunity to end suffering through human activity.
- It allows a Buddhist to move along the Eightfold Path on a path of self-improvement.

Hinduism

- Suffering is an inevitable part of human life on earth.
- Suffering allows a person to develop spiritually.
- Suffering allows a person to gain karma in responding to it on earth.

Islam

- Suffering in this world is a test.
- Suffering allows Muslims to demonstrate their charity in helping others.
- Suffering allows Muslims to demonstrate their faith in the will of Allah.

Judaism

- Suffering has a purpose.
- The presence of suffering in the world is a mystery.
- Suffering gives a religious believer an opportunity to respond to it.

Sikhism

- God allows suffering so Sikhs may be tested in terms of their faith.
- Suffering often brings about something good, such as compassion.
- Sikhs live a life of service and this will overcome suffering.

- (e) **‘There is no such thing as a just war’.**
Do you agree? Give reasons or evidence for your answer, showing that you have thought or more than one point of view.
(You must include reference to religious beliefs in your answer.) [AO2 8]

(8 + 5)

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

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.

Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- War is never justified because of the suffering it causes.
- War is a necessary evil to stop evil.
- Many believe it is sometimes necessary to go to war.
- St Thomas Aquinas and the Just War theory.
- Relevant references to teachings and actions of Jesus.
- Importance of belief in sanctity of life and God as creator of all.
- Reference to ‘you must not kill’ – Exodus 20:13.
- Indiscriminate mass killing is never justified.
- War is contrary to spirit and teaching of religion.
- Weapons of mass destruction are condemned and should never be used.
- Something of God in all people and so no-one should go to war.
- War is just, when it is declared by a legitimate government.
- When the motives for war are right.
- When war is the last resort.
- When the innocent are not harmed and the destruction is limited.
- When there is a reasonable chance of success.

- Q.2 (a) Explain what religious believers mean by ‘conscience’. [AO1 2]**

Reference must be made to the AO1 Question (a) Level Descriptor.

An appropriate example may be credited.

One-word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- Conscience is an innate moral sense which guides actions and responses.
- Conscience is a God-given sense of right and wrong.
- Conscience is a feeling that lets you know what is right from wrong.

- (b) Explain how having a religious faith might influence a person's view on euthanasia. [AO1 4]**

Reference must be made to the AO1 Question (b) Level Descriptor.

Answers should show the impact of faith. The answer is not required to be related to any one religious tradition. Answers may, therefore, come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Life is a gift from God.
- Impact of teachings from sacred texts about life, e.g. Bible, Qur'an.
- Impact of teachings from religious authority, e.g. Catholic Catechism, the Talmud.
- Guidance from religious leaders, e.g. rabbis, priests, imam, etc.
- Compatibility with key religious beliefs, e.g. ahimsa, sanctity of life.
- Religious belief might lead to a conflict of faith impacting on the individual, as a result of current opinions and debates.
- Religious belief might lead to a conflict of faith impacting on the individual as an emphasis on the quality of life and choice.
- Euthanasia may be regarded as a form of suicide.

- (c) 'IVF is never right'. Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]**

Reference must be made to the AO2 Question (c) Level Descriptor.

Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include:

- IVF is an expensive procedure in terms of a limited health budget.
- Technology and doctor's talents are part of God's gifts and should be used.
- Moral consideration of the cost is justifiable.
- Life is God-given, and no-one has an automatic right to children.
- It provides happiness to couples.
- It has only limited success.
- There are other more important medical needs.
- No-one has an automatic right to children.

- (d) Explain from two different religious traditions teachings about the sanctity of life. (You must state the religious traditions you are referring to.) [AO1 6]**

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate – credit up to a maximum of **Level 4:5** marks. In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following:

Christianity

- No one Christian view and even individual differences within denominations.
- People are made in the image of God.
- Many denominations are against abortion for social reasons but accept that for some it may be the preferred choice.
- All life is created by God.
- Importance of the sanctity of life.
- References to the Ten Commandments.

Anglican

- Strong opposition, but recognises that sometimes it can be necessary, e.g. if the pregnancy threatens the life of a mother.
- General Synod urges that abortion law should be applied more strictly.

Orthodox Christians

- As life is created by God it must be revered from the moment of conception.
- Fathers of the Church were unanimous that abortion was classed as murder.
- Very rarely is abortion allowed and should only happen after consultation of medical and spiritual advisers.

Catholic

- Reference may be made to the authority or magisterium of the Pope and the College of Bishops.
- Catechism points out that, from the first moment of existence, a human being has the rights of a human person.
- Opposed to abortion.

Buddhism

- With respect to the five Principles, no life should be harmed or killed.
- Abortion can be seen as breaking the first precept.
- Bad karma can result from an abortion.
- Some groups motivated by the principle of compassion do attach a particular significance to birth.

Hinduism

- All life has atman.
- The principle of ahimsa and non-violence would be the guide.
- Some would allow abortion to save the mother.

Islam

- Life is sacred.
- Allah creates all life.
- Up to four months after conception Ensoulment has not taken place and the mother's rights are more important than the child's.
- At judgement, Allah will take into account a person's intention (niyyah).
- Belief of aborted foetus on Judgement Day.

Judaism

- God is the creator and can, alone, take life.
- Abortion is permitted in some circumstances as the mother's life is also important.
- Opposed by Orthodox Jews.

Sikhism

- Abortion is morally wrong as life begins at conception.
- Sanctity of life should never be violated.

- (e) **‘Religion should have nothing to do with medical decisions.’
Do you agree? Give reasons or evidence for your answer, showing that
you have thought of more than one point of view.
(You must include references to religious beliefs in your answer.)**

[AO2 8]

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious
and moral reasoning in their answer.

Points that could be discussed include:

- When religious scriptures were written there were not the same advancements in medical science, so they often are not relevant.
- It is not just the individual who is affected, but the whole family.
- Medical decisions have an impact on the community, e.g. the cost.
- Doctors have a role by taking the Hippocratic Oath.
- All religions have teachings concerning medical ethics, e.g. when life actually begins, issues of blood transfusions, transplants and organ donations.
- Religious teachings cover the whole of your life and are a source of authority.
- It is your life and you have free will to make your own decisions.
- Different religions have different views so there is no consistency.
- The role of faith healing and miracles in some religious traditions.
- The importance of prayer.
- Acting according to the interpretation of sacred texts.

- Q.3 (a) Explain what religious believers mean by ‘community’.**

[AO1 2]

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One-word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- People with a shared interest or belief.
- A bond between a group of people.
- People working together for a common aim.
- Neighbourhood or environment.

- (b) **Explain how religious believers might share their faith through what they wear.**

[AO1 4]

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may, therefore, come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Expression of religious identity.
- Identify with a particular religious community.
- Requirement of the religion to dress in a particular way.
- It may be necessary to dress in a particular way for worship.
- Wearing of symbols may express faith.

- (c) **‘You can worship God anywhere.’**
Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include:

- Many religious traditions teach that prayer may take place anywhere.
- Worship can take place anywhere, so long as there is the right intention.
- There are aids to worship in particular places, e.g. crucifix, murtis and iconostasis.
- The leader of worship needs to be recognised and have an official place.
- Places of worship often have a special consecration.
- Many religious leaders led worship without a building, e.g. Jesus.
- The atmosphere within a special building can be conducive to worship.
- Worship means giving worth which can be exercised in many ways.

- (d) **Explain from two different religious traditions the purpose of symbols in a place or worship.**
(You must state the religious traditions you are referring to.) [AO1 6]

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate, credit up to a maximum of **Level 4:5** marks. In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worth of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Generic answers may refer to the purpose or symbols as a focus for prayer and meditation.

Answers may well refer to the following:

Christianity

- Crucifixes and crosses – reminder of the death and resurrection of Jesus.
- Stained glass windows – reminder of the importance of Bible stories.
- Altar – symbol of God meeting his people. Reminder of the table of the Last Supper.
- Symbols on a lectern – to show the Good News for the world.
- Pulpit – raised to show the importance of the Word.
- Font – often near the main door – symbolic of entrance into God’s family.
- Incense – symbolic of prayer rising to Heaven. In Eastern Christianity it is seen as cleansing the impurities of the atmosphere.

Catholic

- Tabernacle – contains the consecrated bread, regarded as the body of Jesus.
- Statues – express the importance of people and events – especially Mary and the Saints.
- Holy water stoup – making a sign of the cross with holy water when entering the church reminds Catholics they are entering God's house.
- Stations of the Cross – to show the key scenes in the trial and death of Jesus.

Orthodox

- Icons – express the importance of people and events – especially Mary and the Saints.
- Iconostasis – to show the separation of heaven and earth.
- Curtain – to show the separation of man from God.
- Dome – reminds worshippers of God high above them.

Buddhism

- Candles – to show respect should be given.
- Offering bowls – to show the Buddha should be given respect. Seven bowls to represent seven different offerings to guests.
- Statues of the Buddha – to show the importance of the Buddha's ways and teachings.
- Eightfold Path symbol – guidelines for life.
- The Three Jewels – to show the importance of the Buddha, the Dhamma and the Sangha.

Hinduism

- Offerings of flowers – to show the importance of devotion.
- Murtis – to show the importance of the deities and to help the worshipper experience God.
- Reference may be made to how specific deities express faith, e.g. Ganesha – remover of obstacles.
- Havan – to show the importance of Agni – often said to be the tongue of the Gods.
- Shikhara – to show the importance of the mandir and also to moksha.
- Aum – the sound of God.
- Swastika – to show the changing world round the fixed unchanging centre of God.
- Shankha (conch shell) – to show that all creation stems from one God.
- Reference may be made to show how the symbols on the Puja tray represent faith.

Islam

- Minbar – to show the importance of prayer led by the Imam.
- Mihrab – to show the importance of the direction of Makkah.
- Women's gallery – to show that it is important that there are no distractions during prayers.
- Moon and crescent – different traditions will have different explanations.
- Prayer mats – reference may be made upon symbolic placing (towards Makkah) to the fact that they are placed next to the previous person (showing the importance of the ummah) or to the design which contains no human form (showing the importance of worshipping Allah and having no idols).
- Plaques of Makkah and calligraphy from the Qur'an may also be referred to.

Judaism

- Ner tamid – represents the menorah in the Temple.
- Bronze tablets – showing the importance of the Ten Commandments.
- Ark – to represent where the Holy Place in the temple would have been.
- Bimah – raised platform to show the importance of reading from the Sefer Torah.
- Plaque for the royal family – to show the importance of acknowledging the country.
- Mezuzah – the importance of the Shema.
- Reference may be made to the tefillin, tallit and kippot.

Sikhism

- Plaques of the Mool Mantra – shows the importance of God in words.
- Ik Onkar – used to represent God, as there should be no images or pictures of God.
- Kanda – sword in the centre to symbolise the One Supreme Truth. Circle showing God without beginning and without end. The two swords stand for spiritual strength.
- Pictures of the Gurus – to show their importance.
- Datbar Sahib (diwan hall) – representing the equality of all.
- Manji Shib (stool for the Guru Granth Sahib) – showing the importance of the Guru Granth Sahib.

(e) 'Pilgrimage is out of date.'

Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. (You must include reference to religious beliefs in your answer.) [AO2 8]

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers

Points that could be discussed include:

- Miracle associated with places of pilgrimage happened a long time ago.
- Some people go on pilgrimage for hearing, e.g. Holywell and Lourdes.
- Events happened so long ago, they are not relevant today.
- It is possible to see the sites on the internet/television
- Important to witness actual site and experience the atmosphere.
- Some go for spiritual development.
- Money could be better spent on other things.
- Part of a religious duty, e.g. Hajj.
- Can meet other faith members through chat rooms or in local places or worship.

Q.4 (a) Explain what religious believers mean by ‘personal conviction’. [AO1 2]

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One-word answers cannot be considered explanations.

Accept any suitable explanation, e.g.

- Personal conviction is something a person strongly believes in.
- Personal conviction is something a person has strong feelings about.

(b) Explain how having a religious belief might affect attitudes to human rights. [AO1 4]

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may, therefore, come from any of the religious traditions specified in the Specification.

Reference may be made to:

- The teachings of sacred texts.
- Explanation of the importance of the sanctity of human life.
- Impact of actions of leaders and founders of religion, e.g. Prophet Muhammad and the way of peace, Guru Nanak and equality, Jesus and love your neighbour.
- Impact of actions of famous religious believers.
- Reference to specific attitude to individual human rights.
- Religious believers working to create a more just society.

**(c) ‘Sacred books are the most important authority.’
Give two reasons why a religious believer might agree or disagree with this statement. [AO2 4]**

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for or against the quotation or one for and one against.

Reasons that may be given and expanded include:

- Considered to be the word of God/considered to be a revelation.
- Many teachings have an influence upon a Christian’s daily life, e.g. Ten Commandments.
- Truth statements and oaths often taken on sacred texts.
- Some Christians believe all in the bible is literally true.
- Used as a source of instruction in public worship.
- Used as a source of inspiration for private worship.
- Rules for living.
- Laws of the land.
- Religious leaders are an important source of authority.
- Personal conscience is an important source of authority.
- There is no one single source of authority.

- (d) **Explain, from two different religious traditions, the duties of religious believers.**
(You must state the religious traditions you are referring to.) [AO1 6]

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and candidates may be answering from their own tradition. In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly

Answers may well refer to the following:

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions).

- Duty to God.
- Duty to your neighbour.
- Duty to yourself.
- Duty to use God-given talents in the right way.
- Duty to keep body and mind healthy.

Catholic

- To serve God in the world.
- To attend mass each week/holy days of obligation.
- Follow the teachings of the church.

Buddhism

- Practice of the dharma.
- To follow the Eightfold Path.
- To achieve enlightenment.
- Duty to keep body and mind healthy.

Hinduism

- Central duty is dharma or duty.
- Life is a life of sacrifice.
- Discipline of body, mind and soul.
- Ahimsa (non-harm) is practised.

Islam

- To submit to the will of Allah.
- To follow the Five Pillars of Faith.
- To look after the world as a Khalifah (steward).
- Duty to use God-given talents in the right way.
- Duty to keep body and mind healthy.

Judaism

- Obedience to God.
- Upholding the religious laws of Judaism.
- 613 Mitzvot.
- Treating others as they wish to be treated.
- Duty to use talents which are God-given.
- Duty to keep body and mind healthy.

Sikhism

- Main duties are prayer, work and service.
- God should be at the forefront of everything they do.
- Sikhs should live honestly.
- Sikhs should care for others.

- (e) 'It is never right to take a life.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.
(You must include reference to religious beliefs in your answer.) [AO2 8]

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Human life is sacred.
- Capital punishment is a necessary form of punishment for certain crimes.
- All life is sacred and no-one has the right to take someone else's life.
- God alone decides the length of life for a person.
- It might be that an innocent person is executed.
- Some religious traditions accept it is inevitable for certain crimes, e.g. murder.
- Many claim capital punishment is a deterrent.
- The Old Testament teaching - 'an eye for an eye' - Exodus 20.
- One of the Ten Commandments teaches it is wrong to kill.
- Do two wrong ever make something right?
- Jesus taught the importance of forgiveness.
- It does not allow for the possibility of repentance.
- It should be the decision for relatives if a family member is murdered before the death penalty is carried out, e.g. Qur'an.
- There is something of God in everyone and only God has the right to take a life.
- A key feature of Buddhism is non-harm and metta (loving kindness).
- Could be against Hindu principle of ahimsa.
- It is more humane to take a life than to keep someone locked up or suffering.
- It is for the greater good.



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