



GCSE RELIGIOUS STUDIES A 8062/2A

Paper 2A Thematic Studies

Mark scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../.) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

Mark the 5 mark questions the same as the four mark questions plus the extra mark if a source of authority is given.

- Just a quote on its own without its source isn't acceptable for the 5th mark. Just saying 'God says' is too vague unless there they were referring to a specific incident where according to sacred writings God did speak.
- Just saying in Hindu teaching isn't sufficient; they need to refer to something like the Vedas. The same principle applies to all religions.
- Key religious teachers are acceptable e.g. Jesus said for Christianity and Muhammad said for Islam is acceptable. Recognizable religious leaders like the Dalai Lama, the Pope, Martin Luther King are also acceptable but not just my priest or vicar at my local church.
- Specific major teachings within a religion are acceptable as a source such as the Ten Commandments, the Sermon on the Mount, the Creeds or a Parable like the Parable of the

Sheep and Goats. In other faiths examples include the Five Moral Precepts, the Six Perfections or the Eight Fold Path or The Five Pillars. Obviously a quote or teaching needs to be included, not just the name e.g. The Ten Commandments says, “Honour your father and your mother”.

- Note also that if the source is given like the Bible and then an incident from the Bible is described/explained but not a quote that is also acceptable for the fifth mark. For example, the Bible tells how Daniel broke the law by praying and worshipping God at a time when this had been made illegal.
- Note also that paraphrases of quotes are acceptable but they must be recognisable teachings. We have seen many examples of students making up quotes.

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	• Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate	3
Intermediate performance	• Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate	2
Threshold performance	• Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate	1
No marks awarded	• The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning	0

Theme A: Relationships and families

0 1 . 1 Which one of the following means an unmarried couple living together? **[1 mark]**

- A Procreation**
- B Cohabitation**
- C Divorce**
- D Polygamy**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **B Cohabitation**

0 1 . 2 Give two reasons why many religious believers accept remarriage. **[2 marks]**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include some of the following points, but all other relevant points must be credited.

Remarriage to a new partner gives a second chance at happiness / forgiveness / want to live in marriage not co-habit / didn't choose to get divorced / God wants people to live in marriage / share your life with someone you love / love your neighbour / want to have children / want a parent for their children / been widowed / religious duty to marry / start a new life / previous marriage failed e.g. abusive, adultery / financial support / company / may want to remarry the same person e.g. reconciled after getting divorce, etc.

0 1 . 3 Explain two contrasting religious beliefs about gender equality.

In your answer you must refer to one or more religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited.

Religions teach that male and female are of equal value / men and women have different roles and responsibilities in society / the roles and responsibilities may be interpreted as being unequal / differing attitudes to gender identification and reassignment / some religious teachings make women subordinate to male authority / some religious practices may nowadays be seen as gender discrimination, etc.

Buddhism

The practice of Buddhism is the same for men and women / showing no inequality of demand on either side / 'The things which separate and divide people - race, religion, gender and social position are all illusory.' (Dhammapada 6) / in 2015 the Dalai Lama said that he saw no reason why a future Dalai Lama could not be a woman / the Lotus Sutra teaches that men and women are equal in their ability to practise Buddhism and attain enlightenment / Mahayana Buddhism has had nuns for many centuries / however the tradition has died out in the Theravada tradition / some Buddhists argue that women can therefore no longer be ordained within the Theravada tradition / the Aparimitayur Sutra suggests that women must be reborn as men before they can achieve enlightenment / many Theravada societies are male orientated and dominate leadership, etc.

Christianity

Jesus treated women with respect and welcomed them as disciples / examples of Mary and Martha / some of the earliest converts to Christianity were women and many became leaders for example Dorcas in Joppa, Priscilla in Ephesus and Phoebe in Cenchraea / within the Church of England the first women bishops were appointed in 2015 / however within the Roman Catholic church only men may be ordained / many non-conformist traditions, such as Methodists, have had women ministers for many years / Genesis 1:27 teaches that all humans were created in the image of God / so all

humans should be treated equally / Galatians 3:27 emphasises this, 'There is neither Jew nor Greek, slave nor free, male nor female for you are all one in Christ Jesus.'

Some traditional Christians believe that men are the head of the family and women should mainly stay at home and care for the children / 'Wives submit to your husbands as to the Lord, for the husband is head of the wife.' (Ephesians 5:22) / some traditional Christians believe that this difference in roles is not gender inequality / but that men and women have different but complementary roles / many Christians today see marriage as an equal partnership where the different gifts of the couple strengthen family life, etc.

Hinduism

There is no difference between men and women on a spiritual level / the differences exist only at a physical level due to past lives / 'I look upon all creatures equally.' (Bhagavad Gita 9:29) / good treatment of women is seen as a blessing / Hindu scriptures say a woman passes through three stages in life / when she is supported by her father / when she is supported by her husband / and when she is supported by her son / this would suggest inequality as the woman is dependent on the males in her family / Manusmirti says, 'Where women are honoured the gods are pleased.' / all Brahmin priests are male with the exception of in the Hare Krishna movement / increasing numbers of female priests in the whole range of Hinduism, etc.

Islam

Qur'an 49:13 says, 'People we created you all from a single man and a single woman and made you into races and tribes so that you should recognise one another.' / all people are created equal by Allah / men and women have the same spiritual nature / Muhammad said, 'I command you to be kind to women.' / Qur'an 3:195 'I shall not lose sight of the labour of any of you who labours in my way, be it man or woman, each of you is equal to the other.' / 'Men are protectors and maintainers of women.' Qur'an 4:34 / men are expected to provide for their families / women have an important role in looking after the home and raising children and making decisions about the household / a Muslim mother commands great respect and obedience from her children / 'Heaven is under the feet of the mothers.' (Hadith) / in Islam all religious leaders are male / women do not pray at the front of the mosque, etc.

Judaism

'So God created human beings, making them to be like himself. He created them male and female.' (Genesis 1:27) / everyone is created by God / in God's image so everyone is equal in God's sight / Tenakh tells stories of important women who are greatly respected for example, Deborah, Abigail, Ruth et al. / Orthodox Judaism sees the roles of men and women as separate but equal / men are expected to work to support the family / women are to care for the children and home / mother's role is crucial in Judaism and Judaism passes down the maternal line / at the synagogue women do not play a part in the service and sit separately from the men / in Reformed and Liberal Judaism women are able to be rabbis / sit with men in the synagogue / handle the Torah Scrolls, etc.

Sikhism

'All men and women are equal. We are the children of one God' (Guru Granth Sahib 611) / 'Man is born of woman and woman is born of woman; without women there would be no world at all'. (GGS) / Waheguru is neither male nor female / Sikh marriage is described as 'two bodies, one spirit' emphasising the equality of the partners / baptised Sikh women use the name 'Kaur' (meaning princess) which frees them from having to take their husband's name at marriage / when a Sikh woman gives birth she usually takes on the main role of raising the child / however the father will

usually take on other household duties so that the family's work is shared evenly / many married couples now both work to support their family and so will also share domestic responsibilities, etc.

0 1 . 4 Explain two religious beliefs about the role of children within the family.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

Generally, all religions see children as having a duty to obey their parents which is part of showing respect to them / respect should be shown in return for their parents' love and commitment to them / many religions see children has having roles within the family such as helping out with chores / looking after siblings / learning about their religious faith / participating in religious practices eg. being taught their religion, taking part in worship / they continue the family and traditions / care for parents (in old age) / bring joy and happiness to parents, etc.

Buddhism

The Sigalovada Sutta lists five traditional duties children have / children expected to be obedient / respect parents and other relatives / children should deserve their inheritance / preserve the traditions of the family / honour their parents after they have died / in caring for parents they can repay their parents for bringing them up / support parents when in old age / illness becomes an issue, etc.

Christianity

Children told to 'Honour your father and mother' (Exodus 20:12) / applies to children of all ages / includes giving care / respect to the elderly member of the family / 'Children obey your parents in everything for this pleases the Lord.' (Colossians 3:20) / children bring joy to parents - 'Children's children are a crown to the aged, and parents are the pride of their children' (Proverbs 17:6), etc.

Hinduism

Children are to learn the traditions of the faith / taught to conduct puja / respect elders / care for the elders / fulfilling their duty in this way builds good karma/ sons have specific duties to help parents in the afterlife by performing funeral rites when the parents die / sons should perform the shradda ceremony at regular intervals / if there is more than one son then the eldest lights the funeral pyre of

the father and the youngest lights the pyre of the mother / 'By honouring his mother he gains the world, by honouring his father, the middle sphere but by obedience to his teacher, the world of Brahman. All duties have been fulfilled by him who honours those three.' (Upanishads 3:28) etc.

Islam

Muslims have a duty to respect and care for their parents as they get older / the Qur'an says being unkind or disrespectful to one's parents is a great sin, (Qur'an 17:23-24) / 'It is one of the greatest sins that a man should curse his parents'. (Hadith) / 'Heaven is under the feet of the mothers.' (Hadith), etc.

Judaism

Jews are taught to 'Honour your father and mother' (Exodus 20:12) / 'Listen to your father who gave you life and do not despise your mother when she is old' (Proverbs 23:22) / 'Grandchildren are the crown of their elders and the glory of children is their parents.' (Proverbs 17:6) / The Talmud teaches that honouring parents involves much more than just giving them food and drink, clothes and shoes, if they wish to go out then they should be able to go out and return home safely, implying children have a responsibility for their parent's wider welfare, etc.

Sikhism

Children are to respect their parents and elders / care for them as they get older / parents supported the children when they were young so children should support when relatives are elderly / help with domestic chores / children trained in Sikh virtues such as practising sewa / learn the traditions of the religion / 'If you honour your parents, your children will honour you'. (Guru Granth Sahib) etc.

0 1 . 5 ‘Married couples should not use contraception.’

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. Reference to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- Expectation that children will be born in a marriage, contraception prevents this.
- Contraception goes against natural law.
- Contraception may encourage infidelity.
- Contraception prevents people from carrying out their religious duty.
- Some contraception acts by expelling a fertilised egg / so goes against sanctity of life, etc.

Arguments in support of other views

- Contraception is useful to plan a family, eg a couple newly married and may not be able to afford children straightaway / most religious believers agree with family planning
- Natural methods are fine to use as they work with the woman's natural cycle and so cause no harm.
- Artificial contraception more reliable than natural methods so people are better able to plan families by using it.
- Contraception may prevent the passing on of sexually transmitted infections.
- Contraception prevents serious genetic disorders from being passed on and so prevents pain and suffering.
- Contraception may help to prevent mother's health and life being put at risk.
- Contraception helps to limit population size, etc.

Buddhism

Most Buddhists allow contraception that prevents fertilisation from taking place / other methods such as morning after pill may be seen as less acceptable as it can be seen as a form of killing / goes against the first moral precept / teaching suggests Buddhists should plan their families and bring them up in a happy and safe environment / rebirth takes place at conception, contraception makes this impossible / contraception prevents pain for couples who do not want children / unwanted children, etc.

Christianity

All denominations permit birth control / some (eg Roman Catholic) do not permit artificial forms of contraception / against natural law / 'Every sexual act should have the possibility of creating new life.' (Humanae vitae 1968) / for other denominations it is a matter of individual conscience / some Christians have reservations about the morning after pill considering it to be abortion rather than contraception, etc.

Hinduism

No objection to birth control / family planning seen as a good thing / any method can be used provided it is non-harming / some Hindus do not use contraception until a son has been born as it is the eldest son who carries out the funeral rites for his parents / many couples will use natural methods / there are many days when couples should avoid sex such as festivals, full or new moon and holy days, these can add up to around 208 holy days when sex should be avoided, etc.

Islam

Allah controls when birth takes place / contraception is welcomed but should not be used to prevent having children altogether / many Muslims prefer natural methods / believing Allah will give couples the strength to cope with any number of children / artificial contraception accepted if the woman's health is at risk / to space out pregnancies / to avoid serious financial difficulty / Qur'an 4:28 'God wishes to lighten your burden; man was created weak' is used by some scholars to support family planning / 'Do not kill your children for fear of poverty, we shall provide for them and you, killing them is a great sin' (Qur'an 17:31) is used by some against contraception to argue that it interferes with God's plans and God will give them the strength to cope with the children, etc.

Judaism

Family planning is seen as helpful provided it is not used to prevent children altogether / many Orthodox Jews will only allow contraception in order to prevent risk to the mother's health / delay having children / to space them out / limit the number of children if this is thought to benefit the family / some Orthodox Jews do not believe in contraception at all, believing God will decide the size of their family / Reform Jews allow contraception for other reasons such as social / financial reasons / Orthodox Jews prefer to use the contraceptive pill as this does not interfere with the sexual act / or destroy semen / sterilisation is forbidden as it damages the body God created, etc.

Sikhism

No opposition to artificial methods of contraception / though sterilisation should only be used if medically necessary / primary purpose of sexual intercourse is the union of man and woman not procreation / no specific guidance given in Sikh holy books / scriptures teach that God does not intend humans to suffer so contraception is seen as a positive way of helping a couple to plan their family / some Sikhs consider the morning after pill to be killing life and so would not support its use, etc.

Theme B: Religion and life

0 2 . 1 Which one of the following terms may be used when describing the general well-being of a person?

[1 mark]

- A** Length of life
- B** Purpose of life
- C** Quality of life
- D** Sanctity of life

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Quality of life

0 2 . 2 Give two reasons why some religious people are against experimenting on animals.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include some of the following points, but all other relevant points must be credited.

Animals are God's creation / some animals are regarded as sacred / sanctity of life in some religious traditions / against animal rights / involves cruelty / it harms animals / it kills animals / humans given the responsibility of stewardship / the results of testing drugs obtained may not be reliable as humans are different from animals / cosmetic testing is especially seen as unnecessary / there are other methods of testing which can be used which do not involve cruelty to animals / creates bad karma / idea of ahimsa / have to answer on Judgement Day concerning the way animals have been treated, etc.

0 2 . 3 Explain two contrasting religious beliefs about an afterlife.

In your answer you must refer to one or more religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited.

General

Heaven and hell / heaven reward for good / hell for eternal punishment / period of waiting / judgement day / resurrection / reincarnation / rebirth / live as another life form / escape from rebirth cycle, etc.

Buddhism

Many Buddhists believe that when they die their non-permanent self (anatta) transfers to a new body / the cycle of birth, death and rebirth is known as samsara / the type of world that they are reborn into (eg as a human, animal or heavenly being) depends on the quality of their actions (kamma) in their previous lives / good actions lead to a more favourable rebirth / the ultimate aim is to break free of the cycle of samsara and that is what causes suffering / Buddhists may achieve nibbana (a state of liberation, peace and happiness) / Pure Land Buddhists believe they can be reborn into Amitabha (Amida) Buddha's Pure Land / might be reborn as Bodhisattva, etc.

Christianity

Christians believe that people have souls which live on after death / God judges whether a person will spend eternity in either heaven or hell / the Catholic Church believes in purgatory where souls undergo purification to achieve the holiness necessary to go to heaven / Christians believe that Jesus was resurrected proving the existence of life after death / heaven is indescribably wonderful / Revelation 4:2–6 describes John's vision / no more death, mourning, crying or pain in heaven / hell was originally designed for Satan and his demons – Matthew 25:41 / a place of punishment for the unrighteous / Parable of the Sheep and the Goats (Matthew 25:31–46) and the Rich Man and Lazarus (Luke 16: 19–31), etc.

Hinduism

After the death of the body the soul continues its journey with the ultimate aim of reaching moksha / the soul's arrival in a new body is determined by its desires (detachment from worldly desires) and merits (achievement of good karma) / the levels on Earth are life in water; plants; insects and reptiles; birds; animals; humans / the Puranas state that there are worlds of demons and heavenly beings / Hindus hope to reach a better level of life afterwards / the Bhagavad Gita describes rebirth as 'putting on new clothes' BG 2:22 / Puranas describe 14 loka or worlds – humans on lowest of higher worlds, ie world 7, demon and hell worlds below / could be reborn into Vishnu / Krishna / Shiva's heavens, etc.

Islam

On the Day of Judgement the angel Israfil will blow a trumpet announcing the last day and the dead will be resurrected in new bodies / barzakh, waiting place before judgement / each person will be brought before God and the book of their life, as recorded by two angels, will be opened / the good and bad deeds will be weighed and will decide their fate / unbelievers and those who did insufficient good deeds will be sent to the punishment of hell (Jahannam) / those with sufficient good deeds will spend eternity with God in paradise (Jannah) / everyone will have to cross the Sirat Bridge over hell and unbelievers will fall off / paradise is described as a beautiful garden of physical and spiritual pleasures and delights / Qur'an 39:20 / delicious food, drink and companions Qur'an 52:22 / hell in contrast is a place of blazing fire and terrible punishment / unbelievers must wear heavy chains, drink boiling water and eat scalding food and be burnt by fire and smoke, etc.

Judaism

The Tenakh gives little teaching about the afterlife / the Torah describes death as a time to rejoin one's ancestors (Genesis 25:8,17) / a place called Sheol is mentioned in the Tenakh and is described as a place of silence and darkness (Psalm 115:17) / the Jewish afterlife is called Olam Ha-Ba (the world to come) / many Orthodox Jews believe in a resurrection and heaven (Gan Eden) but not in a place of permanent punishment / a soul-cleansing process, which is temporary, is part of traditional Jewish belief / Judaism does not include the concept of eternal (everlasting) punishment / some Jews believe in reincarnation / important to focus on this life now as we cannot know what the afterlife is like, etc.

Sikhism

Sikhs believe in karma – on dying a person is rewarded or punished according to their actions / in one tradition messengers take the deceased to be judged by Dharam Raj / two angels, Chitra and Gupia, present a balance of the person's actions during their life / if the balance shows many bad deeds the person will go into lower forms of life / if mainly good deeds they will get a human life again or be liberated from the samsara cycle / the GGS does describe a place of horror (GGS 1026) but most regard this as being out of the presence of God / Sikhs believe that the soul goes through many different lives (reincarnation) until the purified become one again with God / no effort to love God and purify the soul can result in wandering through 8.4 million species, etc.

0 2 . 4

Explain two reasons why many religious people believe they have a duty to look after the world.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Second belief

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

God created the world / belief in stewardship / human survival depends on looking after the world / there is only one world and it cannot be replaced / need to think of future generations and not abuse the world / non-renewable resources cannot be replaced / human actions have a real impact on nature and the climate, etc.

Buddhism

First moral precept – avoid causing harm / concept of dependent arising / karmic consequences if there is failure to look after the world / unskillful action to abuse the world / caring for the earth leads people towards enlightenment, etc.

Christianity

God created humans to look after the world (Genesis – Adam and Eve looked after the Garden of Eden) / ideas of stewardship and trusteeship – Genesis 2:15, Psalm 8:6 / important to live sustainably / God will hold people accountable on Judgement Day / humans are only tenants of God's world (Leviticus 25:23), etc.

Hinduism

Idea of karmic consequences so the world should not be abused as it will otherwise affect reincarnation / need to live sustainably as the world is precious / the Upanishads teach that mother earth should be looked after / 'Brahman is all' (Upanishads) / idea of stewardship / interdependence / nature is sacred and cannot be destroyed without humanity destroying itself, etc.

Islam

Religious duty to look after what Allah has created / khalifah 'He has given you the earth for your heritage.' / (Surah 6:165) 'To him belongs all that is in the heavens and the earth' (Surah 2:256 & 257) / The Islamic Foundation for Ecology and Environmental Sciences (IFEES) encourages the development of conservation projects / belief in importance of sustainable development / oppose the abuse of the natural environment, etc.

Judaism

God created humans to look after the world (Genesis – Adam and Eve looked after the Garden of Eden) / ideas of stewardship and trusteeship / the bal tashchit (do not waste) precept supports looking after the world / Leviticus – love thy neighbour / 'All that I created for you do not corrupt or desolate my world ...' (Midrash Ecclesiastes Rabbah 7:13) / God will hold people accountable on Judgement Day / tikkun olam (healing the world) / the Messiah will come when the world is healed, etc.

Sikhism

God created everything (Guru Nanak), therefore everything should be treated with respect / ideal to live a simple life free from ruining the world / karmic consequences for actions not considering the world / need to live in harmony with nature / avoid waste and live sustainably / support conservation projects in the Punjab / greed one of the five evils / GGS refers to the earth as mother so should be looked after and not exploited, etc.

0 2 . 5 'Euthanasia is never the best option.'

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- There are other options, eg palliative care.
- It could lead to euthanasia for trivial reasons.
- People are God given and every person has a purpose so their life should not be ended prematurely.
- Euthanasia may be seen as murder or a person deciding to end their own life which goes against the sanctity of life.
- Relatives might wish to end someone's life in order to inherit their property.
- People may give permission for their life to end and then regret it, etc.

Arguments in support of other views

- The person's circumstances should be considered, eg may be suffering and there is no hope of recovery.
- The person's quality of life may be very poor / allows them to die with dignity.
- The terminally ill person desperately wants his or her life to end / self-determination / the person should have a choice rather than continue to suffer.
- There is a need for compassion, eg 'Love thy neighbour'.
- It is mercy killing – it is more compassionate.
- Some argue it would allow finite medical or care resources to be used elsewhere, etc.

N.B. Accept reference to animal euthanasia.

Buddhism

The first moral precept teaches that Buddhists should try to avoid killing – ahimsa / generally seen as unskillful which does not lead towards happiness, wisdom and compassion or enlightenment / disrupts the samsara cycle / some may think that euthanasia is sometimes the most compassionate thing to do eg if the person is suffering or is experiencing a very poor quality of life / many agree with judging each situation on its own merits and action taken to minimise suffering of those involved / personal choice is important in Buddhism along with care, compassion and kindness, etc.

Christianity

Many Christians believe that only God has the right to end life / created in the image of God – Genesis 1 : 27 / euthanasia goes against the sanctity of life and is therefore wrong / '... all the days ordained for me were written in your book before one of them came to be – Psalm 139 :16 / modern drugs allow people to die with dignity and without severe pain/ support for hospices / other Christians generally oppose euthanasia but believe that it is acceptable in some circumstances eg if it is the merciful thing to do – Matthew 5 : 7 'Blessed are the merciful', etc.

Hinduism

Hindu scriptures state that all life is sacred (sanctity of life) / 'His Being is the source of all being, the seed of all things that in this life have their life He is God, hidden in all beings, their inmost soul which is in all. He watches the works of creation, lives in all things ...' – Svetasvatara Upanishad 6.5 and 6.11 / a life taken before the time of its natural death brings bad karma to all those involved as it interrupts the cycle of birth, death and rebirth / a minority might see passive euthanasia as a moral obligation, to practise ahimsa by not harming and not prolonging suffering, etc.

Islam

Muslims believe that God (Allah) creates life and should decide when life should end / life is sacred and so taking a life is a sin / "do not take life, which God has made sacred" Qur'an 17:33 / life is a gift from God and should be valued and looked after / no one knows God's plans and if a person is suffering then it may be for a reason / God could be testing their faith or providing an opportunity to look after someone / euthanasia is haram (forbidden) / Muslims believe in Al-Qadr (predestination), that God has planned every person's life, etc.

Judaism

All life is God given / of huge value and sacred / humans are made in the image of God – Genesis 1 : 27 / active euthanasia is seen as murder / in the last stages of life people should receive good medical care and attention / doctors have a duty to preserve life, not take it / Ecclesiastes 3 : 1-2 / in the case of someone dying who is terminally ill, doctors should be allowed to withdraw a life support machine as it is prolonging the natural process, etc.

Sikhism

Sikhs teach that life is precious and God given / all human beings are created by Waheguru (God) and God lives in them / 'O my body, the Lord infused His Light into you, and then you came into the world' – Guru Granth Sahib 921 / 'Those who are sent, come, O Nanak; when they are called back, they depart and go.' Guru Granth Sahib 1239 / all life is sacred and should be respected / Sikhs teach that it is wrong to deliberately interfere with God's creative work so escaping suffering in this life will lead to suffering in the next / Sikhs believe in providing hospitals and hospices for the sick and dying / many do not support artificially prolonging life when a person is in a vegetative state – in such cases they may support withdrawing treatment, etc.

Theme C: The existence of God and revelation

0 3 . 1 Which one of the following is a form of special revelation?

[1 mark]

- A** Being brought up to believe in God
- B** Learning of God through what humans do
- C** Meeting God directly
- D** Seeing God through nature

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **C** Meeting God directly

0 3 . 2 Give two reasons why some people do not believe that revelations about God are real.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include some of the following points, but all other relevant points must be credited.

Don't trust the person / person has mental health issues / person wants to see God, so deceives themselves / person is ill / hallucinating / effect of migraine / don't believe God exists / nothing real about the revelation / religion is seen as superstition / don't accept as real revelations of religions other than their own / the experience did not happen to them / do not fit with a scientific view of the world / those who claim this are just wrong or mistaken / some historical claims to revelation have been disproved, etc.

0 3 . 3 Explain two contrasting beliefs about miracles.

In your answer you must refer to one or more religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Students may include some of the following points, but all other relevant points must be credited.

General

Miracles tell people about God / miracles provide answers to prayer / God advises people through miracles which proves God exists / miracles are unexplained events / religious believers are more likely to believe miracles / non-religious people are more likely to question / scrutinise / reject claims of miracles / contrasting forms of miracles eg. nature and healing, etc.

NB. Where stories of two different miracles are given or explained, these should be awarded appropriate credit. Where different interpretations of the same miracle are given these should be awarded appropriate credit.

Buddhism

Miracles are within the capacity of any being so long as they have mastered higher level meditational techniques / attributed to yogis in records / the Buddha is recorded to have performed miracles, such as duplicating himself, healing, etc / Buddha's birth was miraculous (walked and talked) / no supernatural explanation, ie not God, etc.

Christianity

Jesus performed 37 miracles (across the Four Gospels) / miracles are evidence of God's immanence / miracles are evidence of God's love – always good events / miracles are evidence of God's power – miracles are contrary to what science can explain / miracles can come about from prayer / miracles are real events / RC Church uses verified miracles in classifying people as 'Blessed' and 'Saint', etc.

Hinduism

Miracles relating to temple statues of Ganesha are recorded across the world (1995) / countless examples of miracles in Hinduism / scriptures record miracles of deities, such as Hanuman being able to fly / in this sense more like superhuman powers / yogis and sages recorded to have performed miracles such as healings / Krishna performed miracles / miracles linked to saints, such as the sage who made a cow recite scripture, the saint who made the Jaganatha chariots move after they had become stuck and even elephants had been unable to shift them / seen as evidence of great religious devotion/knowledge, etc.

Islam

Considered to be a sign to verify the authenticity of a prophet / ‘And you heal those born blind and the lepers by My leave. And behold! You bring forth the dead by My leave’ Qur’an 5:10) / miracles performed by the permission of Allah; cannot be performed without His permission / Qur’an is a miracle in itself / “Every Prophet was given miracles on account of which their people believed; but, I have been given divine revelation which Allah has revealed to me, so I hope that my followers will outnumber the followers of other Prophets on Resurrection Day.” (Bukhari Hadith), etc.

Judaism

Many recorded miracles in Tenakh, such as separating of Red Sea so that the Israelites could cross/escape / acceptance that the writers of the Tenakh believed they witnessed and recorded miracles / however this does not mean they were actually miracles / open attitude – they may or may not happen / we have to follow the science / Maimonides said that if a miracle occurred, this was only a temporary change in nature, and that natural law would reassert itself / Shacharit service ‘Thanks (to God) for your miracles which are daily with us’, etc.

Sikhism

Miracles happen only by the will of God / examples of God saving/helping a devotee, such as saint Kabir, whose torturers were trying to get an elephant to charge and kill him, but the elephant ran off, saying ‘I pay obeisance to the embodiment of God’ / ‘The real miracle is receiving grace of the Master’ (Guru Arjan) / miracles in stories of Guru Nanak include him being shielded from the sun by a cobra, a stall being refilled with tomatoes after he had given them all away, a field being replenished with wheat after he had allowed animals he was minding to eat it all, etc.

Non-religious

Miracles do not happen / these events are things not yet explainable by science / people who claim miracles are mistaken, have misinterpreted what they have seen, or want to interpret the event as a miracle / if miracles did exist, they would disprove God because of their random nature (unfairness etc) / systematic definition of miracles put forward by David Hulme, following which he dismissed all examples as not miracles, ie miracles do not exist, etc.

0 3 . 4 Explain two religious beliefs about the omnipotence of God.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate view of the belief – 1 mark

Detailed explanation of a relevant and accurate view of the belief – 2 marks

Second belief

Simple explanation of a relevant and accurate view of the belief – 1 mark

Detailed explanation of a relevant and accurate view of the belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

General points

That God created the world, so must be omnipotent / that God is beyond everything (transcendent) which gives Him omnipotence in the world / that God's omnipotence is one of the factors which separates Him from humans, and makes God unlike humans / that believers think God controls everything / different understandings of omnipotence e.g. what is logically possible, etc.

Buddhism

No belief in God, so no relevant answer in positive terms.

Christianity

God created the world from nothing in seven days – Genesis / 'I pray that ...you may know ... his incomparably great power for us who believe. That power is the same as the mighty strength he exerted when he raised Christ from the dead...' (Ephesians 1:18–20) / 'Great is our Lord and mighty in power.' (Psalm 147:5) / 'I am the Lord, the Maker of all things, who stretches out the heavens, who spreads out the earth by self.' (Isaiah 44:24) / Jesus (God the Son) performed many miracles, eg over nature – calming of the storm, over life and death, eg Lazarus, of healing, eg Bartimaeus; God the Son (Jesus) overcame death when he was resurrected, etc.

Hinduism

Brahman is all-knowing, all-powerful, all-persuasive / Brahman as Trimurti is creator, sustainer and destroyer/recreator, hence omnipotent / 'For the protection of the good, and for the destruction of the wicked, for the establishment of Dharma, I am born from age to age' – Bhagavad Gita 4:8 – suggests omnipotence / 'Completely relinquishing all self-initiated means for your salvation, take

refuge in me alone. I will release you from all your negative karma’ – Bhagavada Gita 18:66 – suggests omnipotence, etc.

Islam

Allah created the world / ‘He who is All-Knowing, the All-Powerful, able to do anything’ – Surah 30:54 / ‘And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things’ – Surah 41:39 / ‘And He has created all things on earth in varying colours for you. Surely this is a sign for men who praise Allah’ – Surah 16:13 / ‘It is He who sends down rain from the sky in due measure and thereby raises to life a land that is dead; even so will you be raised from the dead’ – Surah 43:11, etc.

Judaism

God created the world from nothing – Genesis 1–2 / ‘I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things’ – Isaiah 45:7 / ‘G-d alone has made, does make and will make all things’ – Maimonides 13 / ‘The heavens declare the glory of G-d, the skies proclaim the work of His hands’ – Psalm 19:1, etc.

Sikhism

‘The Lord and master supports the weave of the fabric of the universe’, ‘The entire creation came from him’, ‘All the creation is his body’, ‘Through and through he is blended with his creation’ – all GGS 294 / One universal creator...Creative Being personified – Mool Mantra / God is omnipotent, possessing all powers – GGS 811 / ‘Your condition and expanse are known only to you; the value of your creative omnipotence cannot be estimated’ – GGS 748 / ‘God is all-powerful, vast, lofty and infinite’ – GGS 107, etc.

0 3 . 5 'The only way to know God is by being enlightened.'

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

**[12 marks]
[Plus SPaG 3 marks]**

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- A person can become enlightened after learning about God eg by being brought up in a religion.
- Being enlightened comes after study and devotion / it takes considerable effort and training / thus the process to enlightenment is itself a form of learning about the true nature of the divine/God / so it must be the best way.
- Being enlightened is described as 'awakening' / once awake a person sees things clearly / and is not misled by dreams/sleep / so they can focus properly on the divine/God / so they can fully understand the divine/God.

- Once enlightened a person sees the truth of all things / hence would see / understand the true nature of the divine/God / just as the Buddha did.
- For an atheist, to be enlightened would allow them to see the truth that there is no God / hence no nature to be known, etc.

Arguments in support of other views

- Most religions do not teach about enlightenment / yet still claim to be able to know the divine/God / hence there must be other ways which reveal the true nature of the divine/God / such as studying holy books / or special revelation / or general revelation.
- Holy books describe the divine/God / these are available to anyone to read for themselves / there are many teachers who will explain them / hence believers can learn about God from holy books or teachers.
- Few people become enlightened / that is, few have success in attaining enlightenment / because it is a very difficult path / eg it took the Buddha hundreds/thousands of lifetimes to achieve enlightenment / so it cannot reveal much about the divine/God.
- There is no such thing as God / hence enlightenment does not reveal God's true nature / there is nothing to reveal.
- Depends what you mean by 'true nature' / different religions interpret this differently / eg Vaishnavite Hindus see the true nature as being one with God, though still separate from God / whereas Shaivite Hindus see it as being oneself, as one is part of God, etc.

Theme D: Religion, peace and conflict

0 4 . 1 Which one of the following best expresses the idea of accepting someone's apology for what they have done wrong?

[1 mark]

A Forgiveness

B Justice

C Protest

D Punishment

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **A** Forgiveness

0 4 . 2 Give two reasons why a conflict may be said to be a 'holy war'.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include some of the following points, but all other relevant points must be credited.

A belief that God is on their side / a war sanctioned by God / it was authorised by an important religious leader / the purpose should be to defend their religion from attacks from within or from outside the religion / to spread their religious message / for important religious land / to promote justice / defend believers, the weak and innocent / those who take part believe that they will receive spiritual rewards / belief that they are fighting for a sacred and noble / just cause eg self-defence, etc.

0 4 . 3 Explain two similar religious beliefs about a country using weapons of mass destruction.

In your answer you must refer to one or more religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First similar belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Second similar belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

If contrasting views are given only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited.

All religions recognise that weapons of mass destruction are always a danger / they are too powerful to be just / if they exist that they could be used killing many people (against the sanctity of life) / might get into the hands of an unstable leader / concern about states ruled by a dictator / if used would cause terrible destruction to God's world / long term effects eg Hiroshima and Nagasaki / there are enough weapons of mass destruction to destroy the whole world / very expensive to make and maintain / there is a need to pray for peace and campaign for disarmament / using weapons of mass destruction is immoral / biological and chemical weapons are illegal / may be used as a deterrent to prevent war, etc.

Buddhism

Many Buddhists believe that weapons of mass destruction should be abolished as countries should never use them / they kill indiscriminately which is against the 1st Precept (ahimsa) / others say that the problem is not the weapons themselves but rather human attitudes / Thich Nhat Hanh said, 'For peace, the basic thing to do is not to remove nuclear weapons but to remove the fear, anger and suspicion in us. If we reduce them, reconciliation is easy.' / Japanese Buddhist Daisaku Ikeda has said, 'The real enemy that we must confront is the ways of thinking that justify nuclear weapons; the readiness to annihilate others when they are seen as a threat or as a hindrance to the realisation of our objectives.' etc.

Christianity

Some Christians believe that the problem with weapons of mass destruction is not the weapons themselves but their use / they can act as a deterrent and result in peace / chemical or biological weapons should not be allowed to exist.

A fundamental Christian belief is that only God has the right to end life that he has created / the Ten Commandments say, 'You shall not murder' (Exodus 20:13) / using weapons of mass destruction would not be supported by the Just War theory as innocent people are killed indiscriminately / 'Faith groups in the UK are united in their conviction that any use of nuclear weapons would violate the sanctity of life and the principle of dignity core to our faith traditions.' (Steve Hucklesby) / many Christians have campaigned for nuclear disarmament (CCND) and the destruction of chemical and biological weapons, etc.

Hinduism

The Laws of Manu state that women, children, the elderly and those who have turned their backs or dropped their weapons should not be attacked, so Hindus are opposed to using weapons of mass destruction as they kill indiscriminately / The Rig Veda states that a warrior should not poison the tip of an arrow or attack the sick or old, children or women or it leads a warrior to hell even if he wins / belief in ahimsa / India does, however, have nuclear weapons but has pledged only to use them only as a deterrent and never use them first, etc.

Islam

Muslims believe that as God created all life they have a duty and responsibility to care for people and to work for peace / as life is sacred using weapons which could kill millions of people and even destroy the world is wrong / innocent people should be protected / 'Fight in God's cause against those who fight you, but do not overstep the limits; God does not love those who overstep the limits – Qur'an 2 : 190 / 'Do not contribute to your own destruction with your own hands, but do good, for God loves those who do good' – Qur'an 2 : 195 / oppose the possession and use of biological and chemical weapons / nuclear weapons are so destructive they should never ever be used, etc.

Judaism

Jewish scientists Albert Einstein and J. Robert Oppenheimer were involved with others in developing atom bombs that were dropped on Hiroshima and Nagasaki and brought World War 2 to an end / later they opposed nuclear weapons / Israel has nuclear weapons for defence purposes but many Jews are totally against their use and other weapons of mass destruction / the Ten Commandments say, 'You shall not murder' (Exodus 20:13) / belief that it can never be justified to kill large numbers of innocent civilians / Rabbi David Saperstein said, 'We join to call on the world to recognise that violence begets violence; that nuclear proliferation benefits no one; that we can, we will, and we must find other ways to protect ourselves, our nations and our future.', etc.

Sikhism

Many Sikhs live in the Punjab (north India) and are concerned that they could become a target if hostilities arose between India and Pakistan as both have nuclear weapons / some have campaigned for nuclear disarmament as using any weapon of mass destruction is totally unacceptable as so many innocent people would be annihilated / 'No one is my enemy, and no one is a stranger. I get along with everyone' GGS 1299 / some Sikhs are in favour of keeping nuclear weapons as a deterrent as it stops the outbreak of war because of fear of the consequences but would always oppose their use, etc.

0 4 . 4

Explain two reasons why some religious believers choose to work for an organisation that helps victims of war.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

Religions are about compassion / helping people in need regardless of which side they are on / religions support voluntary work to help those in need / the Golden Rule of 'Treat others as you would be done by' / it is good to have employment and earn an income / by working for an organisation they could do more than they could alone / the organisation does much good work helping those with injuries / they have the skills to provide specialist medical care to both civilian and military personnel / they want to help people rebuild their lives / recover from the effects of war / to promote peace and reconciliation, etc.

Buddhism

Buddhists believe in working to prevent suffering / believe in helping refugees overcome anger, bitterness and hatred towards the aggressors / victims are likely to need help in letting go of these feelings / Dhammapada states: "Hatred does not stop hatred. Only love stops it." / "To conquer oneself is a greater victory than to conquer thousands in battle." / encourages Right Action and Right Livelihood – two of the Noble Eightfold Path / the Tzu Chi Foundation's mission is 'expressing great kindness to all sentient beings, and taking their suffering as our own' / helping victims brings good kamma and helps all beings become free of suffering and ultimately reach enlightenment, etc.

Christianity

Jesus had compassion for those in need / Matthew 22:39: 'Love your neighbour' / the Parable of the Good Samaritan (Luke 10:25–37) / Parable of the Sheep and Goats encourages Christians to provide food and shelter for those in need / Christian organisations like Caritas and Christian Aid help victims of war / Christian Aid operates under the slogan "We believe in life before death" / Quakers will work with victims of all sides in order to bring peace / many believe that it is their Christian duty to raise funds to help those suffering the consequences of war, including the families of those who are killed, etc.

Hinduism

Hindus are taught to respect life and to practise ahimsa and be compassionate when others are in pain / many support the Indian Red Cross providing help through money or in refugee camps / The Mahabharata: “This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain.” / good karma is gained by helping victims of war overcome their difficulties / Hinduism teaches to help those who are in need, etc.

Islam

Muslims believe that it is their duty to give assistance and support to those injured in war through the local community and mosques / this includes help and care for victims wherever they live and whichever side they or their family member was fighting for / “Whoever saved a life, it would be as if they saved the life of all mankind” Qur’an 5:32 / organisations that help victims of war, like Islamic Relief and Muslim Aid, are governed by principles such as compassion, empathy, generosity and helping those in need / zakah may be used for victims of war, etc.

Judaism

The work of some Jewish organisations is based on the Jewish principles of pikuach nefesh, saving a life, and tikkum olam, healing the world / Proverbs 25:21: ‘If your enemy is hungry, give him something to eat; if thirsty, something to drink.’ / The Talmud: “What is harmful to yourself do not to your fellow men” / the mission of Magen David Adom UK includes providing medical care and treatment for people of any nationality, race, religion, ethnic origin, age, disability, sexual orientation, or political affiliation, including all victims of conflict, etc.

Sikhism

Guru Granth Sahib: “As thou deemest thyself, so deem others. Cause suffering to no one.” / in the Ardas (prayer), the Sikhs pray for the welfare of everyone / Khalsa Aid was founded on the Sikh principles of selfless service and universal love, inspired by the teaching of Guru Gobind Singh and this has led to helping victims of war / includes assisting refugees made homeless by fighting / the Gurus taught Sikhs to help humanity and treat everybody with love and compassion / helping victims brings the reward of good karma, etc.

0 4 . 5 'All religious believers should be pacifists and never fight.'

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- There are many other methods of resolving conflicts, eg negotiations, through UN, through sanctions or use of peace keeping forces.
- War ignores the sanctity of life by taking lives and ruining others.
- War creates refugees and brings terrible destruction.
- There has to be a better way of resolving problems between countries that doesn't cause so much destruction and harm.
- Religions are in favour of peace and harmony, not war and killing, etc.

Arguments in support of other views

- War can be the lesser of two evils: It can be justified if its purpose is to stop atrocities and may be a reason to go to war.
- It is everyone's responsibility to defend their country and its values, (patriotism).
- It is right to retaliate against an aggressor.
- Idea of Holy War – there are many examples in sacred writings where it is claimed that it was right to fight and defend their faith and land.
- The Just War theory gives many reasons why it may be right to fight. These include (1) a just cause, eg stopping genocide or to overthrow a cruel dictator. (2) started by a properly constituted authority, eg the government. (3) right intention – promote good and avoid evil. (4) must be a last resort – have tried every other avenue and that has failed. (5) must be a reasonable chance of success. (6) must be reasonable proportion – use only enough force to achieve objectives. (7) no civilians to be involved, eg the conflict should be between the armed forces. (8) self-defence, eg to stop an invasion. (9) need to protect trees and the environment wherever possible, etc.

Buddhism

Dhammapada 270: 'A man is not a great man because he is a warrior and kills other men, but because he hurts not any living being he is in truth called a great man.' / the first precept not to take life, oppose warfare / concept of ahimsa (non-violence) / Dhammapada 123 'Let a man avoid evil deeds as a man who lives life avoids poison.' / Dhammapada also states: 'Hatred does not stop hatred. Only love stops it.' 'To conquer oneself is a greater victory than to conquer thousands in battle.' / a peaceful occupation is one of the things that leads to happiness / Right Action and Right Livelihood – two of the Noble Paths.

Christianity

Matthew 5:9: 'Happy are those who work for peace.' / Matthew 5:44: 'Love your enemies and pray for those who persecute you.' / Matthew 5:38–48: 'do not take revenge, if anyone slaps you on the right cheek, let him slap your left cheek...' / Matthew 22:39: 'Love your neighbour' / Matthew 26:51–55 At Jesus' arrest Peter was violent, but Jesus told him to put away his sword – "all who take up the sword will die by the sword" / Romans 12:17–21: 'If someone has done you wrong, do not repay him with a wrong ... Do everything possible on your part to live in peace with everybody. Never take revenge. God will take revenge ... If your enemy is hungry, feed him ... If he is thirsty, give him a drink ... conquer evil with good.' / Jesus rejected force at the Temptations and at the Triumphal Entry he rode on a donkey, a symbol of peace / he came on a mission of peace – hence the dove (a symbol of peace) at his baptism / the Quakers are a pacifist Christian denomination who reject violence and war / the early Christians would not join the Roman army / Jesus used violence in the Temple to oppose injustice / told his followers to sell their cloak to buy a sword / many Christians believe in the Just War theory and join the armed forces, etc.

Hinduism

The Mahabharata: "This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain." / Hindus believe in the principle of ahimsa (non-violence) / good karma would not involve violence, but work towards peace / the Upanishads teach non-violence / expect reference to Gandhi, who rejected violence and worked for the independence of India / Gandhi was a fighter for freedom, stood up for what he believed, but not with violence / sometimes war is necessary – Kshatriyas (warrior caste) in Hinduism / Hindu scriptures contain stories of fighting against evil and demons, etc.

Islam

Surah 49.9: 'If two parties of believers take up arms ... make peace between them.' Surah 3.134: 'Paradise is for ... those who curb their anger and forgive their fellow men.' Islam seeks peace within the community / in the daily prayers peace is promoted: "peace be unto you." / the Qur'an teaches that revenge is wrong; it is better to seek reconciliation, so forgiveness and love are important / the Qur'an says that it is wrong to return evil with evil, and everyone has the right to be treated fairly / in the Hadith, Muhammad said that it was important to treat the enemy humanely – he believed children were innocent victims, and so the killing of children was forbidden / through the Qur'an, Allah is 'the one who gives safety and peace' / Muhammad: "None of you 'truly' believe, until he wishes for his brothers what he wishes for himself." / Muhammad took part in fighting to protect his faith etc.

Judaism

Exodus 20:13: 'Do not kill' / Micah 4:3 'Nation will not lift sword against nation, there will be no more training for war.' / Proverbs 25:21: 'If your enemy is hungry, give him something to eat; if thirsty, something to drink.' / the Talmud: "What is harmful to yourself do not to your fellow men". Also "Great is peace, because peace is to the Earth what yeast is to dough." / the Jewish word for peace, Shalom, is a common greeting / the Messianic Age will be a time of peace / the Talmud suggests that 3 things keep the world safe – truth, judgement and peace / some wars are obligatory (Judaism) / there might be a just reason to fight, eg protecting their homeland and religion / many Old Testament stories of the Hebrews fighting for the 'Promised Land' / God is portrayed as a warrior / a pre-emptive strike against an enemy about to invade is allowed, etc.

Sikhism

Guru Granth Sahib: "As thou deemest thyself, so deem others. Cause suffering to no one. Thereby return to your true home with honour." / Also, despite the Kirpan (sword), Sikhs do not approve of violence / Guru Gobind Singh told his followers never to be first to draw a sword / Anger is to be avoided / In the Ardas (prayer), the Sikhs pray for the welfare of everyone / Sikhs resisted by non-violence when the British passed a law making it illegal for Sikhs to wear their Kirpans / there were also peaceful protests when democratic government was suspended in 1976 / Guru Nanak was pacifist suggesting that if someone ill-treated you, you had to bear it three times and the fourth time God would fight for you / concept of a Just War (Dharam Yudh) / "When all efforts to restore peace prove useless and no words avail, lawful is the flash of steel. It is right to draw the sword." Guru Gobind Singh / Sikhs have had to fight for survival / Khalsa Sikhs wear a Kirpan (one of the 5 K's), etc.

Theme E: Religion, crime and punishment

0 5 . 1 Which one of the following aims of punishment can be described as taking revenge?

[1 mark]

- A Deterrence**
- B Protection**
- C Reformation**
- D Retribution**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **D** Retribution

0 5 . 2 Give two different types of crime.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include some of the following points, but all other relevant points must be credited.

Hate crime / theft / murder / crimes against the person / crimes of passion / crimes against the state / crimes against property / religious crimes / violent crime / war crime / petty crime / financial crime / victimless crime / cyber crime / revenge crime, etc.

NB. Do not accept causes of crime, (eg jealousy)

0 5 . 3 Explain two contrasting religious views about the treatment of people who have committed evil actions.

In your answer you must refer to one or more religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting view

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting view

Simple explanation of a relevant and accurate contrast – 1 mark

Detailed explanation of a relevant and accurate contrast – 2 marks

If similar views are given only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited.

Evil actions which cause suffering, injury or possibly death should not be ignored / people need to understand that committing evil actions has consequences / the law is in place to deter such actions and to punish those who commit them / in addition to punishment the people who have committed these evil actions need to be shown the error of what they have done and encouraged to change their ways / hate the evil action and not the sinner / forgiveness may be shown where there is repentance / may result in exclusion from the religious community / consequences for the afterlife, etc.

Buddhism

According to the principle of kamma, a person's evil actions will cause them to suffer / there is, therefore, no need to get retribution but punishment is appropriate / Buddhists may agree that it is necessary to protect society from certain evil actions (crimes), the motive being to ensure the welfare of society / those committing the crimes should be encouraged to recognise the suffering they have caused and apologise to victims / the approach should be to encourage the transformation of the person who has committed the evil actions so that they begin to act in a sensible and sensitive way, etc.

Christianity

Christians believe that God forgives sins / Jesus atoned for all sins / some Christians believe that a punishment for evil doers should be equal to the crime / 'An eye for an eye' / 'Spare the rod and spoil the child' – Proverbs / most Christians believe that they should be helped to change their ways in order that they do not continue to do evil actions / the main aim of punishment should be to reform evil doers / 'Blessed are the merciful' – Sermon on the Mount / Jesus set an example of showing compassion / the Woman caught in Adultery -John 8:1-11 / love thy neighbour, etc.

Hinduism

The punishment should fit the crime that has been committed / offenders or anyone else should be deterred from committing evil actions again / Smriti texts suggest that the threat of punishment may make people follow their dharma / punishments should have the aim of reforming the people / 'an eye for an eye ends up making the whole world blind' – Gandhi / evil actions have karmic consequences so people should be deterred from committing them, etc.

Islam

Those that do wrong need to be taught a lesson so they do not repeat the evil actions and it deters others from doing the same / Shari'ah law lays down the punishment on behalf of the victim, their family and their community / 'an eye for an eye' – Qur'an 5 :45 / in the case of an Al-Jinayat crime, if life is taken, the victim can opt to grant mercy and receive compensation from the offender / corporal punishment often deters people from breaking the law / it is necessary for offenders to seek God's forgiveness and to become purified, etc.

Judaism

The Jewish approach to those who perform evil actions is a mixture of mercy and justice / punishments should reflect the severity of their actions / the Torah includes 'an eye for an eye' but teaches not to seek revenge / Rabbis are also keen to practise the teachings of mercy / Ezekiel 33 : 11 / offenders should be helped to change their ways and not continue with evil actions once the punishment is over / they are encouraged to try and pay back for the wrongs they have committed / Love thy neighbour, etc.

Sikhism

Most Sikhs believe that punishments should be focussed on reforming the person / this change involves having the desire to listen to and follow the word of God / 'Do not be angry with anyone else; look within your own self instead – GGS 259 / the Rehat Maryada addresses what should happen when Sikhs break their religious vows / evil actions have karmic consequences so it is important to have punishments which deter people from committing them / by undergoing a punishment an offender's karmic debt is reduced / Sikhs follow the principles of compassion, forgiveness and equality, etc.

0 5 . 4 Explain two reasons why some religious believers might break the law.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

God has given humans free will / addiction may cause people to lose their moral standards / the person's upbringing eg the environment a person is brought up in / the morals of family, friends or neighbourhood / it's a way of survival because of poverty / mental illness / hate / wanting revenge / opposition to what is seen as unjust laws / it might be for the greater good / religious convictions are seen as more important than the law, etc.

Buddhism

Motivation to do wrong may come from the Three Poisons: greed, anger and ignorance / people are free to make their own choices although there are karmic consequences / failure to keep the Fifth Moral Precept that teaches that Buddhists should abstain from taking drugs (including alcohol) may result in crime / Buddhists might regard it as a skilful action to disobey a law that causes harm / the Buddha in the Digha Nikaya p67 indicates that if people do not have the basic necessities, crime is likely to follow, etc.

Christianity

Breaking the law may result in the abuse of the free will God gave to humans which allowed them to choose right from wrong / most believe that Satan (the Devil) continually tries to tempt people and encourage them to behave badly / story of Adam and Eve and the Fall (Genesis) / original sin / although Romans 13 instructs Christians to obey the authorities sometimes there are unjust laws which need changing eg laws against religious freedom or which promote racial discrimination / many people are selfishness and greedy – 'the love of money is the root of all evil', etc.

Hinduism

There is a constant struggle in the universe, world and the individual between light and dark, good and evil / humans have free will which allows them to choose to break the law / ignorance of the reality of the world and selfishness encourages people to do wrong things / Hinduism teaches that greed and hate which may cause law breaking is wrong because of the consequences resulting from the actions / belief that passion and ignorance (the gunas) might push people to break the law, etc.

Islam

Iblis was expelled from heaven and caused Adam and Eve to break God's law and so were thrown out of Eden / Iblis constantly tempts humans to do wrong / humans have free will and sometimes make mistakes / people can choose to give in to temptations, selfishness, hate and greed and ignore Shari'ah Law / Muslims believe that alcohol or drugs can lead to crime and addiction / unjust laws eg against Islam may be challenged, etc.

Judaism

The story of Adam and Eve in Genesis relates how they were tempted by a serpent to disobey God's law / this resulted in the Fall and their expulsion from the Garden of Eden / the 'serpent' still tempts humans today / humans have been given free will by God and sometimes ignore the mitzvot / Proverbs 28:4–5 / greed can result in law breaking – Ten Commandments / sometimes people break what they believe is an unjust law in order to bring changes, etc.

Sikhism

The concept of selfishness (haumai) is what causes people to break the law and hurt others / this lies within the consciousness of a person and the level of selfishness a person has makes it more or less likely that laws will be broken / poverty may cause crime but Sikhs serve food in the langar to anyone in need thus helping to prevent the poor from stealing / Sikhs forbid the taking of intoxicants as when under their influence people may break the law / greed is one of the five evils and can result in crimes like stealing / Guru Granth Sahib 1049 / Sikhs have protested against laws which they thought unjust, eg concerning wearing motor bike helmets, etc.

0 5 . 5 ‘Community service does not punish the criminal enough.’

Evaluate this statement.

In your answer you:

- should give reasoned arguments in support of this statement
- should give reasoned arguments to support a different point of view
- should refer to religious arguments
- may refer to non-religious arguments
- should reach a justified conclusion.

**[12 marks]
[Plus SPaG 3 marks]**

Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. Reference to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- Community service is regarded as a soft option.
- Criminals are not locked up so can continue their life of crime even when they are carrying out their community service orders.
- Their freedom isn't taken away and the punishment is seen as minimal.
- The punishment needs to be meaningful and fit the crime. Serious criminals deserve more punishment than community service orders.

Arguments in support of other views

- The crime might have been small so then community service is an appropriate punishment.
- It is often the right punishment as it gives the offenders the opportunity of making amends for their crime by giving something back to the community.
- It is the type of punishment that encourages the criminals to take responsibility for their actions and reform and become an asset to the community.
- It punishes the offenders at much less cost than putting them in prison but isn't soft as it embarrasses the criminals as they have to wear high-visibility yellow vests.

Buddhism

One of the main aims of punishment should be to give the criminals time and space to reflect on their actions and so / rehabilitate themselves / 'We should reflect that by the law of kamma, they are in danger of lowly and miserable lives to come, and that our duty to them, as to every being, is to help them to rise towards Nirvana, rather than let them sink to lower levels of rebirth' – Tenzin Gyatso (the Dalai Lama) / criminals should be encouraged to recognise the suffering they have caused, apologise and reform which is the aim of community service, etc.

Christianity

Retribution and revenge are not the main aims of punishment so community service orders might be the correct course of action / Christians support the idea of constructive work and education so that offenders can learn worthwhile skills / they may take their inspiration from the Parable of the Sheep and Goats – Matthew 25:3–46 / they believe that offenders should be helped to change their ways once the punishment is over so that they don't reoffend and community service does this / community service may not be appropriate for all criminals but certainly for minor offences as it helps with reforming the offender (a major aim of punishment), etc.

Hinduism

Hindus believe that the treatment of criminals should always be on an individual level – to try to help as well as punish / community service might not be punishment enough for some crimes eg the Dharmaśāstras support the idea that some criminals should be imprisoned to act as a deterrent / the laws of Manu categorises different types of crimes / everything should be done to try and get the offenders to reform, this includes encouraging meditation and education, etc.

Islam

Community service is regarded as soft and isn't a real deterrent to criminals / Muslims often argue that corporal punishment is more effective / those who do serious crimes should be put in prison as the protection of the public is the first priority and imposes a loss of liberty and freedom / 'God commands justice ... and prohibits wrongdoing, and injustice ...' Qur'an 16:90 / community service orders do little to reform criminals, etc.

Judaism

Treatment of offenders must be just and fair with a focus on reform / most Jews support the use of community service orders for minor crimes but those who do serious crimes should be locked up / criminals need the opportunity to reflect on their actions, realise what they have done wrong and become determined not to reoffend / community service may be sufficient to bring remorse for the past and resolutions to do better in the future / Judaism considers it important for offenders to have the opportunity to atone for their crimes, etc.

Sikhism

Sikhs agree with the use of community service if the focus of the experience is on trying to reform the criminal / offenders should be treated with respect and compassion not just punished severely / in some cases it is more appropriate to put them in prison / prisons act as a deterrent and protect society as they ensure that the criminal is unable to reoffend while locked up / Sikhs believe in creating a safe society / “Show kindness and mercy to all life, and realise the Lord is pervading everywhere” – Guru Granth Sahib, etc.

Theme F: Religion, human rights and social justice.

0 6 . 1 Which one of the following means treating people fairly?

[1 mark]

- A** **Exploitation**
- B** **Hatred**
- C** **Inequality**
- D** **Justice**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: **D** Justice

0 6 . 2 Give two causes of poverty.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include some of the following points, but all other relevant points must be credited.

Unemployment / poor pay / excessive interest on loans / injustice / exploitation / modern-day slavery / debt / natural disasters / corruption / addiction / laziness / lack of education / climate change / population growth / world trade / war / rising cost of living / crime, etc.

0 6 . 3 Explain two similar religious beliefs about freedom of religion.

In your answer you must refer to one or more religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First similar belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

Second similar belief

Simple explanation of a relevant and accurate belief – 1 mark
Detailed explanation of a relevant and accurate belief – 2 marks

The similarity may refer to either the religious belief (s) used or the issue.

If contrasting beliefs are given only **one** of them may be credited up to 2 marks max.

Students may include some of the following points, but all other relevant points must be credited.

General Points

Freedom of religion is a basic human right / freedom to practise your religion / anyone should be free to follow whatever religion they choose / no one should be persecuted for their religion / It's wrong to discriminate against other faiths and/or different groups within their own faith / some religious groups regard their religion as the only true religion, etc.

Buddhism

All races and nationalities are welcomed in Buddhism / tolerance and consideration is valued / Buddhism teaches all religions are just different ways to the same religious truths / the Dalai Lama said that his religion was 'the religion of kindness' / 'The things that divide and separate people- race, religion, gender, social position... are all illusory (Dhammapada), etc.

Christianity

Christianity is tolerant of other faiths / all are created with equal value and have equal rights/ 'There is neither Jew nor Greek, slave nor free, male nor female for all are one in Christ Jesus (Galatians 3:28) / many Christians do believe that the only way to salvation is through belief in Jesus which is why Christianity has always been a missionary religion; trying to convert others / 'Therefore go and make disciples of all nations' (Matthew 28:19), etc.

Hinduism

All have been created by Brahman and so should be treated with respect / Saguna Brahman loves everybody equally / Rabindranath Tagore likened all religions to 'different paths to the top of the same mountain' / as a result Hinduism does not agree with trying to convert others / in India different faiths co-exist with all other faiths / though there has been some increase in tension between faith groups due to the political situation in India, etc.

Islam

God has created all people equal and with equal rights / Shari'ah law protects the rights of non-Muslims to practise their faith / 'Allah does not look upon your outward appearance; He looks upon your hearts and deeds' (Hadith) / Jews and Christians are seen as 'People of the Book' meaning they have received revelations from Allah, although these have been corrupted / though there is a form of right religion to their beliefs / some extremist groups in Islam are less tolerant of other groups within Islam and other faiths, etc.

Judaism

All are created equally in the image of God / the prophets emphasised the importance of social justice rather than religious ritual / to be a Jew is an accident of birth not design so regarding non-Jews the deciding factor is how they live their lives not who they choose to worship / there should be no intolerance or religious discrimination shown / it is possible to convert to Judaism but it is not a missionary religion, etc.

Sikhism

Sikhs are tolerant of other faiths / the Rahit Mayada states that 'Sikhs must in no way give offence to other faiths' / Guru Nanak said 'There is no Hindu, or Muslim... I shall follow God's path.' / the Guru Granth Sahib contains both Hindu and Muslim writings / gurdwaras are open to all and all can eat at the langar / 'Know people by the light which illuminates them' (Guru Granth Sahib), etc.

0 6 . 4 Explain two reasons why religious believers should challenge racial prejudice.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

General points

All religions believe in equality and justice so would not support racial prejudice / prejudice is unfair / isolates people / singles people out as different / makes people more likely to suffer from discrimination / racial discrimination is illegal / prevents people working together / can affect individual's physical / mental health, etc.

Buddhism

Buddhists believe in Right Thought and Right Intention so this would rule out racial prejudice / people should seek to develop metta (loving kindness) / karuna (compassion) / racial prejudice is wrong thought and so will create bad karma / negative effect on rebirth / 'The things which separate and divide people, race, religion, gender and social position are illusory.' (Dhammapada 6) / The Dalai Lama has said "the best way to live life is to always think compassion", etc.

Christianity

Genesis 1:27 teaches that men and women are created in the image of God so there is no difference between anyone / Parables such as the Parable of the Good Samaritan show Jesus challenged the prejudices of his day / 'So in everything, do to others what you would have them do to you' (Matthew 7:12) / Jesus showed no prejudice in dealing with people / healed the Syro-Phoenician woman's daughter / healed the centurion's servant / 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Galatians 3:28), etc.

Hinduism

‘I look upon all creatures equally’ (Bhagavad Gita 9:29) / Brahman is found in everything and so prejudiced thoughts would be seen as wrong / wrong attitudes can lead to bad karma / affects future reincarnations / Hindus believe that the true self is the atman and everyone has an atman / therefore all are equal / the Bhagavad Gita suggests that to reach liberation you should work for the welfare of all people, racial prejudice would prevent this, etc.

Islam

‘People we created you from a single man and a single woman and made you into races and tribes so that you should know one another’ (Qur’an 49:13) / “An Arab is not better than a non-Arab, a non-Arab is no better than an Arab; a white person is no better than a black person, a black person no better than a white person” (Muhammad’s last sermon) / people are described as being as equal as the teeth on a comb, etc.

Judaism

‘So God created human beings, making them to be like himself.’ (Genesis 1:27) / Everyone created by God / created in God’s image so everyone is equal in God’s sight / ‘You shall not wrong a stranger or oppress him for you were strangers in the land of Egypt’ (Exodus 22:20) / ‘Love your neighbour as you love yourself’ (Leviticus 19:18), etc.

Sikhism

All men and women are equal / ‘We are the children of one God’ (Guru Granth Sahib 611) / ‘The clay is the same but the Fashioner has fashioned it in different ways. There is nothing wrong with the pot of clay, there is nothing wrong with the Potter’ (Guru Granth Sahib 1350) / ‘God created everyone, so all are equal so deserve the same treatment and respect.’ (Mool Mantra), etc.

0 6 . 5 'People living in poverty must help themselves to overcome any difficulties they face.'

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- Everyone has abilities and talents that can be used to earn money.
- There are opportunities available if people are prepared to look and apply for them.
- People should take care to budget.
- There is insufficient support for some people's needs.
- People should not rely on others to support them, responsibility to be more self-reliant.

Arguments in support of other views

- Some people may not be in a position through illness or disability to help themselves.
- Some people may be addicted to drugs/gambling etc and so spend money unwisely and find it hard to overcome their addictions.
- Some people may not have the education or the skills to be able to help themselves.
- Some may only be able to find 'zero-hours' contracts and so are not paid regularly or not paid enough to escape poverty.
- Some may have had benefits 'sanctioned' and so suddenly find themselves in need of help and support.

Buddhism

Right Action / Right Livelihood encourage people to work / honest work builds good karma / providing for others shows metta (kindness) / karuna (compassion) monks do not provide for themselves but rely on the generosity of others / 'The greatest quality is seeking to serve others' (Atisha), etc.

Christianity

In Christianity there is an expectation that people will work to support themselves / 'The Lord took the man and put him the Garden of Eden to work it and take care of it.' (Genesis 2:15) / 'Whatever you do, work at it with all your heart, as if working for the Lord and not for men.' (Colossians 3:23) / 'If a man will not work, he shall not eat' (2 Thessalonians 3:10) / parables such as the Parable of the Talents teaches that people are given the opportunity to support themselves / helping others is loving and compassionate / helping others is the same as helping Jesus (eg Parable of the Sheep and the Goats) / giving charity to help the poor is also following Jesus' teaching (eg Parable of the Rich Fool, story of the widow's offering), etc.

Hinduism

'Perform your prescribed duty, for action is better than inaction. A man cannot maintain his physical body without work' (Bhagavad Gita 3:8) / work is a natural thing for humans to do / working honestly to provide for the family builds good karma / earning money allows believers to follow the social aspects of their faith / supporting those in need builds good karma / providing food for those in need is one of the five daily duties / 'that gift which is given out of duty, at the proper time and place to a worthy person and without expectation of return is considered to be charity in the mode of goodness' (Bhagavad Gita 17:20), etc.

Islam

All wealth is a gift from Allah, humans are stewards of Allah's wealth and will be judged on its use / earning a lawful livelihood is an obligation / 'No one eats better food than that which they have earned by their own labours' (Hadith) / the value of money is in what it can do which includes providing for family and self / people should contribute to the ummah not draw from it / 'Man can have nothing but what he strives for' (Qur'an), etc.

Judaism

Jews are encouraged to work hard for their living so they are not dependent on others / 'The Lord took the man and put him the Garden of Eden to work it and take care of it.' (Genesis 2:15) / 'By the sweat of your brow' (Genesis 3:19) / laziness is frowned upon / 'Go to the ant you sluggard and consider its ways and be wise!' (Proverbs 6:6) / 'laziness brings on deep sleep and the shiftless man goes hungry' (Proverbs 19:15) / the community should support those in need / if fewer people are in need then there is more to help those in genuine need, etc.

Sikhism

Working honestly to provide for the family builds good karma / 'The farmers love to work their farms; they plough and work the fields, so that their sons and daughters may eat' (Guru Granth Sahib 166) / 'My own occupation is to work to praise the Lord' (Guru Granth Sahib 1331) / working allows Sikhs to play a full part in their community / perform sewa / supporting those in need helps to build good karma / 'compassion-mercy and religion are the support of the entire world' (Japji Sahib), etc.