



# **GCSE MARKING SCHEME**

**RELIGIOUS STUDIES  
SPECIFICATION B**

**SUMMER 2014**

## **INTRODUCTION**

The marking schemes which follow were those used by WJEC for the Summer 2014 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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## GCSE RELIGIOUS STUDIES - SPECIFICATION B

### UNIT 1 - RELIGION AND LIFE ISSUES

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	<b>Either:</b> An expanded justification of one point of view, with appropriate example and /or illustration, which includes religious teaching.  <b>Or:</b> 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  <b>Either:</b> 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.  <b>Or:</b> Two simple appropriate justifications of points of view	1 - 2
2	Communicates clearly and appropriately using limited specialist language  <b>Either:</b> 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  <b>Or:</b> 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

## Assessment of spelling, punctuation and the accurate use of grammar

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

<b>Level</b>	<b>Performance descriptions</b>
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) 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.
7. In an answer for question (d) 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.***

**Q.1 (a) Explain what religious believers mean by 'love'. 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.

- One of the most powerful human emotions that joins people together.
- Deep affection for someone which is expressed through actions/words.
- Emotion in a relationship where there is a sense of commitment.

**(b) Explain how having a religious faith might influence a couple who want to marry. 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:

- Many religious traditions do not accept cohabitation before marriage.
- Religious believers want to follow religious teachings.
- Religious believers will look to sacred scripture for guidance.
- Some religious believers may marry because of a sense of commitment.
- One of the partners may not be able to marry in a place of worship.
- Chastity is valued by many religious believers.
- Some religious believers may marry after a period of cohabitation.

**(c) 'Same sex marriages should be allowed in a place of worship.'  
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.

Reasons that may be given and expanded include:

- Many religious traditions do not accept same sex relationships.
- Religious believers may use sacred text to support their viewpoint.
- Society has changed and same sex relationships are accepted.
- Same sex relationships fall short of marriage.
- Many religious communities will not allow same sex marriages.

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

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

An appropriate answer 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 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 worthy of a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may refer to the following:

### **Christianity**

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

#### **Anglican**

- Agree with contraceptives being used.
- Sex must be within marriage or a committed relationship.
- Responsible family planning helps a marriage by allowing more opportunities for relationships to develop.

#### **Catholic**

- Catholic: Officially opposed to artificial forms of birth control.
- 1968 Pope Paul VI – Humanae Vitae declaration laid down two principles.
  - (i) Sexual intercourse should strengthen bond between husband and wife.
  - (ii) Sexual intercourse should always be open to the possibility of creating new life.
- Catholic couple are expected to use natural forms of family planning (such as the rhythm method).
- Sex is believed to reflect the total self-giving people who are in love.

#### **Orthodox**

- Contraception is acceptable within a Christian marriage.
- Possibility of children must not be excluded from marriage.

#### **Buddhism**

- Buddhists likely to follow the practice of the society in which they live as long as it does not break the Buddhist way of life as in the five precepts.
- First precept is to keep from harming others; some form of contraceptives is acceptable within that framework.
- Use of contraceptives protects a couple from the pain of an unwanted pregnancy and an unwanted child.

#### **Hinduism**

- Some Hindus believe there are no objections on religious grounds.
- Some Hindus believe that some methods are not acceptable – the rhythm method is unacceptable to some as it goes against the woman's fertile period and the purpose of sex which is to have children.
- Some Hindus believe that IUD/condom devices are in conflict with the teaching of ahimsa.
- Some Hindus believe the use of the contraceptive pill is wrong as the body is the vehicle of the soul, and taking some substances is harmful.

## Islam

- Use of the contraceptive pill is acceptable to some Muslims for temporary birth control (i.e. when there is a threat to life or health from too frequent pregnancies).
- Permanent use of contraception is excluded.
- The rhythm method is preferred.
- Permanent methods (vasectomy, female sterilisation) are acceptable if it is essential to life, or if the burden of frequent births is lessened so as to maintain health.

## Judaism

- There are differing viewpoints.
- Children are seen as a blessing from God, therefore contraception is an interference to the divine plan or will of God.
- Family planning is acceptable if the physical or mental health of the woman is at risk.
- Family planning is acceptable if there is a serious threat to the welfare of the rest of the family.
- The contraceptive pill is preferred as it does not interfere with the sexual act, and male sperm is not directly destroyed; neither does the pill prevent the uniting of two bodies as one flesh (as condoms do).
- The use of IUDs may cause difficulties to some Orthodox Jews because of the laws regarding cleanliness.
- Sterilisation and vasectomy are not approved because they are regarded as mutilations of the body.
- Usually women are preferred to be the users of family planning methods.

## Sikhism

- Generally does not oppose family planning, as sex is not seen primarily as for the raising of children.
- Use of contraceptives must be voluntary.
- Vasectomy and sterilisation if needed for health reasons are acceptable.

**(e) 'Sex outside marriage is always wrong.'**

**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]**

**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; use the criteria of the grids carefully in awarding marks.

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

Points that could be discussed include:

- Fidelity within marriage is valued.
- Marriage vows promise sexual faithfulness.
- Sex should be part of a committed marital relationship.
- Pre-marital sex is prohibited by a number of religious traditions.
- Adultery is condemned by a number of religious traditions.
- Extra-marital sex undermines the status of marriage.
- Sex outside of marriage may lead to unwanted pregnancies.
- Some people are divorced and may not be allowed to remarry.
- Society has changed; sex outside of marriage is socially acceptable.

**Q.2 (a) Explain what religious believers mean by 'discrimination'. 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 actions of treating groups of people differently.
- The actions of treating individuals differently.

**(b) Explain how having a religious faith might encourage someone to give money to charity. 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:

- Teaching of the founder to do good deeds.
- Giving to charity in this life may lead to a better rebirth.
- Giving to charity will help a believer achieve reward in the afterlife.
- Teaching of sacred text.
- Need to demonstrate love of God through actions to others.
- Teaching of a religious community.
- Sense of vocation to help others.
- Tithing.

**(c) 'Prejudice is always wrong.'  
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.

Reasons that may be given and expanded include:

- Prejudice is a part of human behaviour.
- Prejudice leads to discrimination.
- All people are created by God.
- Religious teaching in sacred text to treat all people the same.

- (d) **Explain from two different religious traditions how a religious person or religious organisation has worked for justice.**

**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 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 a Level 4 on its own) but the other is weak (and worthy of a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may 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).

### **Anglican**

- Trying to follow the teachings of Jesus.
- Campaigning peacefully for human rights.
- Praying for a more just society.
- Campaigning to create a more just society.
- Supporting agencies such as Tear Fund, Christian Aid.

### **Catholic**

- Trying to follow the example and teachings of Jesus.
- Campaigning peacefully for human rights.
- Praying for a more just society.
- Practically trying to implement the seven themes of Catholic social teaching.
- Support Catholic agencies such as SVP, CAFOD.

### **Orthodox**

- To implement the example and teachings of Jesus.
- Campaign peacefully for human rights.
- Praying for a more just society.
- Follow the example of Jesus.
- Supporting local charities in the community, such as Greek Orthodox Charity Organisation.

### **Buddhism**

- Carrying out charitable acts are a ways of helping towards a more just society.
- Giving practical help to others in need.
- Supporting charities such as the Karuna Trust.

### **Hinduism**

- Following the teaching of sacred text to help others.
- Help those in need.
- Praying for a more just society.
- Supporting charities such as the 'Food for Life' charity.

### **Islam**

- Trying to follow the example and teachings of the prophet Muhammad.
- Supporting charities such as Islamic Relief.
- Praying for a more just society.
- Using zakat money to create a more just society.

### **Judaism**

- Supporting Tzedek as a way of helping others.
- Raising funds.
- Praying for a more just society.
- Campaigning for a more just society.

### **Sikhism**

- Following the teaching of sacred text to help others.
- Praying for a more just society.
- Practical ways of helping the poor such as feeding those in need.
- Supporting charities such as Khalsa Aid.

- (e) **'Money is the most important thing in 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; use the criteria of the grids carefully in awarding marks.

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

Points that could be discussed include:

- Many people pursue wealth and money.
- Money may help a person have a happy life.
- Money will not bring happiness.
- The purpose of life is to serve God.
- The purpose of life is to develop a relationship with God.
- The purpose of life is to serve others.
- Health is more important than money.
- Relationships are more important than money.

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

- A representation of an idea through actions or images.
- Actions or images that represent religious ideas.

**(b) Explain why a religious believer might believe in God. 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:

- Upbringing within a faith background.
- Conversion.
- Revelation experience.
- Teachings of a sacred text.
- Working through rites of passage.
- Being part of a religious community.
- Experiencing God through life journey.
- Arguments for the existence of God.

**(c) ‘British society is religious.’  
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.

Reasons that may be given and expanded include:

- Many people follow the teachings of religion.
- Many people belong to a religious community.
- Many people appear to have no religious beliefs.
- Many people appear to have no religious affiliation.
- Many people never attend a place of worship.
- Many people hold deeply held religious beliefs
- Many people have a religious affiliation.
- Many people regularly attend a place of worship.
- UK is a pluralist society with many different religious traditions.
- Many people still adhere to many of the values and teachings of religious traditions.
- Census results indicate a decline in religious belief.
- Census results indicate a decline in religious practice.

- (d) Explain from two different religious traditions how religious believers 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 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 a Level 4 on its own) but the other is weak (and worthy of a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may 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).

### **Anglicans**

- Celebrating Sunday Eucharist in church.
- Receiving Holy Communion.
- Going to church often.
- Christians worship at special times of celebration such as Christmas and Easter.
- Singing hymns.
- Reading the Bible.
- Listening to a sermon.
- Private prayer.

### **Catholics**

- Celebration of the daily Mass.
- Receiving Holy Communion.
- Catholics must attend weekly Sunday Mass.
- Catholics may go on pilgrimage, e.g. Lourdes, Lady of Penrhys.
- Midnight Mass at Christmas.
- Special services during Holy Week.
- Exposition of the Blessed Sacrament.
- Private devotions.
- Rosary.
- Singing hymns.
- Reading the Bible.
- Listening to a sermon.
- Divine Office.

### **Orthodox**

- Use of senses during worship.
- Chanting of prayers.
- Eucharist.
- Use of bells.
- Incense.
- Lighting candles.
- Veneration of icons.

### **Buddhism**

- Buddhists may worship in a temple.
- Buddhists may meditate daily.
- Buddhists may meditate while reading sacred scriptures.
- Lighting of incense sticks.
- Lotus flower offering.
- Chanting.
- Meditation.

### **Hinduism**

- Hindus may worship in a temple/mandir.
- Worship God through daily prayer.
- Worship God through reading sacred text.
- Puja ceremony.
- Life style.

### **Islam**

- Muslims may worship in a mosque.
- Worship God through prayer.
- Salat daily prayer.
- Duah is personal prayer.
- Through reading of the Qur'an.
- Five pillars.

### **Judaism**

- Jews may worship in a synagogue.
- Worship God through Shabbat prayers.
- Worship God through daily prayer.
- Worship through religious celebrations.
- Through reading the Torah.

### **Sikhism**

- Sikhs may worship in a gurdwara.
- Worship God through daily prayer.
- Sikhs worship through reading of the GGS.
- Sikhs worship through the use of hymns.
- The 5 Ks.

- (e) **‘Belief in life after death is the most important religious belief.’  
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; use the criteria of the grids carefully in awarding marks.

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

Points that could be discussed include:

- Belief in life after death gives meaning to life.
- Belief in God is the most important religious belief.
- Belief in living a good life now is more important than a belief about life after death.
- Belief in resurrection is the basis of a belief in afterlife.
- Belief in reincarnation is the basis of a belief in afterlife.
- All religious beliefs are equally important.
- You cannot believe in life after death without belief in God.
- Belief in life after death is an essential part of religious belief.

**Q.4 (a) Explain what religious believers mean by 'humanity'. 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.

- All of the people who live on the earth.
- Humanity is a sense of compassion/benevolence/caring for all people.

**(b) Explain how a religious believer should treat animals. 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:

- Pets should be looked after properly.
- Animals should be treated with care.
- Animals should be treated with a sense of stewardship.
- Animals should have a good life.
- Animals for food should be killed humanely.
- Cruelty should not be inflicted on animals.

**(c) 'Animals have souls.'  
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.

Reasons that may be given and expanded include:

- Only human beings have souls.
- All life originates from God.
- Teaching in sacred text.
- Religious believers may be vegetarian in order not to take life.
- Human beings may be reborn in animal form.
- Animal behaviour.

**(d) Explain from one religious tradition teachings about creation of the universe.  
(You must state the religious tradition 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 pupils 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 refer to the following sorts of points:

### **Christianity**

- God made everything that is in the heavens and the earth; this is a belief of the Christian faith stated in Genesis.
- There were six 'days' or periods of creative activity and a seventh day of rest – a pattern copied in life and the idea of a sacred day each week.
- There was an order of creation – light and darkness through to human being – creation of human beings.
- Human beings were created 'in the image' of God and were given special responsibility for the earth – exercising dominion and stewardship.
- Everything was created 'out of nothing' (ex nihilo) by God.
- Some Christians regard the Biblical story as literally true.
- Some Christians believe the 'Big Bang' regarding God as the cause.

### **Buddhism**

- Buddha regarded the question of the origins of the universe as 'undeclared'.
- It is not therefore possible to state whether or not the world is eternal, or had a start time, or whether it has always been there but always changing.
- Just as beings live over and over again, it is possible that the world-system 'live' over and over again too.
- The question of the origins is of no consequence to the main purpose of life which is to eliminate craving and ignorance and achieve wisdom, peace and nirvana.

### **Hinduism**

- Creation is anandi – that which has no beginning – and that it is eternal.
- The five elements – ether, earth, air, water, and fire – are all engaged in continual sacrifice; likewise in the world there is a never ending destruction and renewal of life and matter.
- The world is made and destroyed many times over.
- Parusha was the first man created.
- Brahman, the Supreme Spirit is responsible for this – and is made up of Brahma (the creator), Vishnu (the preserver), and Shiva (the destroyer).
- Brahma makes the world and all life – everything comes from his body.
- Vishnu looks after the world; and Shiva brings it to an end – for Brahma to make it again.

### **Islam**

- Allah made heaven and earth, and all the animals, birds and fish; the sun, moon and stars; the plants and the rain; the angels.
- The angels were sent to bring seven handfuls of earth – each of a different colour.
- From these the first man Adam, was made; and from his side, Eve – the first woman.
- They lived in Paradise – a beautiful garden; where they could eat outside the garden as a punishment.

### **Judaism**

- God created everything that is in the heavens and the earth.
- There were six 'days' or period of creative activity and a seventh of rest – a pattern to be copied in life with a sacred day.
- The order of creation was – light and darkness to human beings.
- Human beings were the only ones created 'in the image' of God and were given special responsibility for the earth.
- Everything was created 'out of nothing' (ex nihilo) by god.

### **Sikhism**

- God is one, and the creator and cause of everything that there is; sometimes he is known as Karta Purukh – Creator God.
- He created everything – both nature and inanimate nature from nothingness.
- All that came to be was in unity with God for it derived from his very being.
- The world is the best possible world that could have been made.
- Human nature – unique in creation – does not live in obedience to God's will – because human beings have knowledge of good and evil.

- (e) **‘Life is just to be enjoyed.’**  
**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 being seeks pleasure in life.
- Human beings have a duty of stewardship of the Earth.
- Human life is limited by mortality.
- There is no other purpose in life.
- There is only one life and we should enjoy it.
- Many religious believers have a belief in reincarnation or rebirth.
- Many atheists believe in compassionate living.
- If there is not God, or afterlife, we should enjoy ourselves now.
- There is nothing wrong in living for the moment.
- It is important to enjoy our lives now but there is more to life than this.
- For many religious people the purpose of life is to discover God.
- For many religious people their lives must be lived in service to God.
- For many religious people their lives must be lived in service to others.
- There is a belief in the afterlife and life is not simply for pleasure.
- Many people have very difficult lives and are not able to simply enjoy themselves.

## GCSE RELIGIOUS STUDIES - SPECIFICATION B

### UNIT 2- RELIGION AND HUMAN EXPERIENCE

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	<b>Either:</b> An expanded justification of one point of view, with appropriate example and /or illustration, which includes religious teaching.  <b>Or:</b> 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  <b>Either:</b> 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.  <b>Or:</b> Two simple appropriate justifications of points of view	1 - 2
2	Communicates clearly and appropriately using limited specialist language  <b>Either:</b> 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  <b>Or:</b> 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

## 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) 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.
7. In an answer for question (d) 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.***

**Q.1 (a) Explain what religious believers mean by 'pacifism'. 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 belief that any form of violence is unacceptable.
- Refusing to use any form of violence e.g. not joining any army.
- Only using peaceful means to settle disputes.

**(b) Explain how having a religious faith might influence a view on reconciliation? 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 on how to behave in situations on conflict e.g. teachings of Jesus.
- The belief that all are made of God and therefore there is a shared bond of humanity.
- The actions of leaders and founders from sacred texts e.g. Arjuna.
- Recognition of specific times of religious calendars that emphasise the importance of reconciliation e.g. the ten days of return of Judaism.
- Work of particular religious groups in supporting acts of reconciliation e.g. Corrymeela.

**(c) 'Religions can't create peace.'  
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 made for or against the quotation.

Reasons that may be given and expanded include:

- Wars and conflicts are a natural state.
- Religion can inspire people to seek justice and peace e.g. Martin Luther King.
- The importance of the power of prayer.
- Faith leaders can show by example the importance of inter-cultural and interfaith dialogue.
- Religions on their own can't create peace, it has to be the members of that religion.
- While there are different beliefs then there will always be wars.
- Many religious work together to create peace e.g. through interfaith dialogue or through organisations like Corrymeela.

- (d) Explain from two different religious traditions attitudes to war. (You must state the religious tradition 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 pupils may be answering from their own tradition.

Where names of religious tradition are incorrect, but the information is accurate - credit up to a maximum 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 and 4 mark accordingly.

### **Christianity**

- Impact of 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 'thou shalt not kill' Exodus 20:13.

### **Baptist**

- Most believe it's a last resort.
- Peace-keeping of first importance and actively worked for.

### **Anglican**

- Never condemned war but has condemned individual acts of violence.
- Indiscriminate mass killing never justified.

### **Jehovah Witness**

- Wrong to take up weapons for an earthly government.
- Usually conscientious objectors.

### **Mennonites**

- Refer back to Christ's command to 'love your enemies.'
- Usually won't take part in any war.

### **Methodists**

- War is contrary to spirit and teaching of Jesus.
- Weapons of mass destruction are condemned and should never be used.

## **Religious Society of Friends**

- Something of God in all and therefore no one should go to war.
- Can contribute towards humanitarian aid.
- Importance of Peace Testimony.

## **Buddhism**

- Specific reference to the Dhammapada.
- Specific references to the teaching of the Buddha.
- Effect of four noble truths and eightfold path.
- Key beliefs of ahimsa and metta.
- All life is inter-connected.
- Theravada Buddhists would say killing is always wrong.
- Importance of right action - not destroying or harming any living being.
- Active support for peace initiatives e.g. peace pagodas/work of Sulak Sivaraksa.
- Importance of the interconnectedness of all life.
- Many Mahayana Buddhists reluctantly agree with war if the motive is to care for people.

## **Hinduism**

- Specific reference to the Vedas and Mahabarata.
- Importance of belief in ahimsa.
- Dharma of the Kshatriyas.
- Discussion between Arjuna and Krishna.
- The proper conduct of war is in the Rig Veda (6-75).

## **Islam**

- Specific reference to the Qur'an and Hadith.
- Reference to Greater Jihad - the personal struggle.
- Clear conditions for the Lesser Jihad.
- Must only be used as a last resort, led by a spiritual leader and civilians, trees and animals should be protected.
- Reference to actions of the Prophet Muhammad.
- Reference to the Prophet Muhammad stating not only when war is allowed but also the specific conditions.

## **Judaism**

- Specific reference to Torah and Talmud.
- Peace considered the ideal state.
- When warfare happens there must be justice.
- Obligatory war doing God's will - as referred to in many stories in the TENAKH.
- Optional war - where other forms of negotiation are not possible.
- Defensive wars - to defend land or person.

## Sikhism

- Different views depending upon different traditions and conscience.
- Specific reference to sacred texts e.g. 'Those who beat you with fists, do not give them blows' Guru Granth Sahib.
- Conflict should be the last resort.
- Importance of the Khalsa.
- Dharam Yodh - war in defence of righteousness sets out the principles.
- War must be a last resort/armies made up of soldiers committed to the cause.
- Land and property must be returned after the war.
- Armies must be disciplined and not contain mercenaries.

- (e) **‘Religious beliefs can’t help people who are suffering.’**  
**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]**

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

Accept any suitable or sensible answers, using the **Levels of Response Grids for AO2** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks; those achieving the higher levels should be including appropriate religious and / or moral reasoning in their answers.

Points that could be discussed include:

- All religious traditions consider it important to try and help the suffering of others.
- Suffering is a state of mind and therefore only the individual can transcend that state - for some through mindfulness.
- Suffering is considered by some as a natural state of the world.
- Medical support will have more effect on those suffering from an illness.
- Practical help is of more use than religion.
- Religion can't provide answers to ultimate questions like why do innocent people suffer.
- Some believers may consider suffering is part of a divine plan and shouldn't be helped.
- For some people their faith gives them support and inspiration.
- The belief in the power of prayer.
- Religious communities can support in practical ways.
- Stories from sacred texts can give support and inspiration e.g. suffering of Jesus.
- The importance of the power of prayers.
- Religion can inspire people to seek justice and peace e.g. Martin Luther King.

**Q.2 (a) Explain what religious believers means by 'quality of life'. 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.

- Living life to its fullest.
- Showing respect to a Creator through the way of life is lived.
- As life is God-given it must be treated as precious.

**(b) Explain how having a religious faith might influence a view on sanctity of life? AO1 [4]**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer may therefore come from any of the religious traditions specified in the Specification

Reference may be made to:

- Every life is special.
- All were made by God and therefore have a particular divine duty.
- For some traditions the way you deal with sanctity of life influences your next life.
- God is creator and can only take life away.
- References to attitudes to euthanasia/abortion.
- There is a divine reason for each individual's life.
- Role of free will.

**(c) "Only doctors should decide who lives and who dies."  
Give two reasons why a religious believer might agree or disagree with this statement. AO2 [4]**

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

Reasons that may be given and expanded include:

- It depends upon the context of each situation e.g. when considering about abortion the health of the mother might be taken into consideration.
- Some things that are absolute and are either right or wrong, e.g. the taking of a life.
- If absolutes aren't used then someone has to judge the merit of each situation.
- Everyone is entitled to the same treatment irrespective of situation.
- Sometimes it is the context that takes precedence, e.g. countries that are less advanced in medical technology.
- The final decision on life and death issues is always that of God.

- (d) Explain from two different religious traditions attitudes to euthanasia. (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 pupils may be answering from their own tradition.

Where names of religious tradition are incorrect, but the information is accurate - credit up to a maximum 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 and 4 mark accordingly.

Answers may well refer to the following sorts of points:

### **Christianity**

- Suffering can have a purpose and bring you closer to God.
- Bible doesn't make any specific references to euthanasia.
- Some Christians argue that God has given free will and the ability to think for ourselves and therefore choose when to die.
- By using drugs to be kept alive some Christians might say it is going against God's will for the person to die.
- Guidance may be sought through prayer.

### **Roman Catholic**

- Aim should be to ease suffering e.g. hospices.
- All forms of euthanasia are wrong.
- Often considered as a form of murder with people taking on God's role.
- Teachings from the Catechism concerning euthanasia disrespecting human life, e.g.2277 - Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.
- In exceptional circumstances medical procedures can be withheld.
- Catechism of the Catholic Church 2278 - Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of "over-zealous" treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.

## **Salvation Army**

- Medical treatment to be used to control pain.
- Important that the authority of doctors is considered.
- Importance of 'living wills' and wishes of the patient.

## **Baptist**

- Usually against euthanasia as all human life is sacred.
- Many believe when a person is brain dead and relatives and doctors agree then it's acceptable for treatment to be stopped and death be allowed to happen.
- Don't agree with hastening death.

## **Buddhist**

- Taking life is wrong - First of the Five Precepts.
- Taking a life affects karma.
- Compassion is important.
- Dying is an opportunity for spiritual growth.
- The role of hospices is important.
- Can depend upon the circumstances in the country, e.g. often not possible in India.
- There will be differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith therefore it is often a personal decision.
- Guidance may be sought through medication.

## **Hinduism**

- Principle of ahimsa and not harming living creatures.
- Death is a natural part of life and will come with time.
- 'Willed death' may be acceptable to some as a selfless motive.
- Can depend upon the circumstances in the country e.g. often not possible in India.
- There will be differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith therefore it is often a personal decision.
- Sanctity of life is a precedence. Reference to specific texts may be used to reinforce this view.

## **Islam**

- Only Allah can decide when the time is permitted to die.
- Suffering can have a purpose.
- It's important to show compassion to those who are suffering.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith therefore it is often a personal decision.
- Sanctity of life is a precedence. Reference to specific texts may be used to reinforce this view.
- Guidance may be sought through prayer.

## **Judaism**

- As the greatest blessing life should be preserved.
- Life is a gift from God who decides when it should end.
- The importance of pikuach nefesh - to preserve life. Reference to specific texts may be used to reinforce this view.
- Can depend upon the circumstances in the country, e.g. often not possible in India.
- There will be differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith therefore it is often a personal decision.
- Sanctity of life is a precedence for all religions.
- Guidance may be sought through prayer.
- Distinctions between different types of euthanasia.

## **Sikhism**

- Life is a gift from God.
- Suffering should be borne with courage.
- Those ill should be cared for with compassion.
- Can depend upon the circumstances in the country, e.g. often not possible in India.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith therefore it is often a personal decision.
- Sanctity of life is a precedence - reference to specific texts may be used to reinforce this view.
- Guidance may be sought through prayer.
- Distinctions between different types of euthanasia.

- (e) **'Abortion is never right'.  
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]**

Accept any suitable or sensible answers, using the **Levels of Response Grids for AO2** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks; those achieving the higher levels should be including appropriate religious and / or moral reasoning in their answers.

Points that could be considered include:

- There are no definites. All medical situations depend upon the context.
- Doctors are the experts and know what they are doing.
- Each child should be a wanted child.
- Many religious traditions consider mother's life is more important if her life is at risk.
- God created all life so he should decide.
- Many religions believe days are fixed and a part of God's plan.
- Life is too sacred to place in hands of human beings.
- Reference to scriptures.
- General Synod urges that abortion law should be applied more strictly.
- 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.
- 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.
- Bad karma can result from an abortion.
- All life has atman.
- The principle of ahimsa and non-violence would be the guide.
- Up to 4 months after conception ensoulment has not taken place and the mother's rights are more than the child's.

**Q.3 (a) Explain what religious believers mean by 'faith'. 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.

- A belief in the specialness of something e.g. God.
- A belief in a particular religion or values tradition e.g. Christianity.
- A confidence in someone or something e.g. a parent.
- Believing in e.g. a divine force.
- Trusting in e.g. the skills of someone or something.
- To have trust or confidence.

**(b) Explain how having a religious belief might influence views on the purpose of pilgrimage. AO1 [4]**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answers may therefore come from any of the religious traditions specified in the Specification.

Reference may be made to:

- It might be an obligation of the religion, e.g. Hajj.
- The belief that specific places are greater bonds with deities, e.g. Varanasi; Amritsar; Walsingham.
- The spiritual decision that worship benefits from corporate body of believers, e.g. Kumbah Mela; Hajj.
- The belief that particular sites have healing power, e.g. Lourdes.
- The desire to see places referred to in sacred texts, e.g. Bethlehem.
- Forgiveness of sins through bathing in holy water.

**(c) 'People shouldn't share their religious beliefs with others'  
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 made for or against the quotation.

Reasons that may be given and expanded include:

- Religious faith is own personal business and shouldn't be discussed.
- People can be discriminated against if they tell anyone, e.g. Jews in the Holocaust.
- Some consider it a religious duty to share their faith.
- People may try to change your beliefs.
- Different view points within families can cause arguments.
- Religions practices are needed to inform policies, e.g. census details
- A practical necessity, e.g. such as on the census form to assist planning.
- People shouldn't be ashamed as it's a part of their identity.
- Interesting for other people to know and helps them be aware of different practices.
- Reference to scriptural texts.
- Importance of inter-faith dialogue.

- (d) Explain from one religious tradition how faith is expressed through the work of a religious charity. AO1 [6]**

Level 2|2 if description only of charity.

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

It is important in marking this question to avoid penny-point marking.

The answer should refer to how work of the charity expresses faith not a narrative account of the work of the charity.

International, national and local charities may be referred to but must be faith based.

If in doubt contact team leaders.

Answers may refer to the following sorts of points:

### **Christianity**

#### **Salvation Army.**

- Leading people to a knowledge of Jesus through publications and activities.
- To serve the community and fight for social justice. The actions are based upon the teachings of the Bible and the motivation is the love of God as revealed in Jesus Christ.
- Helps the community irrespective of age, sex or race as a reflection of Jesus's teachings.

#### **Tear Fund**

- Aims to lessen suffering in line with message from the Gospels.
- Matthew 25 'I was hungry and you fed me.....whenever you did this for one of the least important of these members of my family you did it for me'.
- Serves all people as believes every person is special to God.
- Believes by help with long term projects people regain their dignity.

### **Buddhism**

#### **Karuna Hospice Movement**

- Gives holistic care to the terminally ill exemplifying karuna (compassion).
- Important part of the work is to openly discuss the Buddhist teachings of the impermanence of life.
- References to the teaching of Kisagotami.
- Importance of exemplifying metta.

## **Islam**

### **Islamic Relief**

- Often receives donations from Zakah and used as stipulated in Qu'ran.
- One of the projects would include care of the orphans as stated important in the Qu'ran.
- Importance of supporting the ummah.
- Spiritual bonding of giver and receiver.

## **Hinduism**

### **SEWA**

- Aspects of the work are usually community based and support health care and home based workers in India.
- Importance of agami karma and the way that actions in this life will relate to the next of life.
- Gandian thinking is the principle force with the principles of
- Ahimsa - non-violence in thought and deed.
- Sarvadharm - integrating all people in community action.
- Khadi - promoting local employment and reliance by supporting women to set up own businesses.

## **Judaism**

### **Jewish Aids Trust**

- Provides counselling and support for those with HIV/Aids. Based on the value of bikkur cholem (caring for the ill) and cheved ve'emet (loving kindness) through their counselling actions to relieve suffering.
- Their education programme of aids awareness exercises the importance of pikuach nefesh (saving life).

## **Sikhism**

### **Khalsa Aid**

- By serving others it is seen as serving God.
- Also reflects teachings of Guru Granth Sahib 'the true path to God lies in the service of our fellow human beings'.
- To show the importance of equality all are helped irrespective of caste.

- (e) **'You don't need a special building to worship God.'**  
**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]**

Accept any suitable or sensible answers, using the **Levels of Response Grids for AO2** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks: those achieving the higher levels should be including appropriate religious and / or moral reasoning in their answers.

Points that could be discussed include:

- People can worship without a building.
- Human life is more important than bricks.
- Religious teachings don't place importance on buildings.
- Many places of worship are no longer used yet there are still many homeless people.
- For many people their place of worship supports them spiritually.
- Many places of worship run community support programmes.
- Places of worship are part of historical heritage.
- The symbolism within the place of worship can support worship.
- Importance of sacred spaces.
- Role of pilgrimage sites.
- There were no special places of worship at the beginning of each tradition.
- Money is better spent on different things.

**Q.4 (a) Explain what religious believers mean by 'human rights'. 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.

- Something a person is entitled to as a human being.
- The things a person should expect to be able to have or do, e.g. food and water.
- Reference to the entitlements identified in the Universal Charter.
- What are expected of all individuals irrespective of nationality or religion.

**(b) Explain how having a religious faith might influence attitudes to duty. 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 any of the religious traditions specified in the specification.  
Credit how duty is derived as well as how it's practised.

The general points likely to be offered are:

- Reference to the importance of following the teachings in Sacred Books e.g. the Ten Commandments or mitzvot in the Torah.
- Reference to following the central beliefs of a faith tradition e.g. The Golden Rule; all life is sacred and should be treated with respect; keeping the 5 Pillars of Islam.
- Reference to the teachings from faith leaders, e.g. role of sermons etc.
- Reference to teachings of religious founders concerning duty, e.g. Jesus, Guru Nanak.
- Duty to family and wider relationships.
- Duty to a religion can make conviction stronger.

**(c) 'People should treat everyone the same'  
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 made for or against the quotation.

Reasons that may be given and expanded include:

- All are made in the image of God.
- Religious teachings that relate to equality.
- Some people don't deserve human rights, e.g. those who have taken another life.
- All life is sacred and should be treated with respect.
- It's impossible for everyone to have the same rights as it depends upon circumstances of life e.g. country they live in etc.

- (d) **Explain from two different religious traditions teachings on capital punishment. (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 pupils may be answering from their own tradition.

Where names of religious tradition are incorrect, but the information is accurate - credit up to a maximum 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 and 4 mark accordingly.

Answers may well refer to the following sorts of points:

### **Christianity**

- John 8:1-11 Jesus said that whichever of them is without sin let him cast the first stone at her. They all slinked away, one by one. Jesus told her to go and sin no more.
- 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'.
- Sanctity of life.
- The person will be punished at the end of their life.

### **Church of England**

- General Synod has stated it would deplore its reintroduction.
- Emphasis on sanctity of life.
- Many individuals beliefs.

### **The Church of Jesus Christ of Latter Day Saints**

- No specific universal teaching.
- Main consideration is the prescribed processes of civil law.

### **Society of Friends**

- Considers it shows a lack of respect for human life.
- Each person has something of God in them.

### **Roman Catholics**

- Never officially condemned the death sentence and accepts capital punishment in some unusual circumstances.
- Section 2267 of the Catechism of the Catholic Church.
- Considered appropriate if this is the only possible way of effectively defending human lives against the unjust aggressor.
- Prefer not to use so that the dignity of the person can be maintained.

### **Methodists**

- Believe the death penalty denies the power of Christ to redeem, restore and transform all human beings.
- All human life is sacred and created by God and therefore, we must see all human life as significant and valuable and when governments implement the death penalty (capital punishment), then the life of the convicted person is devalued.
- Belief in the resurrection of Jesus Christ and that the possibility of reconciliation with Christ comes through repentance.

### **Buddhism**

- Argue about it's appropriateness in deterring crimes.
- Goes against the first precept.
- Acknowledges it depends on state law.
- Against metta (loving kindness).
- Goes against karuna (compassion).

### **Hinduism**

- Against the principle of ahimsa.
- Used to depend on caste.
- Individuals are likely to suffer through karma.

### **Islam**

- Two crimes are seen as serious enough, murder and openly attacking Islam.
- Surah 7:33 forbids the taking of life.
- References to Shariah law.

### **Judaism**

- In the Torah some crimes are punishable by death.
- Deut 17:6 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**

- Wrongdoing is likely to be punished in the next life.
- Not contrary to the Sikh World View and may be needed to be used.

- (e) **People have no need to obey sacred texts.'**  
**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]**

Accept any suitable or sensible answers, using the **Levels of Response Grids for AO2** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks; those achieving the higher levels should be including appropriate religious and / or moral reasoning in their answers.

Points that could be discussed include:

- Some religious texts are considered infallible and must be obeyed.
- It is up to the individual conscience.
- Many religious believers interpret sacred texts and select which parts should be obeyed.
- In some countries the law is based on the sacred text e.g. Shariah.
- It is impossible to obey some religious texts when the teachings are conflicting.
- For some it is a test of faith commitment to obey the sacred texts.
- The texts were written for a purpose.
- Many texts, e.g. Qur'an, are divinely inspired and therefore must be obeyed.
- Different attitudes of fundamentalists.
- There are other more relevant sources of authority.
- They have no authority for non-believers.
- They offer guidelines for non-believers.



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