



GCSE MARKING SCHEME

RELIGIOUS STUDIES - SPECIFICATION B

SUMMER 2013

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2013 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

GCSE RELIGIOUS STUDIES

SPECIFICATION B - UNIT 1

MARK SCHEME

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

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.

- Chastity is not to have sex before marriage.
- To remain sexually pure for marriage.

(b) Explain how having a religious faith might influence a couple who want to divorce. [4 AO1]

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:

- Some religious traditions do not accept divorce.
- Speak to religious leaders.
- Teachings of holy book/scriptures.
- Vows exchanged during the marriage ceremony may not be broken.
- A couple may separate but not divorce.
- In some religious traditions remarriage is allowed after divorce.
- Some religious traditions do not allow remarriage after divorce.

(c) 'Sex before marriage is always wrong.'

Give two reasons why a religious believer might agree or disagree with this statement. [4 AO2]

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 explained include:

- In practice many people have sex before marriage.
- Many people feel a deep sense of commitment before marriage.
- Sexual activity is a natural part of human behaviour.
- Sex before marriage undermines the special nature of sex between two people.
- Sex before marriage may lead to promiscuity.
- Children should be conceived (and born) after marriage for family stability.
- Sexual purity before marriage is an expectation of a number of religious traditions.

- (d) **Explain from two different religions traditions the main features of a marriage ceremony.**
(You must state the religious traditions you are referring to.) [6 AO1]

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 pupils 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 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 sorts of points:

Christianity

Generally:

- Taking of vows in front of witnesses - signifying either the seriousness/solemnity/sacredness of the partnership being undertaken by the couple, or the life-long permanency expected in the marriage.
- Exchanging of rings - signifying the promises made/vows taken, and the life-long relationship[of love being made.
- Congregation present in church/chapel - a symbol of the involvement of others in the community of the couple. A new relationship has begun within the fabric of the community.
- Asking for impediments - a function designed to show that the two partners are legally and morally free to take their vows, and that nothing known to them prevents their being married.
- Singing of hymns - part of religious worship, and an acknowledgement that the couple begin their union together with the help of God and the faith community. Usually the hymns are either favourites of the couple or their families, or express something about the Christian view of love and marriage.
- Bible readings/sermon - part of religious worship, and a chance to explain to the couple the importance of their vows, the sacredness of their new life together and with God. Also a chance to remind the faith community of their obligations to support and encourage the couple.
- Pronouncing the union/signing the register - the former re-iterates that the couple have been married, and that no one should separate their union; the latter is a legal requirement, and indicates that the couple having married willingly and within the confines of the law.

For Christianity only centres the different traditions are likely to be:

Orthodox Christians - reference may be made to the betrothal - the entrance when the couples make their promises and the rings are blessed; and/or the crowning - which takes place after the betrothal when the couple process to the centre of the church, where (after prayers) the couple are crowned (with leaves and flowers, or silver and gold). This coronation signifies the marriage, and the joys and sacrifices involved. Also the couple will drink wine three times from the same cup - symbolising their common life together.

Catholics - reference is likely to be made to the inclusion of nuptial Mass as part of the ceremony - signifying the holiness of marriage vows, and the sacramental nature of their relationship.

Buddhism

- The marriage ceremony may not be in a temple as it is largely a non-religious event.
- Vows are taken to show the commitment involved.
- There may be reciting of devotional texts or the couple may recite the 3 Refuges and 5 Precepts - to remind them to follow the teachings of the Buddha.
- Couples may go to a monastery after the ceremony to ask for a blessing or monks can be invited to the home of the bride on the wedding morning to recite the paritta (texts) for the protection of the bride and groom.
- A sermon may be given by a monk - on the new responsibilities being taken.

Hinduism

- The seven steps around the fire - signifying food, strength, wealth, happiness, children, sustenance/long wedded life, and unity.
- Lighting havan (fire), and sprinkling of the incense/grain/ghee into the flames - to symbolize the wish for fertility, and prayers for health, prosperity, sons and a long married life.
- Greeting of the groom by women and children - signifying the coming together not only of two people, but two families/members of the community.
- Offerings to Ganesha - symbolizing the prayers for obstacles to the marriage and happiness/prosperity of the couple to be removed.
- Commitments made - to dharma (religious duty), artha (economic development) and kama (sense of enjoyment).
- Placing of bride's toe on a stone - signifying obedience and loyalty to her husband, and the stability of the marriage partnership.
(Since there are cultural variations/additions, if in doubt check with team leader.)

Islam

- Payment of the mahr, or dowry - the agreed sum in the arranged or assisted marriage, which the wife will keep should there be a divorce later.
- Recitation of ayahs (units of surahs from the Qur'an) - signifying that marriage is a social contract with Allah's sanction, and should be based on the teachings of Allah.
- Exchanging of vows - demonstrating the responsibilities that each undertake in the marriage.
- Signing of the contract/nikah - a visible acknowledgement of the legal binding nature of the association entered into by the couple.
- Witnesses (at least 2) on behalf of bride - the bride does not need to be present, but witnesses should be there to witness the ceremony.

Judaism

- The chuppah (huppah) - symbolizing harmony, or the marital home.
- Blessings: of wine and marriage - of wine to symbolize joy - both drink from it.
- Exchanging of rings - a symbol of the commitment of marriage.
- Signing the ketubah - demonstrates the contractual obligations marriage involves.
- Final seven blessings over wine - to pray for God's blessing on the couple and their lives together.
- Breaking of the wine glass - to symbolize the fragility of marriage and the destruction of the Temple.
- Readings from the Torah - as part of the worship and a symbol of the support and involvement of the whole religious community.
- The rabbi may give address - advising the couple about their new life together, and their responsibilities and duties as a couple as future parents, and as members of the community.

Sikhism

- Paying respect to the Guru Granth Sahib - each showing their willing entry into the marriage state, and to the promises made before God.
- Garlands around neck of couple, and bridgroom's saffron scarf over shoulder into bride's hands - showing their unity as one together and with God, as they listen to the Lavan being read.
- Circling the Guru Granth Sahib in a clockwise direction - symbolizing their new life together - the 1st circling to represent marriage being God's will for everyone; - 2nd the leaving of the old life for the bride, for her new life with her husband; 3rd - symbolizing the bride's detachment from the world and her new attachment to her husband; 4th - symbolizing the perfect love between the couple.
- Sometimes there is throwing of flower petals over the couple as they walk - symbolizing the fragrance of their new life together.
- Gifts often given: coconut from bride's mother, and coins and notes [perhaps pinned to groom's shirt] - a symbol of the happiness and wishes of prosperity and good fortune for the couple.
(Since there are cultural variations/additions, if in doubt check with team leader.)

- (e) **‘Marriage 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.) [8 AO2]

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [5]

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.

CREDIT both the marriage ceremony and institution.

Points that could be discussed include:

- Marriage is a rite of passage in religious traditions.
- Marriage is a sacrament in some Christian traditions.
- Marriage is regarded as the basis for family life.
- It is not necessary for people to be married to have a family.
- Many people cohabit today.
- Today many people never marry.
- Many religious believers do not believe in pre-marital sex.
- Many religious believers do not believe in extra-marital sex.

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

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.

- Injustice is where everyone is not treated with fairness.
- Injustice is where an aspect of society is not fair.

(b) Explain how having a religious faith might encourage a person to be socially responsible. [4 AO1]

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.

No reference to religion award. Max. L2 - 2.

Reference may be made to:

- Following religious teaching to care for the poor and the needy.
- Following religious teaching to perform charity.
- Awareness of over-population and the need for contraception.
- Helping one's neighbour.
- Living a life of service for others.
- Duty of care for others.
- Following the example of religious leaders.
- Treating people equally.

**(c) 'Religious people should not be wealthy.'
Give two reasons why a religious believer might agree or disagree with this statement. [4 AO2]**

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 explained include:

- Accumulation of wealth may lead to greed.
- Teaching in holy books about wealth.
- Religious believers view wealth as possibly leading to greed.
- Wealth may create inequality.
- Wealth may create injustice.
- Religious teaching warns against materialism.
- Religious believers are taught to practise charity.
- Some religious believers are wealthy.
- Some religious believers use wealth in an altruistic way.
- Some see wealth as a blessing.

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

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

Credit answers that include practices.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils 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 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 sorts of points:

Christianity

- All people are equal.
- God created all human beings as equals, whatever race, ability or gender.
- The Ten Commandments give guidance on living with others and creating a just and equal society for all people.
- Jesus' own example (e.g. dealing with lepers, outcasts, etc.) and teaching (e.g. Good Samaritan, etc.) demonstrates that equality is important in Christianity.

For Christianity the different traditions are likely to be:

Orthodox Christians

No tradition of female priests.

Catholics

No tradition of female priests.

Buddhism

- Discrimination and prejudice result from delusions, caused by ignorance, greed, anger, pride and doubt and that they are wrong.
- There is a need for the practice of equanimity - setting self as equal with others. This can be begun by taking the trouble to notice commonality with others people.
- Further developed by showing loving kindness to all living beings (possible reference to the 8-fold Path).
- Belief that all humans have a 'Buddha nature' - the potential to develop the same qualities as Buddha, and achieve enlightenment.

Hinduism

- Each group or individual has their own part to play in life.
- The caste system describes such roles and the need not be discriminatory.
- All human life, whatever caste or 'station', depends on others.
- Ahimsa (harmlessness) is a vital aim in life and discourages discrimination.
- Karma (actions) and dharma (duty) expect believers to do good and to show tolerance.

Islam

- All people are equal, though not the same.
- All people are important in their own right, as created by Allah.
- We can learn from Muhammad's example.
- The Ummah (brotherhood) crosses all national, cultural, political, racial and language boundaries.
- In Islam the act of prayer stresses the importance of equality as individuals stand shoulder to shoulder as equal before Allah.

Judaism

- All humanity is made in the image of God.
- All have the same responsibility towards God.
- Being a 'chosen' nation is not being above others, but is having additional responsibilities and duties.
- Israel accepts Jews from all nations and races.

Sikhism

- God is the source of all life.
- Male and female, racial origin and language are mere functional distinctions.
- All people have the same rights and should be offered the same hospitality and charity in the Sikh community/langar.
- To avoid prejudice and discrimination and create an equal society are part of one's duty.
- The use of Kaur (princess) and Singh (lion) shows gender equality.

(e) 'Only religion will stop discrimination.'

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 AO2]

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:

- Religious teaching is that discrimination is generally wrong.
- Religious teaching promotes equality.
- Religion promotes a sense of justice.
- Discrimination is an aspect of human behaviour.
- Discrimination may have a positive aspect.
- Discrimination takes different forms: racial, gender, disability, etc.
- Laws have been passed to stop different forms of discrimination.
- You do not have to be religious to want to stop discrimination.
- Many people who are not religious campaign to stop discrimination..

Q.3 (a) Explain what religious believers mean by the ‘afterlife’. [2 AO1]

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 afterlife is a belief in the continuation of life after death.
- The afterlife is a religious belief that there is a life after this one.
- The afterlife is a belief that human existence continues after death.

(b) Explain how a religious believer might worship God. [4 AO1]

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:

- Through prayer.
- Through worship in a place of worship.
- Through reading sacred text.
- Through work or actions such as vocation, to serve God.
- Through singing hymns.
- With the use of music.
- Dance may be an expression of worship to God.
- Through the use of talents.
- Worship God on a special day/festivals.

**(c) ‘Everyone should use symbols to help them describe God.’
Give two reasons why a religious believer might agree or disagree with
this statement. [4 AO2]**

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 explained include:

- Many people need symbols to help them represent their ideas about God.
- Symbols of God help religious believers focus during prayer.
- Symbols of God help religious believers focus during worship.
- The use of symbols limits God.
- Some religious traditions do not believe in representing God with any symbols.
- Symbols may lead to confusion about God.
- Symbols are useful in representing some aspect of God.
- Symbols of God represent important beliefs.
- People should have the freedom of choice of whether to use symbols or not.

- (d) **Explain from ONE religious tradition teachings about God. [6 AO1]**
(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 pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

Answers may well refer to the following sorts of points:

Christianity

- Monotheistic.
- God is omnipotent.
- God is a spirit.
- There are three parts of God in the Trinity.
- The Trinity consists of God the Father, the Son and the Holy Spirit.
- God is eternal.
- God is the creator.

Buddhism

- No belief in God.
- Belief in an Ultimate Being.
- The Buddha is often regarded as a god by many Buddhists.

Hinduism

- Some Hindus are polytheistic - belief in many gods and goddesses.
- Some Hindus are monotheistic - belief in one God with many forms.
- Hindu gods and goddesses have distinctive names and purposes.

Islam

- Monotheistic.
- God is omnipotent.
- God has ninety-nine names.
- Allah is the Muslim name for God in the Shahadah.
- God is the creator.
- God is eternal.

Judaism

- God is monotheistic.
- God is omnipresent.
- God is eternal.
- God is a spirit.
- God is the creator.

Sikhism

- Monotheistic.
- God is eternal.
- God is truth.
- God is a spirit.
- God is the creator.

- (e) 'Religion has little value in society today.'**
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 AO2]

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:

- People turn to religion in times of crisis, e.g. war.
- Religion has an important role in any society.
- There will always be religious believers in any society.
- Religious teaching provides morals in a secular society.
- A secular society does not require the influence of religion.
- Religious believers live out their faith in any type of society.
- Society today may be a secular society where religious belief is irrelevant.
- A secular society is a society where religious teaching is irrelevant.
- A secular society is a society where religious practice is irrelevant.

Q.4 (a) Explain what religious believers mean by 'creation'. [2 AO2]

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.

- Creation is the way in which something is uniquely made, such as God's creation of the universe.
- Creation is the making of the world and the universe.

(b) Explain how a religious believer should use natural resources. [4 AO1]

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:

- Natural resources should be used with stewardship.
- Natural resources should be used as part of the gift of the earth from God.
- Religious believers should not cause unnecessary pollution.
- Religious believers should ensure that animal species are not made extinct.
- Religious believers must conserve natural resources.

**(c) 'Religious creation stories still have meaning.'
Give two reasons why a religious believer might agree or disagree with this statement. [4 AO2]**

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 explained include:

- Religious views of creation try to answer 'why?' questions.
- Scientific views of creation try to answer 'how?' questions.
- Religion views of creation are based on the concept of God as creator.
- Scientific views of creation have replaced religious viewpoints.
- Religious and scientific views are different but similar perspectives of creation.
- Many followers of religious traditions accept both viewpoints.
- Many followers of religious traditions do not accept both viewpoints.
- Some religious believers view science as challenging religious views of creation.

(d) Explain TWO religious teachings about attitudes towards animals.

[6 AO1]

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 pupils 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 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 sorts of points:

Christianity

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

- In Genesis mankind is given dominion over animals.
- God has given mankind stewardship over animals.
- Animals are living things.
- Some Christians are vegetarian through personal choice.

Orthodox Christians

- Animals are regarded as having an essence - and must be treated as an important part of God's creation.

Catholics

- Expectation that Catholics do not eat meat on Fridays.
- Fasting during Lent may mean Catholics not eating meat.

Buddhism

- Rebirth may take animal form.
- Mankind has stewardship over animals.
- Animals are living things.
- Vegetarianism is encouraged.

Hinduism

- Reincarnation may take animal form.
- Mankind has stewardship over animals.
- Animals are living things.
- Vegetarianism is encouraged.

Islam

- In the Qur'an mankind is given stewardship over animals.
- Animals may be eaten in accordance with dietary rules - halal and haram.
- Vegetarianism is not encouraged.
- Halal

Judaism

- In Genesis mankind is given stewardship over animals.
- Mankind has dominion.
- Vegetarianism is not required.
- Kosher.

Sikhism

- Reincarnation may take animal form.
- Mankind has stewardship over animals.
- Animals are living things.
- Vegetarianism is encouraged.

- (e) **‘Human beings are more than just bodies.’**
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 AO2]

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 beings have a spiritual dimension.
- Human beings have an emotional dimension.
- Human beings are higher order mammals.
- Human beings have religious beliefs.
- All animals have mental ability.
- No scientific evidence for life after death.
- Humans have souls.
- Many human beings do not believe in God.
- Many people are atheist or agnostic.
- Some religious believers believe that other animals have souls.

GCSE RELIGIOUS STUDIES

SPECIFICATION B - UNIT 2

MARK SCHEME

Q.1 (a) Explain what religious believers mean by ‘Non-violent protest’. [2 AO1]

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.

- Campaigning without using force e.g. a sit-in
- Peaceful act of disapproval e.g. a protest march
- Acts of passive resistance e.g. hunger strikes
- Showing dissent through peaceful action e.g. a petition
- Showing disapproval without damage to anyone or anything
- Showing disapproval without damaging property or causing any threat

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

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
- God is meant to control all aspects of the world so why do the innocent suffer?
- Good can come out of suffering
- Suffering could be part of God’s plan e.g. Job
- The effect of Karma on suffering
- The inspirational life of religious leaders

**(c) ‘It’s never right to fight.’
Clarify two reasons why a religious believer might agree or disagree with this statement. [4 AO2]**

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

Reasons that may be given and explained include:

- Consideration of any of the causes of the Just War Theory
- Consideration of the Greater Jihad
- Belief in pacifism e.g. Society of Friends
- Advice from religious and spiritual leaders
- View formed from religious teachings on the sanctity of life etc.
- Reference to teachings from sacred texts
- Dharma/duty
- References to the teachings of lesser jihad

- (d) **Explain from two different religious traditions how a religious individual or religious community has worked for peace. (You must state the religious traditions you are referring to). [6 AO1]**

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 pupils 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 of 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 Level 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Christianity

Andrew White (Christian)

- Head of Foundation for Reconciliation in the Middle East
- Successful intervention in hostage negotiations
- Mission is to find the common ground amongst groups in conflict
- Despite being kidnapped himself he continues to work in dangerous circumstances.

Corrymeela (Christian)

- Promotes reconciliation between Christians and other faiths in conflict.
- Gives opportunities for dialogue and working together
- Run children's programmes and workshops
- Organises residential conferences for people to work on shared activities

Children of Abraham Project (Jewish/Muslim)

- Aim is to learn more about Judaism and Islam so that ignorance doesn't become prejudice.
- Uses websites to explain aspects of Jewish and Muslim life.
- Has a chat room for Jews and Muslims to find common ground
- Organise activities for young Muslims and Jews to work together.

Dalai Lama (Buddhism)

- Promotes religious harmony throughout his travels
- Emphasises the importance of finding the common ground between people
- Uses non-violence in struggle for the liberation of Tibet
- Teaches that 'universal responsibility is the key to survival'

Mahatma Gandhi (Hinduism)

- Used peaceful means to let Indians govern themselves
- Encouraged others to use civil disobedience rather than violence, e.g. burning of identity passes
- Never physically retaliated when he was hurt by others
- Travelled around the world promoting peace and non-violence through speeches

Azim Khamisa/Tariq Khamisa Foundation (Islam)

- Forgave the murderer of his son
- Sought to tackle the reasons why there is gun crime amongst young adults
- Established the Tariq Khamisa Foundation to promote a culture of peace
- Visits students and prisons to promote a culture of peacemakers.

Sikhness

- Follows the teaching of the Guru Granth Sahib
- Works with people of all faiths and none
- Participates in local and national events
- Seeks to be proactive.

- (e) **'It's impossible to forgive.'**
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. [8AO2]

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [5]

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:

- References to individuals who have exercised forgiveness which can lead to love e.g. Tariq Khamisa Foundation, Gee Walker, Gordon Wilson
- The actions of many religious and spiritual leaders show the importance of forgiveness e.g. when there was the attempted assassination of Pope John Paul II
- A strength is shown in not retaliating e.g. Gandhi
- A belief that justice can only be given by God
- Qur'an states that those who are forgiving will be rewarded by God Surah 42:40
- Examples from the life of Jesus
- The role of the Beatitudes as a sacred text
- Teachings from the Tenakh about the treatment of enemies
- Adi Granth 1378 'If someone hits you, do not hit him back. Go home after kissing his feet'
- Recognition of ideals
- Recognition of human emotions and natural feeling for revenge
- You can't force love
- It can be seen as a sign of weakness
- Withholding love or reconciliation can be a form of punishment
- Role of conscience and acting upon conscience.

Maximum level 3: 6 if there is evidence but no judgement.

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

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

Accept any suitable explanation e.g.

- All humans have free choices in life
- The fate of humans is not pre-determined
- The actions that someone commits will be judged upon
- A right for people to be allowed to follow God's will or not
- A belief that nothing is determined

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

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:

- Playing God
- Belief that God creates all life
- Reference to relevant sacred texts
- Religious leaders' advice
- Reference to religious founders' teachings
- Reference to the importance of preservation of life
- Ethical questions concerning utilitarianism
- Destroy eggs
- AID
- Family Stress

Maximum level 3: 3 for a general response.

**(c) 'All life is special.'
Give two reasons why a religious believe might agree or disagree with this statement. [4 AO2]**

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

Reasons that may be given and explained include:

- Life is God-given
- Life of an animal is of less importance than of human beings
- References to sacred texts
- Destruction of life could cause bad karma
- The role of atman
- The impact of Pikuach Nefesh on attitude to the sanctity of life
- Reference to words of religious leaders
- References to actions of religious leaders e.g. Prophet Muhammad and Prince Siddhatha and the swan.

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

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 pupils 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 of 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 Level 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

General

For all traditions credit should be given that often the decision is an individual one based upon an interpretation of religious teachings.

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 life of the 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.

Catholics

- 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 5 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 4 months after conception Ensoulment has not taken place and the mother's rights are more important than the child's
- There is a purpose to suffering
- 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

Sikhism

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

- (e) **'Religion should play a role in 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 reference to religious beliefs in your answer. [8 AO2]

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.

Points that could be discussed include:

- When religious scriptures were written there weren't the same advancements in medical sciences so they often aren't relevant.
- It's not just the individual that's affected but the whole of the family
- Medical decisions have an impact on the community e.g. the cost
- Doctors have a role if they take the Hippocratic Oath (not compulsory)
- It's your life and you have free will to make your own decisions
- Different religions have different views so there is no consistency
- Some religions have different views there is no consistency within the religion
- Some religious interpretations might be against the law of the country
- All religions have teachings concerning medical ethics, e.g. when does life begin? Issues of blood transplants; organ donation etc.
- Religious teachings cover the whole of your life and are a source of authority
- 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 'sacred'. [2 AO1]

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.

- Something that has been blessed or sanctified e.g. icon
- Of God or a divine power
- Revered or revealed e.g. the Qur'an
- Something that has been consecrated e.g. relic
- Something to be revered or respected above other things

(b) Explain how religious believers might support others. [4 AO1]

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.

Answers may refer to the work of a particular charity.

Reference may be made to:

- Through prayer and spiritual support
- Through community support
- Through advice on religious and spiritual matters
- Interpreting passages from the scriptures
- Offering practical support such as charity work

**(c) 'Television should be used to teach people about religion.'
Give two reasons why a religious believer might agree or disagree with this statement. [4 AO2]**

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

Reasons can be for or against the quotation.

Reasons that may be given and explained include:

- A good way to reach people who are housebound
- An effective form of evangelism
- It is an intrusion in the home
- If it offends people then they can turn the programme off
- It helps people's understanding of religion
- The role of television is to entertain not teach
- It is an effective way of learning about world religions

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

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 pupils 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 of 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 Level 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Credit may be given for statements that appertain to a number of religious traditions

- To develop spiritually
- To see for yourself where religious actions happened
- To feel the sense of ummah or community
- To fulfil a religious duty e.g. hajj
- As an expression of devotion to God
- To personally gain e.g. a cure for illness or greater religious spirit
- To visit places of religious founders
- To bring religious merit

Christianity

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

Christianity

No religious duty or expectation
Attitude does depend upon denomination and believer
Importance of community e.g. Lourdes
Importance of visiting places from the Bible e.g. River Jordan
Importance of visiting places of miracles e.g. Lourdes
Significance of seeing places where Jesus visited e.g Holy Land

Buddhism

No religious duty or expectation
Places visited would depend upon branch of Buddhism
Significance of finding community through retreat
Role of places in the life of the Buddha e.g. Bodh Gaya

Hinduism

Not compulsory but considered important
Ganges - washing sins//purification
Remember gods
Sights related to personal gods - form of bhakti yoga

Islam

One of the pillars of Islam

A duty expected of Muslims

Importance of witnessing the Ka'ba

Partaking or rituals at Zam Zam

Spiritual impact resulting in many decorating their houses and adopting the name of Hajji

Judaism

No religious duty or expectation

Different attitudes to Israel depending upon individual believer

Traditional role of the Western Wall

Sikhism

Many Sikhs consider it important to visit Amritsar

Show support and solidarity for Amritsar after the massacre there

Importance of bathing in the Pool of Nectar

Community established through partaking of the langar

- (e) **'Faith is best expressed through what people wear.'**
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 AO2]

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:

- Actions speak louder than words
- Jesus criticised those who claimed to be religious but whose actions did not show they were religious
- Faith can be expressed through worship
- The importance of vocation
- Some items e.g. kippot, cross, express religious beliefs
- Some items express religious identity
- It is up to the individual how they express their faith tradition
- Wearing particular clothes does not make people more religious
- Importance of expressed of faith through art and symbolism
- Importance of expression of faith through sharing it with others

Q.4 (a) Explain what religious believers mean by 'justice'. [2 AO1]

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.

- Fairness of action
- Treating everyone equally
- Treating everyone with righteousness
- Getting what you deserve
- Everyone has equal provisions and opportunities

(b) Explain how having a religious faith might influence a view on human rights. [4 AO1]

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:

- Considering the actions and words of founders of religion
- Interpreting sacred texts and applying them to situations
- Obeying the teaching of faith leaders
- Believing that all people are made in God's image and deserve respect
- Believing in the specialness of each individual

**(c) 'Sacred texts are important today.'
Give two reasons why a religious believer might agree or disagree with this statement. [4 AO2]**

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

Reasons can be for or against the quotation.

Reasons that may be given and explained include:

- They were written a long time ago
- They were not intended for this contemporary society
- Some are believed to be a revelation and will never be replaced
- Many have to be interpreted for ethical situations today e.g. IVF
- They are believed by many to be a universal truth

(d) Explain from one religious tradition the attitudes to punishment. [6 AO1] (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 including attitudes to capital punishment must be accepted.

Reference to individual interpretation of the scriptures should be credited.

Answers may well refer to the following sorts of points:

Christianity

- Importance of sanctity of life
- Dignity of life - each person has something of God in them
- The person will be punished at the end of their life
- Although all are responsible for their own actions social conditions do affect crime rates
- Reference to the commandment 'Thou Shalt Not Kill'
- Jesus taught compassion not revenge
- Old Testament teaching of 'an eye for an eye'
- Jesus's actions
- Free will results in taking responsibility for actions
- Society of Friends/Quakers initiated the concept of rehabilitation
- Society of Friends have campaigned since 1818 against Capital Punishment believing that the respect for human life is shown in the reverence towards it
- They also state that each person has something of God in them
- Church of England General Synod has stated it would deplore reintroduction of Capital Punishment
- Among the early Fathers of the Church some did agree with capital punishment
- Some evangelical Christians interpret 'spare the rod' as allowing corporal punishment
- Importance of forgiveness
- People are forgiven by God - Romans 12 'overcome evil with good'

Buddhism

- Impact of bad karma/kamma
- Punishment through rebirth in hell states
- Role of metta in actions e.g. Angulimala Chaplaincy
- Role of karuna
- Punishment can be against the First Precept
- Dhammapada 69,71 states when the evil deed is ripened then the person comes to grief.

Hinduism

- Against the principles of ahimsa
- Dharma included self-control and keeping to the law. Therefore punishment would be in line with varnashramadharma
- Specific texts referring to danda in holy scripture especially Laws of Manu
- Can depend on caste
- Used to depend on caste
- Individuals are likely to suffer through accumulation of karma

Islam

- Allah punishes on Day of Judgement
- Some agree with revenge because of interpretation of 'The reward for an injury is an equal injury in return', Surah 42
- Forgiveness however is most important 'whoever forgives and makes reconciliation, his reward is due from Allah.'
- Shariah law is law of land in Islamic countries
- References to Qur'an and Hadith
- Two crimes are seen as serious enough for capital punishment: murder and openly attacking Islam
- Surah 7:33 forbids the taking of life
- Free will results in taking responsibility for actions

Judaism

- Free will results in taking responsibility for actions
- Torah and Talmud give details regarding certain punishments
- In the Torah some crimes are punishable by death
- Importance of Yom Kippur
- Deuteronomy 17: A person shall be put to death only on the testimony of two or more witnesses
- Leviticus 24 17-18: Anyone who commits murder shall be put to death
- In Israel the death sentence is only used for genocide or treason

Sikhism

- Lack of distinction between miri (temporal) and piri (spiritual) power
- Wrongdoing is likely to be punished in the next life
- Capital Punishment not contrary to the Sikh World View and may be needed to be used
- Role of haumai - ignorance
- Importance of helping others to recognise haumai

[6 AO1]

- (e) 'Authority should always be obeyed.'**
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 AO2]

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:

- There would be chaos if everyone lived by different laws
- Teachings of religious founders e.g. Jesus 'Give to Caesar
- Jewish tradition of prayer for the authority of the country they are living in
- Role of Church of England as the Established Church in Britain
- Role of Shariah law in Islamic states
- Must act on conscience
- What if the authority is against religious teachings
- What if religious teaching is against authority or law of state
- Examples of people who have not lived by authority e.g. Ghandi/Martin Luther King/Mandela
- People may be persecuted by the law because of the religion they follow.
- Religious texts are also considered as authority by many believers



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