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WELSH JOINT EDUCATION COMMITTEE
CYD-BWYLLGOR ADDYSG CYMRU

General Certificate of Secondary Education

Tystysgrif Gyffredinol Addysg Uwchradd

MARKING SCHEMES

SUMMER 2006

RELIGIOUS STUDIES
SPECIFICATION B

WJEC
CBAC

INTRODUCTION

The marking schemes which follow were those used by the WJEC for the 2006 examination in GCSE Religious Studies. They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conferences, teachers may have different views on certain matters of detail or interpretation.

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

OPTION A: RELIGION AND LIFE ISSUES

General Instructions to Examiners

All questions will be marked in accordance with these General Instructions.

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

Assessment Objectives

The questions test the candidate's ability to:

AO1 recall, select, organise and deploy knowledge of the syllabus content;

AO2 describe, analyse, and explain the relevance and application of a religion or religions;

AO3 evaluate different responses to religious and moral issues, using relevant evidence and argument.

Although these assessment objectives are expressed separately they are not wholly discrete. AO1 pervades the other assessment objectives.

Knowledge, Understanding and Evaluation

Knowledge is the grasp of essential information and is demonstrated by the selection and organised presentation of accurate, appropriate and adequate information in answer to questions on the specification content.

Understanding of religious concepts, language and terms is demonstrated by accurate and appropriate use of them so as to explain meaning and convey thought in a clear and systematic way.

Evaluation is the application of knowledge and understanding to particular issues and involves: expression of a coherent view; presentation of relevant evidence and reasoning in support of it; recognition of other views; drawing reasoned conclusions.

It is not always appropriate or desirable to produce a clear cut, rigid, universally applicable mark scheme. Those questions which are designed to assess larger areas of knowledge or the skills of understanding and evaluation require a marking scheme which is more sophisticated and flexible.

This marking scheme that follows will allow examiners to take into account the different levels of response that candidates may offer to a question.

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' responses.

2. The purpose of the levels of response grids is ***to help achieve consistency among examiners***, and avoid 'penny-point' marking.

3. The whole answer, or part answer, must be read and then, taking everything into account, allocated to the level of 'best fit' using the level descriptors below.

4. Correct and relevant material should be indicated by a tick or "L1", "L2", etc. (showing achievement of the criteria in the level description). A brief comment may be written alongside to justify or clarify the level allocated; but no other comments should be added.

5. Irrelevant or incorrect statements should be indicated with a cross (x).

6. Marks for each part question should be clearly written in the column provided, and the total for the whole question clearly written in the box provided at the end of the question. The statement of the Level of Response should be written alongside (to the left) the total marks box – but not in the marks column.

7. Where an examiner feels that a response is particularly weak, and has not achieved even the lowest level of response, "0" should be written in the mark column, and "BBL" written alongside (BBL = Below Basic Level), plus an explanation as to reason.

8. In an answer requiring two religious traditions, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly. If the answer is correct but the name of the tradition is incorrect award max 5 marks.

9. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective

10. Candidates will express their ideas in language different from that given in any mark scheme or outline. ***Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language level employed. Credit should also be given for answers that are acceptable <u>even if they are not referred to in the mark scheme</u>***.

11. **Please remember to total marks for each question. The total is to be in the designated box at the end of the question.**

12. Questions left blank, or with a lot of lines unfilled, put a line through the blank space. Where no answer offered, also put a clear zero in the mark column.

Two-Mark Allocations

Where questions allocate two marks for an appropriate answer (without Levels of Response grids), the principles in the two tables below should be followed:

Credit (in **2 mark** questions):

- one clear statement of fact or explanation which is not elaborated	1 mark
- one clear statement of fact or explanation which is elaborated	2 marks
- two clear statements of fact or explanation	2 marks

Assessment of Quality of Written Communication

Assessment of GCSE includes an element of assessment of quality of written communication in those examination papers that require candidates to produce extended writing.
Candidates are required to:

1. present relevant information in a form that suits its purpose;

2. use a suitable structure and style of writing;

3. ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

When you have marked a candidate's script according to the mark scheme, entered and totalled the marks in the grid, you should, **for the script as a whole,** give a mark following these criteria:

Assessment of Quality of Written Communication		**Paper 1**	**Paper 2**
Threshold performance	Form, structure and style of writing appropriate in few respects; legibility and accuracy in spelling, punctuation and grammar barely adequate to convey meaning	**1 mark**	**1-2 marks**
Intermediate performance	Form, structure and style of writing mainly appropriate; generally clear expression; good legibility and mainly accurate spelling, punctuation and grammar.	**2-3 marks**	**3-4 marks**
High performance	Highly appropriate form, structure and style of writing; meaning clearly expressed; good legibility and highly accurate spelling, punctuation and grammar.	**4-5 marks**	**5-6 marks**

Please take care to use the marks for Paper 1 or Paper 2 as appropriate.

For very weak candidates a '0' performance is possible, though likely to be rare.

The mark you award should be written into the grid and added to the total that you have already entered there.

This combined mark for the script plus written communication marks should then be bar-marked on the L form in the usual way.

Seeking Advice

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

Levels of Response

Level I	AO1 and AO2 Descriptors	6
1 **1**	A relevant statement of information or explanation which is limited in scope or content. **OR** Makes simple connections between religion and life. Almost no use of specialist language.	1
2 **2**	An accurate amount of basic information or an appropriate explanation of a central theme or concept. Limited use of specialist language. **OR** Shows informed awareness of the impact of religion on people's lives. Limited use of specialist language.	2
3	A coherent account indicating knowledge and understanding of key ideas or concepts. Where appropriate, some use if made of specialist vocabulary. **OR** Shows understanding of the relevance or application of religion	3
	A coherent account indicating knowledge and understanding of key ideas or concepts. Uses and interprets specialist vocabulary in appropriate context. **OR** Shows understanding of the relevance or application of religion. Uses and interprets a range of religious language and terms in appropriate context.	4
4	A thorough account showing awareness and insight into religious facts, ideas and explanations. Clear and accurate use of specialist vocabulary. **OR** Demonstrates understanding of different ways in which religion has relevance and application. Clear and accurate use of specialist vocabulary.	5
	A thorough account showing awareness and insight into religious facts, ideas and explanations. Specialist vocabulary used extensively and interpreted accurately. **OR** Competently demonstrates understanding of different ways in which religion has relevance and application. Uses specialist vocabulary extensively and interprets them accurately.	6

Write the level at the end of the answer (not in the mark column), and write the mark in the mark column.

Level	AO3 Descriptor	6
1	A simple appropriate justification of a point of view	1
	And if linked to evidence or suitable example	2
2	An expanded justification of one viewpoint, with appropriate example and/or illustration **OR** A balanced account of alternative viewpoints, with appropriate examples or illustrations	3
	An expanded justification, with examples and/or illustration, using relevant evidence and religious or moral reasoning **OR** A balanced account of alternative viewpoints with appropriate examples and/or illustrations, using relevant evidence and religious ***or*** moral reasoning	4
3	A thorough discussion of the religious ***or*** moral aspects of an issue and their implications for the individual and/or for the rest of society, using relevant evidence and religious or moral reasoning **OR** A thorough discussion of the religious ***or*** moral aspects of an issue, showing a recognition of some of the complexity of religious issues, using relevant evidence and religious or moral reasoning	5
	A thorough discussion of the religious ***and*** moral aspects of an issue, showing recognition of some of the complexity of religious issues or their implications for the individual and/or for the rest of society. Makes reasoned judgements based on a range of evidence and well developed arguments	6

<u>Write the level at the end of the answer (not in the mark column), and write the mark in the column.</u>

N.B. A candidate does not have to be perfect to gain 6 marks in either Level Grid!
Look at the criteria, and **interrogate** their answers and apply marks accordingly;
Do not mark on the basis of language – but on the basis of content, argument and supported reasoning.

SPECIFICATION B

OPTION A - RELIGION AND LIFE ISSUES

1. Study the words and pictures below and answer the questions that follow.

(a) State **two** kinds of love. [2]

One word answers are acceptable for two marks.

Accept any two of the following, or any suitable answers that show a candidate understands the different ways of showing love. Where Greek terms are not used, but candidates offer appropriate explanations of their meanings, credit accordingly.

One mark per correct statement; answers should be ***two different*** examples.

Candidates are not required to use or refer to the Greek terms, but should be credited where they do so; other appropriate explanations of the different meanings should be credited.

- Physical love; sexual love; 'eros' (εροσσ) in Greek; personal relationships/activity
- Love for animals or things; 'storge' (στοργη) in Greek; sentimental love
- Friendship; 'philia' (φιλια) in Greek; strong love between friends or relations but not sexual
- Unconditional love; 'agape' (αγαπη) in Greek; love given freely and unreservedly; selfless love; sometimes referred to as 'Christian' love

(2) [AO 1+2]

(b) What is meant by *commitment* in personal relationships? [2]

Accept any appropriate definition of the term. <u>Award two marks for a correct definition;</u> usual two mark rule applies. Most likely answers will be along the line of the following:

- Ensuring they keep to the promises made at their wedding
- Love each other completely
- Respect each other/ are sensitive the each other's needs
- Want to be in each other's company as much as possible
- Will do anything for the other, such as parents for their children
- Remain faithful and true to each other
- Are always honest and true to the other
- Will work at the relationship
- Share openly with each other

(2) [AO 1+2]

(c) "A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled with her husband." (1 Corinthians 7: 10-11)

Explain why some Christians do not believe in remarriage after divorce. [4]

Award 2 marks per correct explanation, up to a maximum of 4 marks. Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks. The general points are likely to be:

- some Christians regard remarriage as adultery
- the vows taken should not be broken
- 'till death do us part' is an example of such a vow
- if one marriage fails why should another succeed?
- Christian witness to the faith requires that a married couple should live together in love – as a sacrament in which God is involved
- The couple should try and find ways of resolving difficulties
- the words of Jesus (Matthew 19:9) suggests that re-marriage is seen as adultery

(4) [AO1 + 2]

(d) Explain how religious believers could help a married couple with marriage problems. [4]

The question is not required to be answered from a specific religious tradition, although any answers that do so, should be credited appropriately. The context of the question is ***religious believers***, therefore answers must relate to issue or matters deriving from religious belief, ***they must also be explanations.***

Award 2 marks per correct explanation, up to a maximum of 4 marks. Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks. The general points are likely to be:

- The priest/minister may offer advice
- The priest/minister may offer counselling
- Members of the Christian community may offer support
- Members of the Christian community may pray for the married couple
- Members of the Christian community may spend social time with the couple to offer practical support

(4) [AO1 + 2]

(e) Describe the teaching about contraception from **two** different religious traditions. [6]

No marks for naming religious tradition.

Where name is incorrect but information correct – credit up to a maximum of 5 marks. Candidates are expected to answer from the viewpoint of **two** religious traditions. Marks should be awarded using the ***Levels of Response*** grids, taking into account the balance of the two answers offered.

Any appropriate answers should be given credit, and care taken to award accurately to the grids, especially when one answer is very full and the other weak. Answers are likely to refer to the following.

CHRISTIANITY: (If a candidates answer from two different traditions in Christianity, allow full marks only if they refer to the two different traditions comprehensively)
Roman Catholic: officially opposed to artificial forms of birth control; 1968 Pope Paul VI – Humanae Vitae declaration laid down two principles: (i) sexual intercourse should strengthen bond between husband and wife, and (ii) sexual intercourse should always be open to the possibility of creating new life; RC couple are expected to use natural forms of family planning (rhythm method); the sexual act believed to reflect the total self-giving of two people in love.
Anglican; Methodist; Baptist; URC; etc: tend to agree with contraceptives being used, providing: (i) sex is within marriage/permanent relationship, and (ii) both partners agree to its use, and which kind is used; based on the view that in family life quality is most important. [Methodists state that responsible family planning helps a marriage by allowing more opportunities for relationships to develop]

BUDDHISM:
members likely to follow the practice of the society in which they live as long as it does not break the Buddhist way of life as summarized in the 5 precepts; 1st precept is to keep from harming others, so some form of contraceptives are acceptable within that framework; additionally, contraceptives protect the couple from the pain of an unwanted pregnancy, and an unwanted child

HINDUISM:
some believe there are no objections on religious grounds; there was clear support for the Indian government's programme; others believe that some methods are not acceptable – the rhythm method is unacceptable to some as it goes against the purpose of sex and the woman's fertile period, which is to have children; to some IUD/condom devices are in conflict with the teaching of ahisma; and to some, the pill is wrong as the body is the vehicle of the soul, and taking some substances is harmful.

ISLAM:
has different views on the issue; use of the pill is acceptable to some for temporary birth control (i.e. when there is a threat to life or health from too frequent pregnancies), and any permanent use is excluded; the rhythm method is preferred, but other means are acceptable if in self-control; permanent methods (vasectomy, female sterilization) are acceptable if it is essential to life, or if the burden of frequent births is lessened so as to maintain health; likewise, if there is a choice of preventing the transmission of genetic conditions.

JUDAISM:
children are seen as a blessing from God, therefore contraception is an interference in the divine plan or will of God; there are differing viewpoints however; family planning is acceptable if the physical or mental health of the woman is at risk, or if there is a serious threat to the welfare of the rest of the family; it is never acceptable as a convenience; the pill is preferred as it does not interfere with the sexual act, and male sperm is not directly destroyed; neither does the pill prevent the uniting of two bodies as one flesh (as condoms do); use of IUDs may cause difficulties to some orthodox Jews because of the laws regarding cleanliness; and sterilization and vasectomy are not approved of because they are regarded as mutilations of the body; usually women are preferred to be the users of family planning methods.

SIKHISM:
generally does not oppose family planning, as sex is not seen primarily as for the raising of children; but use of contraceptives must be voluntary (there was much opposition to the Indian government's compulsory sterilization policy in 1975); will accept vasectomy and sterilization if needed for health reasons, but not other reasons, as it interferes with the natural form.

(6 *L of R)* [AO1 + 2]

(f) "Sex outside marriage is always wrong."
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view.

Accept any relevant or sensible answers, using the ***Levels of Response Grids for AO 3*** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks: those achieving the higher levels should be including appropriate religious and/or moral reasoning in their answers.

The following sorts of comments may well appear:

Agree with the statement:

- Although sex is a natural part/stage of life, a gift from God, and a joy to humanity, it needs to be checked or controlled, so religions teach about chastity
- Sex therefore is special, and should be reserved not only for one other person, but after marriage to that other person
- Such a view is not really negative, as it has the highest possible understanding of sex and of responsibilities in relationships

- It also raises the status of the sexual act from mere biological function or physical pleasure, to an utter self giving act that is also a spiritual experience or act of worship
- The birth of children is the 'normal' outcome of the sexual act, and it is within marriage and family life that many religious feel is the best context for bringing up children
- Casual sex or promiscuity without the sense of commitment and dedication provided by marriage, is a devaluing of both people and sex itself

Disagree with the statement:

- Sex is a natural part of life and human relationships, and is an expression of love for someone – therefore if you really love someone and are committed to them, you will want to have sex
- Not all people get married, and it is not a requirement in society; therefore if there is commitment and willingness between a couple, that is all that is important
- The sexual instinct is very strong, and unnecessary or severe repression of it can lead to problems or difficulties – it is natural to respond to it
- This used to the way before the invention of contraceptives, so now it is possible for a couple to express their love for each other through sex, without the worry of having children before they are able to provide for and look after them.

(6 *L of R*) [AO 3]

2. Study the words and pictures below and answer the questions that follow.

(a) State **two** reasons why people may be prejudiced. [2]

One word answers are acceptable for two marks.
Accept any answers that are correct ***reasons for prejudice;*** <u>no credit for examples of prejudice or ways of showing prejudice - t</u>wo **different** examples are required.
<u>*Award 1 mark for each correct reason stated, up to a maximum of 2 marks.*</u>

- Ignorance – not knowing, or not wanting to know the facts
- Pride/selfishness – thinking only of self or self-interest; failing to consider the needs of others; jealous of others
- Parental/Peer pressure – accepting the views and attitudes of others without questioning or challenging; not thinking for oneself
- Fear – uncertain of the implications of others; not sure of the purposes of others; afraid of what might happen
- Anger/retaliation – over some event/tragedy, though to the be fault of a particular group of people
- Theology – failing to see and believe all humans are equal in value in their own right
- Experience – having had an unpleasant experience previously with a particular group of people, or a person from that group
- Appearance - differences

(2) [AO 1 + 2]

(b) What is meant by *discrimination*? [2]

Accept any appropriate definition of the term. Award two marks for a correct definition; usual two mark rule applies; weak or incomplete definitions can be given 1 mark i.e. one word answers.

Most likely answers will be along the line of the following:

- Treating people differently because of race, gender, religion, class, etc.
- Failing to treat people as fellow human beings
- To see and respond to people differently because of other factors
- Actions – usually unfavourable – that result from prejudice

N.B. Examples do not count it is the definition that is needed.
Stereotypes gain no credit.

Some candidates may refer to 'positive discrimination', where there is a deliberate attempt to favour or help those who would normally be discriminated against unjustly. Credit any such answers.

(2) [AO 1 & 2]

(c) What have religious believers done to bring greater justice to the world? [4]

The question is not required to be answered from a specific religious tradition, although any answers that do so, should be credited appropriately. The context of the question is ***religious believers***, therefore answers must relate to issue or matters deriving from religious belief.

Award 2 marks per correct answer, up to a maximum of 4 marks. Weaker answers may be given just one mark; more fully expand answers can be credited additional marks. The general points are likely to be:

- followed in the footsteps of the founder of the religion
- followed the teachings of the religion
- followed the specific teachings from a sacred text
- humanitarian work
- religious charities
- charity donations

(d) "You are all one in Christ Jesus." (Galatians 3:28)

Explain Christian teaching about equality between men and women. [4]

Award 2 marks per correct explanation, up to a maximum of 4 marks. Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks.

The general points are likely to be:

- God created all humanity
- Therefore men and women are equal
- Men and women are made in the image of God
- Therefore all are of infinite value
- Jesus had male and female disciples
- The New Testament stresses equality before God
- Jesus' own teaching and example showed clearly the importance and value of every individual

(4) [AO 1 & 2]

(e) Describe the teaching from **one** religious tradition about the use of wealth. [6]

No marks for naming religious tradition. Where name is incorrect (or not given) but information accurate, credit up to a maximum of 5 marks.

Candidates are expected to answer from **one** religious tradition.
Use ***Levels of Response*** grids for AO 1 + 2 to award marks, taking care to apply the criteria in the levels in deciding on the mark.

CHRISTIANITY:

- material wealth is not the most important matter, spiritual values are vital
- one should not worry or be over-anxious about money
- money or wealth should not be relied on for security or meaning in life
- material wealth is to be shared with others – greediness or snobbery are unacceptable
- true generosity involves sacrifice
- there is no success in relying on money or wealth for security or meaning in life
- the means by which money is obtained is important – no unfair or illegal methods acceptable
- usury (lending money for profit) and gambling not approved of (especially in Methodism)
- credit any relevant Biblical reference

BUDDHISM:

- wealth itself does not bring happiness
- poverty and deprivation also lead to suffering
- there should be a balance between having enough and wanting more
- one should cultivate the virtues of generosity, compassion and goodwill
- it is not wealth that is wrong, but how you have acquired it, your attitude towards it and what you do with it

(6 *L of R)* [A0 1 + 2]

(f) "There is so much injustice in the world that I can never really make a difference."
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [6]

Accept any sensible expression of views in which candidates offer reasons for their views, and give evidence of other views having been considered. ***Use Levels of Response*** grids for AO 3 to award marks, looking carefully at the criteria in the grids.

Answers may well contain references to some of the following ideas:

Agree with the statement:

- the causes of injustice are outside of my direct control, so I am not to blame, nor am I able to remedy the situation
- whatever depth of feeling I have towards the injustice, the little that I can do in my own country will make precious little difference to those suffering in my country or other parts of the world
- often the degree of injustice is affected by the prejudice – whatever is done to help will never really make a permanent difference
- injustice is so widespread
- injustice is part of human nature; discrimination is widespread

Disagree with the statement:

- Whilst it may be true that people are not the cause of the injustice, they can and should – for moral and religious reasons – do something to help
- Every contribution helps, and every time someone raises the issue in public it can lead to greater awareness of the plight of those who suffer injustice
- Past actions, particularly when large numbers of people take action and have shown that a difference can be made, such as M L King
- It is a duty on the part of other human beings, whatever their political or economic persuasions, or their religious affiliation, to offer help to other humans who are suffering injustice – through no fault of their own

(6 L or R) **[AO 3]**

3. Study the words and pictures below and answer the questions that follow.

(a) State **two** reasons why some people do not believe in God. [2]

One word answers are acceptable for two marks.
Award 1 mark for each correct reason stated, up to a maximum of 2 marks.

- no religious upbringing
- living in a secular society
- lack of religious faith
- bad experience in life
- personal experience of suffering
- global suffering

(2) [AO1 + 2]

(b) What is an *agnostic*? [2]

Accept any suitable definition of the term. Award two marks for a correct definition; usual two marks rule applies. The following answer is likely to be given:

An agnostic believes it is not possible to know whether God exists or not.

(2) [AO1 + 2]

(c) Explain why religious believers worship. [4]

Award 2 marks per correct answer, up to a maximum of 4 marks. Weaker answers may be given just one mark; more fully expanded answers can be credited additional marks.

The general points are likely to be:

- the opportunity to praise God or Ultimate Reality
- to join together as a worshipping community
- to enjoy giving worship to God or Ultimate Reality
- to celebrate key events in the history of the religion
- to follow in the footsteps of the founder of the religion
- to develop a closer relationship with God or Ultimate Reality

(4) [AO1 + 2]

(d) Explain why many religious traditions use images or symbols to represent God (or the Ultimate Reality). [4]

The question requires ***explanation*** *therefore* ***descriptions*** *of symbols or images of God do not gain credit.* The question does not require answering from a specific religious tradition, but if so answered should be credited appropriately.

Award 2 marks per correct explanation, up to a maximum of 4 marks. Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks. The general points are likely to be:

- God/the Divine/the Ultimate is so great/powerful/etc that it is impossible to fully describe in human language – so symbols help to explain something meaningful
- Symbols and images are like shorthand – a simple way of expressing or pointing to something much deeper and more meaningful
- Symbols and images help the worshipper to focus on an object – a real, tangible thing – which only represents or points to the God/being that is the focus of their worship. In this way, believers are helped in their worship/prayer/belief
- Human beings find that symbols, pictures, images, logos, or whatever, help to explain or to remind them about something and what it means; so symbols and images to help explain about God and who or what he is, are helpful, especially to those young in age or the faith.

(4) [AO 1 + 2]

(e) Describe the teachings on the afterlife from **two** different religious traditions. [6]

No marks for naming of religious tradition/s.
Where names are incorrect, but information accurate, credit up to a maximum of five marks.
Accept any suitable description of the key elements of teachings about death and the after life. Answers should be from **two different** religious traditions; where candidates are answering from within Christianity only, it is expected they will answer from two denominations; they may well also indicate where there are similarities – and this is creditable.

Use ***Levels of Response*** grids for AO 1 & 2 to award marks, taking care to follow the criteria for the grids, rather than awarding marks for each correct statement or idea.

CHRISTIANITY

(For candidates answering from Christianity alone, only allow full marks if the answer clearly refers to two differing traditions within Christianity)

All traditions generally teach:

- when a person dies their souls do not cease to exist
- the soul moves on to another life (in heaven, or hell [or purgatory - RC])
- there is a judgement which determines the destiny of the soul
- the destination is determined by two things:
  - a person's response to Jesus and his teachings
  - the way a person responds to those in need on earth
- God determines the time for a person to die
- after death, the body is committed to the ground/or cremated
- there is a resurrection of the body - to new life: not immortality, but resurrected life
- this resurrection is, for the believer, a sharing in the victory over death won by Jesus
- so, while death is a tragedy, a Christian burial service reminds all that death is not the end
- most believe that an individual's personality will be retained after death, in the new 'spiritual' body

Some differences:

- some believe there will not be a hell, for God is loving, and will forgive all
- some stress heaven is being with God; hell is being apart from God
- some would refer to the Parousia: Jesus returning again, and the final judgement
- burial services take different forms
- some prefer burial, some cremation; for many it is a personal choice of the family

Roman Catholic - belief in purgatory (a place of preparation for heaven - only the very good go straight to heaven); so there is a responsibility to pray for the dead (requiem mass).

Protestants - rarely pray for the dead; stress on the importance of personal faith and repentance

Orthodox - burial service stresses the hope of resurrection

(6 *L of R*) [AO 1 & 2]

BUDDHISM

- death is a natural part of the cycle of life
- but there is no permanent soul in the body (anatta)
- people are reborn into a next life after death (samsara)
- the particular life is determined according to the law of karma, all one's thoughts and deeds in balance of good and evil
- if a person has been enlightened by following the Eightfold Path/Way, they will be released to Nirvana
- the lives into which a person is reborn are in five levels of existence: - gods; humans; animals; 'hungry' ghosts; hell
- the future fate of a believer is in his/her own hands, in the present existence, for the outcome after death can be and is affected/determined by the actions ,thoughts and deeds of the present; in this way, 'judgement' is brought upon one's self

(6 *L of R*) [AO 1 & 2]

HINDUISM

- the soul (atman) is immortal, and is a spark of God (Brahman)
- the soul is continually re-born/reincarnated (samsara)
- death is therefore a natural part of the journey of life - the 16th samskara
- there will be many deaths through a soul's endless passage
- the law of karma affects the next reincarnation
- moksha brings final release from samsara, a reuniting of life with God (Brahman)
- moksha is achieved through one's dharma (duty) and in following one of the paths to liberation
- death of a body should be followed by cremation - on the same day (if death is before sunset)
- there should be 10 days of mourning, during which the eldest son offers rice and milk daily, relatives visit him on the 4th day (to comfort, give presents and offer prayers)

(6 *L of R*) [AO 1 & 2]

ISLAM

- there is a life after death - called Akhirah (5th Article of Faith, or iman)
- but there is no immortality: at death the body stays in the grave until the Last Day, the Resurrection and the Judgement
- there will also be a resurrection of the body, so a believer can face death without fear
- burial should take place as soon as possible after death, and without a coffin
- cremation is not normally allowed
- at death the soul is taken by the Angel of Death to a state of waiting for judgement
- the Angel will ask three questions: who is thy god? what is thy religion?; who is that man who was sent among you?
- each person will be judged according to the extent they have followed the Qur'an and Shari'ah, and their actions towards other humans and animals; but repentance can bring forgiveness
- those who performed ibadah, and so obeyed Allah's will, will be rewarded with Paradise (a beautiful garden with rivers of milk and honey), whilst the rest will be in hell (a terrifying place of heat and torment)

(6 *L of R*) [AO 1 & 2]

JUDAISM

- death is not the end, for the soul continues after death
- God will judge everyone, and evil will be punished
- God will look after his faithful servants/reward the righteous in the life to come
- there will be a resurrection of the dead
- burial should be as soon as possible after death, preferably within 24 hours
- orthodox Jews believe in resurrection at the time of the Messianic age, so do not allow cremations
- a week of mourning (shiva) follows the burial
- the chevra kadesha (holy society) perform the last rites
- some orthodox Jews believe in reincarnation

(6 *L of R*) [AO 1 & 2]

SIKHISM

- death is not the end but the beginning of another phase
- the soul is a minute spark of the Eternal Soul, and will never die
- the soul will pass through a succession of births, deaths and rebirths
- a combination of good works and religious acts of devotion help one's rebirth
- the succession of rebirths and deaths move the soul towards a re-absorption into the Eternal Soul
- heaven and hell are not future places of judgement
- bodies are always cremated, never buried, and ashes released into rivers
- after death an Akhand Path ceremony (reading of the whole of the Granth in the gurdwara), or a Sehaj Path (a 7 - 10 day reading of the Granth in the person's home or the gurdwara) takes place

(6 *L of R*) [AO 1 & 2]

(f) "Euthanasia is always wrong."
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [6]

Accept any relevant or sensible answers, using the ***Levels of Response Grids for AO 3*** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks: those achieving the higher levels should be including appropriate religious and/or moral reasoning in their answers.

The following sorts of comments may well appear:

Agree with the statement

- Mercy killing is murder
- Mercy killing breaks one of the Ten Commandments
- Life is God-given
- Life is sacred
- Only God should decide when a human life should die
- There is no such thing as mercy killing
- Voluntary euthanasia is a form of suicide
- Suicide is wrong

Disagree with the statement

- Euthanasia is necessary in society today because of medical advances
- Mercy killing is necessary because of human longevity in contemporary society
- Mercy killing may be motivated out of compassion
- Some European countries allow euthanasia
- Voluntary euthanasia allows a person dignity in death
- Passive euthanasia is a form of acceptable mercy killing

(6 L of R) **[AO3]**

4. Study the words and pictures below and answer the questions that follow.

(a) State **two** influences on a child's religious upbringing. [2]

One word answers are acceptable for two marks.

Accept any two of the following or any suitable answer.

One mark per correct statement, making sure that answers are **two** different examples.

- parents
- family
- friends
- religious community
- school
- religious leaders
- local community
- sacred texts
- celebration of religious festivals
- mass media
- initiation

(2) [AO1 + 2]

(b) What is meant by *community*? [2]

Accept any suitable explanation of the term and shows that the candidate is familiar with the key concept of the specification.

Award 2 marks per correct definition although very weak statements should only gain 1 mark.

The following are likely to be referred to:

- a company of people
- a religious 'family' or group
- a group of people with something in common
- a group of people from the same religion/faith
- a fellowship of people
- a nation; nationality

(2) [AO1 + 2]

(c) Explain the importance to some Christians of symbols of belonging. [4]

The answers must be explanations.

Award two marks per correct explanation, up to a maximum of four marks. Weaker explanations may be given just one mark. The general points are likely to be:

- Wearing a cross may be a symbol of belonging
- Wearing a rosary may be a symbol of belonging
- A fish badge or car sticker is a public witness to personal faith
- Religious symbols in a house are a daily reminder of belonging
- Gifts given at baptism and confirmation may have a religious significance

(4) [AO1 + 2]

(d) Explain why religious festivals are important for religious believers. [4]

The answers must be explanations. Award two marks per correct explanation, up to a maximum of four marks. Weaker explanations may be given just one mark. Accept any suitable explanation of the purposes of religious festivals and celebrations, *awarding 2 marks per correct explanation.* Answers are not required to be specific to religious traditions, it is general purposes and benefits across religious traditions that is being looked for. Care will need to be taken with those candidates who state a festival and explain why it is celebrated in terms of the event being remembered (i.e. Christians celebrate Easter because it reminds them of the death of Jesus for them; Jews hold a Passover celebration to remember the time in Egypt when God rescued the people, etc); where a full explanation for the festival is given, award 2 marks; where there is a weak or incomplete explanation, award 1 mark if appropriate.

The general points are likely to be:

- To remember important events in the history of the religion
- To commemorate events in the lives of important people in the religion
- To confirm or strengthen faith/belief
- To teach younger members of the community and develop their faith
- To increase or develop the sense of community and identity
- To interpret and apply beliefs or doctrines to everyday life
- To acknowledge the world-wide aspect of religion
- To witness to others outside the faith
- To celebrate the good and positive things in life
- To provide an opportunity for religious teaching
- To visit a place of worship
- To have increased use of a sacred text
- To involve use of religious artefacts and rituals

(4) [AO 1 & 2]

(e) Describe a ceremony from **two** different religious traditions that mark the entrance of a baby into a religious community. [6]

No marks for naming of the religious tradition.

Candidates are expected to answer from **two** religious traditions. Marks should be awarded according to the ***Levels of Response*** grids for AO 1 + 2.

CHRISTIANITY

Anglican

- infant baptism (or christening) takes place a few months after birth
- in church at the font
- parents and godparents present the child for baptism
- the god-parents promise to ensure that the child is brought up in the Christian way of life (to teach the child to fight against evil; to instruct the child in the teachings of Jesus; and to bring up the child in the family of God
- a Bible passage may be read
- parents and godparents confirm their beliefs in the main teaching of the Church
- priest takes the child in his/her arms and names him/her pronouncing the baptism in the name of the Father, Son and Holy Spirit
- the baby's head is sprinkled with water three times
- the water is taken from the font, sometimes with a shell
- the sign of the cross may be made
- a candle may be lit and given to the parents (symbolic of moving from darkness to light)
- the baby may be dressed in white

Roman Catholic

- most of the points in the Anglican ceremony but with the following additions
- baptism may be conducted during a Eucharistic celebration (mass)
- it often takes place as soon as possible after birth
- the child, once baptized, will be anointed with chrism (holy oil – symbolic of being a member of Christ's Church)
- candle lit from the Paschal candle and given to one of the parents with the words, "Receive the light of Christ" (symbolizing that the child has the guidance of Christ to believe and practise the Christian faith)

Orthodox

- the service is called Chrismation
- baptism and confirmation in one
- the water is blessed by praying and the priest breathing on it
- the baby is anointed with the 'oil of gladness'
- the baby is immersed in the font, facing east (symbol of resurrection/new life)
- immersion is three times
- child's name is announced
- child is dressed in a new robe
- another anointing with oil, as a symbol of the Holy Spirit having been received

Baptists/ Christian Brethren / Salvation Army, etc.

- dedication service for babies
- offering of thanks to God for the birth of the child
- parents promise to bring up the child in the Christian faith
- congregation accept responsibility to assist in the child's religious upbringing
- the child is blessed and may be given a white Bible/certificate
- there is usually a Bible reading (about Jesus blessing the children)

Buddhism (also accept answers referring to joining the Sangha)

HINDUISM (also accept answers referring to the Sacred Thread ceremony)

- the 4th and 5th of the 16 samskaras of life take place soon after birth
- 4th: the child is washed and the sacred syllable Aum is written on the tongue with a gold pen dipped in honey
- 5th: 11 days later a baby received its name (sometimes 2 names are given: 1 public name, 1 secret name used only in religious ceremonies)
- the ceremony takes place in the home, and the name may be given by the father or the oldest woman in the family
- sometimes a priest may be involved in the ceremony

ISLAM

- babies are seen as gifts from Allah and are welcomed into the ummah soon after birth
- the father whispers the Adhan (call to prayer) in the baby's right ear as soon as possible after birth
- 7 days after the birth the aqiqah ceremony may take place, where the baby's head will be shaved and the name announced
- sometimes gold or silver to the weight of the shaved hair will be given to the poor
- animals may be sacrificed (2 for a boy, 1 for a girl) and some of the meat given to the poor
- on the 8th day after birth, circumcision (khitan) may be performed (sometimes this will be later – up to 10 years)
- bismillah is also performed when a child is 4 years, 4 months, 4 days old; it marks the beginning of the religious education of the child who will start attending the Madrassah (school) at the mosque (and commemorates the first occasion when the angel Gabriel appeared to Muhammad

JUDAISM

- 8th day after birth (usually) circumcision (brit milah) is performed
- this is a sign of the Covenant (agreement) between God and the Jewish people
- the operation is performed by a mohel (although it is a father's responsibility to ensure that his son is circumcised
- brit milah takes place in the home
- the baby is carried into the room by his grandmother and given to his grandfather (sandek)
- a blessing is recited while the operation is performed, and the child's name is announced
- a drop of wine is placed on his lips
- the father drinks the remainder of the wine
- a family celebration usually follows

SIKHISM (also accept answers referring to Amrit)

- birth of a child is welcomed as a gift from God
- father whispers Mool Mantra into the baby's ear
- as soon as possible after birth the baby is taken to the gurdwara
- during the religious ceremony readings of thanksgiving
- sugar crystals dissolved in water, stirred by a khanda, while holy verses are recited and prayers offered
- the tip of a kirpan is dipped in the solution
- drops are placed on the baby's lips
- the Guru Granth Sahib is opened at random and the letter of the first word on the left hand page is used to choose a name for the child
- the Granthi announces the name to the congregation, and a final reading from the scriptures is made, followed by the sharing of karah prashad
- gifts may be given

(6 *L of R*) [AO1 + 2]

(f) "You can pray anywhere – you don't need to go to a place of worship."
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [6]

Accept any relevant or sensible answers, using the ***Levels of Response Grids for AO 3*** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks: those achieving the higher levels should be including appropriate religious and/or moral reasoning in their answers.

The following sorts of comments may well appear:

Agree with the statement

- many people never attend a place of worship
- in some religious traditions regular attendance is not required
- private prayer is part of all religious traditions
- celebration of festivals in a religious way may require membership of a faith community
- rites of passage are an essential part of prayer and the faith community

Disagree with the statement

- people require a faith community for support
- people may be less likely to pray if not members of a faith community
- prayer may not be regular
- private prayer is less likely to happen if not a member of a faith community
- festivals may not be celebrated in a religious way
- no rites of passage

(6 L of R) **[AO3]**

5. Study the words and pictures below and answer the questions that follow.

(a) State **two** ways religious believers may use their talents for God. [2]

One word answers are acceptable for two marks.

Accept any sensible suggestions offered, awarding *1 mark per correct idea.* Watch out for repeated points in different words. Answers may refer to the following general ideas:

- Doing something they are good at as a job such as nursing, teaching
- Applying their individual skills to a job they are doing so as to do the best they can
- Using particular skills they have for the benefit of others, outside of their normal job
- Trying to develop their natural abilities by training and refining them
- To help others to improve their own learning/skills/abilities, by coaching, demonstrating, giving guidance/advice to them – either voluntarily or for payment

(2) [AO 1 & 2]

(b) What is meant by *soul*? [2]

Accept any suitable definition of the term. Award two marks for a correct definition;
usual two mark rule applies. For full marks there must be a reference to God/the Divine/ Ultimate Being/ spiritual realm. The following answers are likely to be given, including examples of worship:

- Human nature that is not just physical – the spirit
- That part of humans that will live on after the body has died
- The part of humans which allows people to relate to God; to worship
- The spiritual aspect of human nature that affects the 'real' you
- Human conscience

N.B. Where candidates merely write "something inside you", or "what lives after death" and no additional comment/explanation – *credit only 1 mark.*

(2) [AO 1 & 2]

(c) Explain Christian teaching about stewardship. [4]

Candidates are expected to give **Christian** teachings about stewardship.

Award two marks per correct explanation, up to a maximum of four marks. Weaker explanations may be given just one mark. The general points are likely to be:

- humans are given the role of being stewards/guardians/custodians by God
- the earth and everything in it is God's, and humans are entrusted with looking after it for God
- being a good steward means not exploiting, harming or wasting the resources of the world
- all of creation should be respected, and humans need to work with nature rather than destroy or harm it
- while there is life on the planet people must do all they can to care for it through prayer and meditation, and practical helping

(4) [AO 1 + 2]

(d) Explain how some people misuse the earth's resources. [4]

Award two marks per correct explanation, up to a maximum of four marks. Weaker explanations may be given just one mark. The general points are likely to be:

- people may misuse the earth's resources through being lazy/selfish
- people may misuse the earth's resources through ignorance
- people may misuse the earth's resources through apathy
- people may misuse the use through a variety of ways: -

pollution, over-population, abuse of natural resources, etc.

(e) Describe the teaching about animal rights from **one** religious tradition. [6]

No marks for naming of religious tradition.

Candidates are expected to answer from just **one** religious tradition. Marks should be awarded according to the ***Levels of Response*** grids for AO 1 + 2. Answers ought to refer to some of the following points:

CHRISTIANITY:
- In Genesis mankind is given dominion over animals
- God has given mankind stewardship over animals
- Animals are living things

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

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

ISLAM:
- In the Qur'an mankind is given stewardship over animals
- Animals may be eaten in accordance with dietary rules
- Vegetarianism is not encouraged

JUDAISM:
- In Genesis mankind is given stewardship over animals
- Mankind has dominion
- Vegetarianism is not required

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

(6 *L of R)* [AO 1 & 2]

(f) "Religious creation stories have no value in this scientific world."
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [6]

Accept any relevant or sensible answers, using the ***Levels of Response Grids for AO 3*** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks: those achieving the higher levels should be including appropriate religious and/or moral reasoning in their answers.

The following sorts of comments may well appear:

Agree with the statement

- Scientific accounts explain creation without purpose.
- Scientific accounts tend to suggest that the beginning of the world and of life was accidental.
- Scientific views assume that human life has evolved from animal life.
- Scientific views can offer no reason for human existence.
- A secular society does not require religious creation stories.
- Religious creation stories may be undermined by scientific accounts.

Disagree with the statement

- Scientific accounts do not explain purpose – whereas religious creation stories demonstrate that the world was created for a purpose

- Religious creation accounts state that God or Ultimate Reality chose to create/Scientific views assume that human life has evolved from animal life; some religious views are convinced that human beings are different from other creatures, and are created 'in the image of God' or have a special relationship with God/the divine

- Scientific views can offer no reason for the existence of good and bad, or a promise of a certain future; some religious views give clear explanations of the existence of good and evil, and offer a future that is not dependent on material or transient things.

- Humans appear to need/feel more comfortable with the idea of there being a power or force beyond themselves and the world; and also with the idea of there being more to life than just living physically and in response to bodily/chemical reactions and process; such a view of life seems to debase and devalue it.

(6 L O R) **[AO3]**

GCSE RS Specification B Option A - ASSESSMENT GRID – 2006

Question Number	Part Number	AO 1 + 2	AO 3	TOTAL
1	a	2		
	b	2		
	c	4		
	d	4		
	e	6		
	f		6	24
2	a	2		
	b	2		
	c	4		
	d	4		
	e	6		
	f		6	24
3	a	2		
	b	2		
	c	4		
	d	4		
	e	6		
	f		6	24
4	a	2		
	b	2		
	c	4		
	d	4		
	e	6		
	f		6	24
5	a	2		
	b	2		
	c	4		
	d	4		
	e	6		
	f		6	24

OPTION B: RELIGION AND HUMAN EXPERIENCE

General Instructions to Examiners

All questions will be marked in accordance with these General Instructions.

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

Assessment Objectives

The questions test the candidate's ability to:

AO1 recall, select, organise and deploy knowledge of the syllabus content;

AO2 describe, analyse, and explain the relevance and application of a religion or religions;

AO3 evaluate different responses to religious and moral issues, using relevant evidence and argument.

Although these assessment objectives are expressed separately they are not wholly discrete. AO1 pervades the other assessment objectives.

Knowledge, Understanding and Evaluation

Knowledge is the grasp of essential information and is demonstrated by the selection and organised presentation of accurate, appropriate and adequate information in answer to questions on the specification content.

Understanding of religious concepts, language and terms is demonstrated by accurate and appropriate use of them so as to explain meaning and convey thought in a clear and systematic way.

Evaluation is the application of knowledge and understanding to particular issues and involves: expression of a coherent view; presentation of relevant evidence and reasoning in support of it; recognition of other views; drawing reasoned conclusions.

It is not always appropriate or desirable to produce a clear cut, rigid, universally applicable mark scheme. Those questions which are designed to assess larger areas of knowledge or the skills of understanding and evaluation require a marking scheme which is more sophisticated and flexible.

This marking scheme that follows will allow examiners to take into account the different levels of response that candidates may offer to a question.

Rules for Marking

13. Differentiation will be achieved on the basis of candidates' responses.

14. The purpose of the levels of response grids is ***to help achieve consistency among examiners***, and avoid 'penny-point' marking.

15. The whole answer, or part answer, must be read and then, taking everything into account, allocated to the level of 'best fit' using the level descriptors below.

16. Correct and relevant material should be indicated by a tick or "L1", "L2", etc. (showing achievement of the criteria in the level description). A brief comment may be written alongside to justify or clarify the level allocated; but no other comments should be added.

17. Irrelevant or incorrect statements should be indicated with a cross (x).

18. Marks for each part question should be clearly written in the column provided, and the total for the whole question clearly written in the box provided at the end of the question. The statement of the Level of Response should be written alongside (to the left) the total marks box – but not in the marks column.

19. Where an examiner feels that a response is particularly weak, and has not achieved even the lowest level of response, "0" should be written in the mark column, and "BBL" written alongside (BBL = Below Basic Level), plus an explanation as to reason.

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

21. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective

22. Candidates will express their ideas in language different from that given in any mark scheme or outline. ***Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language level employed. Credit should also be given for answers that are acceptable <u>even if they are not referred to in the mark scheme</u>***.

23. **Please remember to total marks for each question. The total is to be in the designated box at the end of the question.**

24. Questions left blank, or with a lot of lines unfilled, put a line through the blank space. Where no answer offered, also put a clear zero in the mark column.

Two-Mark Allocations

Where questions allocate two marks for an appropriate answer (without Levels of Response grids), the principles in the two tables below should be followed:

Credit (in **2 mark** questions):

- one clear statement of fact or explanation which is not elaborated	1 mark
- one clear statement of fact or explanation which is elaborated	2 marks
- two clear statements of fact or explanation	2 marks

Assessment of Quality of Written Communication

Assessment of GCSE includes an element of assessment of quality of written communication in those examination papers that require candidates to produce extended writing.

Candidates are required to:

1. present relevant information in a form that suits its purpose;

2. use a suitable structure and style of writing;

3. ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

When you have marked a candidate's script according to the mark scheme, entered and totalled the marks in the grid, you should, **for the script as a whole,** give a mark following these criteria:

Assessment of Quality of Written Communication		**Paper 1**	**Paper 2**
Threshold performance	Form, structure and style of writing appropriate in few respects; legibility and accuracy in spelling, punctuation and grammar barely adequate to convey meaning	**1 mark**	**1-2 marks**
Intermediate performance	Form, structure and style of writing mainly appropriate; generally clear expression; good legibility and mainly accurate spelling, punctuation and grammar.	**2-3 marks**	**3-4 marks**
High performance	Highly appropriate form, structure and style of writing; meaning clearly expressed; good legibility and highly accurate spelling, punctuation and grammar.	**4-5 marks**	**5-6 marks**

Please take care to use the marks for Paper 1 or Paper 2 as appropriate.

For very weak candidates a '0' performance is possible, though likely to be rare.

The mark you award should be written into the grid and added to the total that you have already entered there.

This combined mark for the script plus written communication marks should then be bar-marked on the L form in the usual way.

Seeking Advice

If Assistant Examiners have any doubts concerning the awarding of any marks on the paper they should consult with the Team Leader for that examination paper immediately. Senior Team leaders should consult with the Principal Examiner/ Chief Examiner in order that consistency can be maintained over the suite of options.

Levels of Response

Level I	AO1 and AO2 Descriptors	6
1 1	A relevant statement of information or explanation which is limited in scope or content. **OR** Makes simple connections between religion and life. Almost no use of specialist language.	1
2 2	An accurate amount of basic information or an appropriate explanation of a central theme or concept. Limited use of specialist language. **OR** Shows informed awareness of the impact of religion on people's lives. Limited use of specialist language.	2
3	A coherent account indicating knowledge and understanding of key ideas or concepts. Where appropriate, some use is made of specialist vocabulary. **OR** Shows understanding of the relevance or application of religion	3
	A coherent account indicating knowledge and understanding of key ideas or concepts. Uses and interprets specialist vocabulary in appropriate context. **OR** Shows understanding of the relevance or application of religion. Uses and interprets a range of religious language and terms in appropriate context.	4
4	A thorough account showing awareness and insight into religious facts, ideas and explanations. Clear and accurate use of specialist vocabulary. **OR** Demonstrates understanding of different ways in which religion has relevance and application. Clear and accurate use of specialist vocabulary.	5
	A thorough account showing awareness and insight into religious facts, ideas and explanations. Specialist vocabulary used extensively and interpreted accurately. **OR** Competently demonstrates understanding of different ways in which religion has relevance and application. Uses specialist vocabulary extensively and interprets them accurately.	6

Write the level at the end of the answer (not in the mark column), and write the mark in the mark column.

Level	AO3 Descriptor	6
1	A simple appropriate justification of a point of view	1
	And if linked to evidence or suitable example	2
2	An expanded justification of one viewpoint, with appropriate example and/or illustration **OR** A balanced account of alternative viewpoints, with appropriate examples or illustrations	3
	An expanded justification, with examples and/or illustration, using relevant evidence and religious or moral reasoning **OR** A balanced account of alternative viewpoints with appropriate examples and/or illustrations, using relevant evidence and religious ***or*** moral reasoning	4
3	A thorough discussion of the religious ***or*** moral aspects of an issue and their implications for the individual and/or for the rest of society, using relevant evidence and religious or moral reasoning **OR** A thorough discussion of the religious ***or*** moral aspects of an issue, showing a recognition of some of the complexity of religious issues, using relevant evidence and religious or moral reasoning	5
	A thorough discussion of the religious ***and*** moral aspects of an issue, showing a recognition of some of the complexity of religious issues or their implications for the individual and/or for the rest of society. Makes reasoned judgements based on a range of evidence and well developed arguments	6

Write the level at the end of the answer (not in the mark column), and write the mark in the column.

N.B. A candidate does not have to be perfect to gain 6 marks in either Level Grid!
Look at the criteria, and **interrogate** their answers and apply marks accordingly;
Do not mark on the basis of language – but on the basis of content, argument and supported reasoning.

SPECIFICATION B

OPTION B - RELIGION AND HUMAN EXPERIENCE

Unit 1

a. State two ways that war can be avoided ***(2)***

Accept any two of the following, or any suitable answers. Two answers are expected- they should not be the same reason described in different words. No credit for 'not having arguments'.

Award one mark per correct answer

- Through negotiation/discussion/peace talks
- Public protests
- Intervention of United Nations
- Forgiving
- Not wishing to take over land
- Global organisations to promote understanding
- Peace Education
- People learning more about each other
- Responsible reporting through the media.

[A01+2]

b. What is meant by conscience? ***(2)***

Accept any suitable definitions of the term. Award two marks for a correct definition. Usual two mark rule applies. Weak statements may be credited with one mark.

Answers may refer to:

- An inner voice that keeps the person on the right path
- An innate moral sense that guides actions and responses
- Something that helps a person choose right and avoid wrong

[AO1+2]

c. Explain why pacifists think that war is wrong ***(4)***

The question requires explanation so single words do not gain any credit. Reasons may come from a religious or secular perspective .The two mark rule applies. Award two marks for each correct explanation .

Explanations may include:

- War and violence are against God's will
- All are God's children and have a right to life
- Nothing good can come out of something evil
- There is something of God in everyone
- War can destroy God's creation
- The devastation that can be caused to the environment/human relationships
- It breaks the golden rule of doing to others what you would like to be done to yourself
- The cost of war-fare

[AO1+2]

d. ***Explain why many Christians consider it important to forgive*** ***(4)***

The question requires explanation so single words do not gain any credit .

The two mark rule applies. Award two marks for each correct explanation awarding additional marks for very full explanations or those that have an extension .

Explanations may include

- Following the teaching of the Lord's Prayer
- Punishment comes at judgement by God
- References to any of Jesus' teachings
- References to any of Jesus' actions – forgiveness from the cross/example of Zaccheus
- Not being able to forgive can damage both parties.

[AO1+2]

e. ***Describe from two different religious traditions the teachings about taking part in a war*** ***(6)***

No marks for naming of religious tradition. Where name is incorrect, but information accurate-credit up to a maximum of 5 marks.

Marks should be awarded using the Levels of Response grids for A1 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids. Candidates may refer to range of denominations including Jehovah Witnesses; Amish and Mennonites. Please contact team leader for further advice if necessary. Any appropriate answers should be given credit, and care taken to award accurately to the grids, especially when one answer is very full and the other weak

Answers may well refer to the following points:

Christianity - (If a candidate answers from two different traditions in Christianity, allow full marks only if they refer to the two different traditions comprehensively).

- Different views depending upon denominations and conscience.
- Many believe it is sometimes necessary to go to war-St Thomas Aquinas and Just War
- Many believe it is necessary to overcome evil
- Following the teachings from the Bible

Baptists

- Great emphasis placed on getting relationships right
- Influenced by the Anabaptists many of whom were conscientious objector
- All peaceful means should be explored
- Violence sometimes justified as a last resort.

Anglican

- Often prayers for peace
- War has never been condemned
- Not a consistently pacifist church
- Usually follow the just war theory

Methodist Church

- War is contrary to the spirit, teaching and purpose of Jesus
- Reluctantly realise that sometimes force is necessary
- Offers support to both pacifists and those who engage in war.
- Roman Catholic Church
- High status is given to the Just War Theory.
- Teachings from the Popes e.g. Pope John 23-Pacem in terries(Peace on Earth)

Quakers.(Religious Society of Friends)

- Something of God in all and therefore no one should go to war.
- Can contribute towards humanitarian aid
- Follow the peace testimony first publicly expressed in 1660
- Important to live out their witness to peace

Buddhism-

- Effect of four noble truths and eightfold paths
- Key beliefs of ahimsa and metta
- All life is inter-connected
- Theravada Buddhists would say killing is always wrong

Hinduism.

- Importance of belief in ahimsa
- Dharma/duty of the kshatriyas
- Discussion between Arjuna and Krishna

Islam

- Greater jihad is the personal struggle
- Clear conditions for the lesser jihad
- Must only be used as a last resort
- Must be led by a spiritual leader
- Civilians, trees and animals should be protected.

Judaism

- Peace is the ideal state
- When warfare happens there must be justice.
- Obligatory war –doing God's will
- Optional War
- No concept of a pacifist philosophy
- Reference to teachings from the Torah to do as little damage to the environment as possible/important to warn enemies they will be attacked

Sikhism

- Conflict should be a last resort.
- Importance of the Khalsa
- Dharam Yodh-war in defence of righteousness sets out the principles.
- War must be a last resort/armies made up of soldiers committed to the cause
- Land and property must be returned after the war.

(6 LoR) [AO1+2]

f. ***'Showing forgiveness is a sign of weakness.' Do you agree?***
Give reasons or evidence for your answer, showing that you have thought of more than one point of view. ***(6)***

Marks should be awarded using the Levels of Response grids for ***AO3 grid****. Any appropriate answers and arguments are to be given credit, taking account of the parameters of the question and the criteria in the levels of the grid.*

Candidates should show that they have considered alternative views to the one they are expounding and refer to religious and/or moral issues/teachings in their answer in order to reach the highest levels

Answers may include:

Agree with statement

- Doing nothing(forgiving) means that you don't have to make a stand or need to take further action
- If everyone forgave and did nothing then evils could continue
- To the bully they might consider forgiveness is a weak action
- Need to make a stand in some way to show disapproval or the same action may happen again
- Some acts cannot and should not be forgiven
- You cannot pretend you have forgiven it has to come from within you
- Within some religions e.g. Judaism you cannot forgive on behalf of another.
- Retribution is one of the four aims of punishment

Disagree with statement

- It takes great strength to forgive
- The actions of many religious and spiritual leaders show the importance of forgiveness e.g. when there was the attempted assassination of the Pope
- Shows a strength in a belief in a just God e.g. Gordon Wilson; Jill Saward
- A strength is shown in not retaliating e.g. Gandhi
- Natural to make mistakes-the important feature is that the culprit asks for forgiveness
- Christians would stress the importance of hating the sin but loving the sinner
- A belief that justice can only be given by God
- Quran states that those who are forgiving will be rewarded by God Surah 42:40
- Many sacred texts refer to the importance of forgiveness e.g. Matthew 5; 'If someone slaps you on the right cheek….
- John 8 'Whichever of you has committed no sin may throw the first stone
- Lord's Prayer
- Teachings from the Tenakh about the treatment of enemies
- Adi Granth 1378 If someone hits you, do not hit him back. Go home after kissing his feet
- Teachings from many religious and spiritual leaders show the importance of forgiveness e.g. Gandhi; Martin Luther King; Dalai Lama

[AO3]

Unit 2.

a. State two ways science can help save lives. (2)

Accept any two of the following, or any suitable answers. Two answers are expected- they should not be the same reason described in different words.

Award one mark per correct answer:

- Use of life-support technology
- Immunisation programmes
- Medical research
- Transplants and organ donation
- Creation of new medicines
- Invention of body scans

[AO1+2]

b. What is meant by organ transplants? (2)

Accept any suitable definitions of the term .Award two marks for a correct definition.

Usual two mark rule applies. Weak statements may be credited with one mark.

Answers may relate to:

- Placing an organ from a donor to save another life
- Replacing a worn out or diseased body part
- To remove a body organ and replace in a different body.

[AO1+2]

c. Explain how a religious belief might affect someone's views on medical ethics (4)

The question requires explanation so single words do not gain any credit .

The two mark rule applies.

Award two marks for each correct explanation . Awarding additional marks for very full explanations or those that have an extension. Candidates may refer to general or specific religious beliefs.

Explanations may include:

- Views of the authority of the teachings of relevant sacred texts
- Analyse intentions and measure them against religious teachings
- Role of prayer and asking God for guidance
- Importance of consulting with religious leaders or teachers.
- Beliefs concerning the sanctity of life
- Consider the importance of eternal life.
- Give specific guidance concerning abortion; IVF etc.
- Role of God as creator of all humankind.
- Only God should take life away

[AO1+2}

d. Explain why some religious believers may be against the use of IVF

The question requires explanation so single words do not gain any credit .

The two mark rule applies.

Award two marks for each correct explanation .Awarding additional marks for very full explanations or those that have an extension .

The question does not have to be answered from a specific religious tradition

Explanations may include:

- Life is given by God and no-one has a right to children
- Children have a right to know who their parents are.
- Will the cost be justifiable when so many children are starving.
- IVF involves throwing away some of the fertilised eggs.
- Fertilisation takes place apart from the sex act but God intended procreation to be a part of the sex act.
- Pope Pius X11 stated that third party IVF was adultery.
- Sacred teachings e.g. the Quran states that semen or sperm should not be destroyed or wasted.

[AO1+2]

e. Describe the teachings of two different religious traditions about abortion. (6)

No marks for naming of religious tradition. Where name is incorrect, but information accurate-credit up to a maximum of 5 marks.

Marks should be awarded using the Levels of Response grids for A1 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids.

Answers may well refer to the following points:

Credit may be given for statements that appertain to a number of religious traditions, e.g.: Sanctity of life.-all life is purposeful and therefore sacred.
Importance of the will of God/Allah.

Christianity

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

Anglican

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

Orthodox Church.

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

Roman Catholic

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

Buddhism

- With respect to the 5 principles no life should be harmed or killed
- Abortion can be seen as breaking the first precept
- Bad karma can result from an abortion
- Some groups motivated by the principle of compassion do attach a particular significance to birth.

Hinduism

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

Islam

- Life is sacred
- Allah creates all life
- Up to 4 months after conception ensoulment has not taken place and the mother's rights are more than the child's
- There is a purpose to suffering
- At judgement Allah will take into account a person's intention(niyyah)

Judaism

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

Sikhism

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

***(6 LoR*) [A01+2]**

f. ***Religious teachings have no part to play in medical ethics. It's up to the individual to decide.*** ***(6)***

Marks should be awarded using the Levels of Response grids for ***AO3 grid****. Any appropriate answers and arguments are to be given credit, taking account of the parameters of the question and the criteria in the levels of the grid.*

Candidates should show that they have considered alternative views to the one they are expounding and refer to religious and/or moral issues/teachings in their answer in order to reach the highest levels

Answers may cover some of the following points:

Agree with statement

- When religious scriptures were written there weren't the same advancements in medical sciences so they often aren't relevant
- What will be will be-it's all connected with karma and fate.
- It's not just the individual that's affected but the whole of the family/community
- It's your life and you have free will to make your own decisions.
- You often have to interpret what the religious teaching means e.g. 'thou shalt not kill'

Disagree with statement

- For some e.g. Jehovah's Witnesses it is a testimony of their faith.
- Religious teachings cover the whole of your life and are a source of authority.
- It's your life and you have free will to make your own decisions if you wish to follow religious teachings.
- This may be a test of faith e.g. Job
- Religious teachings give moral guidance.
- From your interpretation you would be making your own decisions.
- Depends upon the authority of the religious teaching e.g. the torah or the mishnah

(6 Lo R) [AO3]

Unit 3.

a. State two uses of a religious building (2)

Accept any two of the following, or any suitable answers. Two answers are expected - they should not be the same reason described in different words.

Award one mark per correct answer.

Answers may include:

- Worship
- Private prayer
- Festivals
- Marriages
- Funerals
- Birth Ceremonies or named birth ceremonies
- Named rites of passage e.g. confirmation
- Community Centre e.g. support for homeless
- Sunday School/Maddrassah/Saturday School

[A01+2]

b. What is meant by symbolism ?

The question requires explanation so single words do not gain any credit . Usual two mark rule applies. Weak statements may be credited with one mark.

Explanations may include:

- Objects and/or actions that have special meanings
- Meaning that is represented by pictures or images
- A system of images or symbols to explain other things.
- Things representing other things

[AO1+2]

c. Explain why some Christians consider it important to visit Lourdes (4)

Award two marks for each correct explanation. Awarding additional marks for very full explanations or those that have an extension up to a maximum of four marks. Weak statements may be credited with one mark.

Answers may well refer to the following points:

- Sharing their faith with others
- To witness for themselves the site where Virgin Mary appeared in a vision to Bernadette
- To bathe in the spring water which is said to have healing powers
- To assist with the ill people on the pilgrimage
- As an act of repentance
- To feel God's presence

- To visit the second largest Roman Catholic Church
- Confirmed as an official pilgrimage site.
- Strengthening local parish community relations

(4) [AO1+2]

d. Explain the value of pilgrimage for many religious believers. (4)

<u>This question is not required to be related to any one specific religious tradition - although marks should be awarded for appropriate answers that do only refer to one religious tradition.</u>

Award two marks for each correct explanation awarding additional marks for very full explanations or those that have an extension . Weak statements may be credited with one mark.

Answers may well refer to the following points:

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

(4) [AO1+2]

e. Explain from one religious tradition the importance of its place of worship (6)

No marks for naming of religious tradition.

Where name is incorrect, but information accurate-credit up to a maximum of 5 marks. Name of place of worship is not needed.

Marks should be awarded using the Levels of Response grids for A1 and 2. Any appropriate answers should be given credit ,taking account of the criteria in the levels of response grids. A wide range of places of worship may be referred to. Please contact team leaders if further advice is needed.

Answers may well refer to the following points:

Candidates may refer to the difference between community worship and worship at home.

Christianity

- To support the community
- Guidance is given from listening to the sermon
- Role of the Sunday Schools
- Taking of Holy Communion
- Role of the Confessional
- Rites of passage
- Celebrating of festivals

Buddhism

- To support their role of the Sangha
- Although the temple is important many homes would be used for worship
- Sometimes acts as a cultural centre.

Hinduism

- Private and communal devotions
- Many social and cultural events
- Many religious ceremonies are held there e.g. Sacred thread; marriages
- Divali is often celebrated communally at the Mandir
- Many social/cultural events are held there.
- Worship at the shrine of their special deity

Islam

- Used for personal and communal worship
- Many men will go to the mosque/masjid to perform salah
- The Jummah prayers are held in a mosque/masjid on a Friday
- To feel part of a community
- To feel a sense of ummah
- Many marriages will take place
- The body is often brought to the masjid/masjid before burial

Judaism

- Importance of forming a minyan
- Place for Bar/Bat Mitzvahs
- Some religious ceremonies are held there e.g. Yom Kippur
- Place for atonement
- Often has a school attached for children to learn their faith
- To feel a part of the community
- Often has cultural events
- Used for communal worship

Sikhism.

- To feel a part of a community
- To celebrate certain festivals together e.g. Birthday of the Gurus
- To share the langar.
- Often has cultural events
- Weddings are often held there
- Babies are named from there as the Guru Granth Sahib gives direction
- The Guru Granth Sahib is housed there.
- Used for personal and communal worship

[AO1+2]

f. ***People should only learn about their own faith or they will get confused. Do you agree? Give reasons or evidence for your answers showing that you have thought of more than one point of view.***

Marks should be awarded using the Levels of Response grids for ***AO3 grid****. Any appropriate answers and arguments are to be given credit, taking account of the parameters of the question and the criteria in the levels of the grid.*

Candidates should show that they have considered alternative views to the one they are expounding and refer to religious and/or moral issues/teachings in their answer in order to reach the highest levels.

Agree with the statement

- Religious faith is one's own personal business and shouldn't be discussed
- Sometimes people can be discriminated against if they talk about their religion
- People may try to change your beliefs
- You can become confused as there are so many religions
- Other teachings may conflict with your own beliefs or practices
- Confusion about 'what is true'

Disagree with the statement.

- Learning about others can help create peace
- Many religions have the same basic teachings e.g. the golden rule
- Some consider it a religious duty
- Interesting for other people to know and helps them be aware of differences.
- Many religious leaders are now engaged in inter-faith dialogue
- Important to make an informed choice.
- Can help you understand your own faith better
- Role of Youth S.A.C.R.E's; Inter Faith Network and Three Faiths Forum
- Religious leaders are setting an example by inter-faith dialogue e.g. Assisi Declaration
- Statements from religious leaders e.g. Dalai Lama

(AO3)

Unit 4

a. ***State two reasons why some people commit crime.***

Accept any two of the following, or any suitable answers. Two answers are expected- they should not be the same reason described in different words.

Award one mark per correct answer:

- To gain money/greed
- Out of revenge
- To feed a drug addiction
- Lack of control over temper
- Through boredom

(AO1+2}

b. What is meant by justice? ***(2)***

Accept any suitable definitions of the term. Award two marks for a correct definition.

Usual two mark rule applies. Weak statements may be credited with one mark.

Answers may refer to:

- When fairness is exercised
- Freedom from oppression
- Where human rights are observed
- Honest actions
- Where everyone has equal provisions and opportunity
- What is right and fair

[AO1+2]

c. Explain the importance of one sacred text or book as a source of authority ***(4)***

Accept any two suitable reasons . The two mark rule applies.

No marks are awarded for naming the text or book. A range of sacred texts may be referred to if you need further advice consult your team leader.

The question is not required to explain the content of the sacred text but the importance as a source of authority. This may include how it is considered special or how it is used.

Two mark rule applies. Award two marks for each correct explanation. Awarding additional marks for very full explanations or those that have an extension

Answers may relate to:

The Bible

- Considered to be the word of God
- Many teachings in the Bible have an influence upon a Christians daily life e.g. Ten Commandments
- Truth statements and oaths often taken on the Bible
- Some Christians believe all in the Bible is literally true.
- Used as a source of instruction in public worship.
- Used as a source of inspiration for private worship.

The Pali Canon

- Explains the rules applicable to the monks
- Authorised scriptures of the Theravada Buddhists
- The teachings and messages of the Buddha are contained in the Pali Canon and give the foundation of ethical life-style

The Vedas

- Revealed by God at the beginning of human creation
- Timeless and eternal truths
- Wealth of knowledge about art, medicine, philosophy
- Yajur Veda is a handbook to guide them in performance of rituals and sacrifices
- Passages from the Vedas form the basis for temple worship and rites of passage

The Bhagavad Gita

- Source of inspiration for many thinkers
- Explanation of bhakti-yoga and karma yoga
- Usually treated with respect
- Many Hindus would consult Krishna's discussion with Arjuna for teachings on varnashramadharma

Ramayana

- The story is used at the festival of Diwali
- The teachings of good versus evil are explored
- The characters of Rama and Sita provide role-models

The Quran

- As a revelation from Allah it is believed to be the universal truth
- Should be read in the original Arabic so that no human interpretation corrupts the message
- Importance of becoming hafiz
- Forms the basis of the Sharia law
- Provides a code for daily life e.g. diet
- Respect is shown by the way it is treated
- A source of comfort and instruction

The Tenakh(candidates may just refer to the Torah)

- Considered as eternal-the message for all time
- Contains 613 duties for daily life
- Used as a source of authority within worship
- The sefer torah is treated with great respect

The Guru Granth Sahib

- Ultimate guide for all Sikhs as the final living Guru
- Respect is shown by the way it is treated
- Used in services
- Chauri waved over as a symbol of power ands authority
- Importance of akhand paths that are uninterrupted readings
- Role within the naming ceremonies
- Instructions on how to Live
- Source of inspiration as it contains the teachings of the past Gurus.

[AO1+2]

d. ***'Render to Caesar the things that are Caesar's and to God the things that are God's'.***
What do Christians believe Jesus meant by this? ***(4)***

<u>Explain any suitable explanation or definition of the term, awarding marks per correct explanation awarding additional marks for very full explanations or those that have an extension .Weaker statements may be credited with 1 mark.</u>

- There is a difference between things that are spiritual and things that are material
- Christians must obey the law of the country as well as God's laws.
- It is a duty to obey the law of the land.
- Legal duties do not overtake religious duties.
- Important to remember your religious life.
- Obliged to carry your responsibilities to the world.

[A01+2]

e. Describe the attitude from two different religious traditions to Capital Punishment (6)

No marks for naming of religious tradition.

Where name is incorrect, but information accurate-credit up to a maximum of 5 marks.

Marks should be awarded using the Levels of Response grids for A1 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids.

Answers may well refer to the following points:

Christianity

- Although all are responsible for their own actions social conditions do affect crime rates.
- Can be useful in promoting order and stopping people taking law into their own hands
- However human systems can be fallible
- No possibility of repentance or repatriation
- Christians often have personal considerations on the issue
- Reference to the commandment 'Thou Shalt Not Kill'
- Jesus taught compassion not revenge
- Diversity of views within traditions.
- Old Testament teaching of 'an eye for an eye'

Some differences

- Church of England General Synod has stated it would deplore it's reintroduction
- The Catholic Church has never officially condemned the death sentence
- Among the early fathers of the church some did agree with capital punishment
-

Quakers(Religious Society of Friends)

- The Society of Friends has campaigned against capital punishment since 1818
- Punishments should be used to reform
- Reverence for all is important
- They also state that each person has something of God in them

Buddhism

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

Hinduism

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

Islam

- Diversity of views
- Two crimes are seen as serious enough murder and openly attacking Islam
- Surah 7:33 forbids the taking of life
- The role of Sharia law
- Allah is the final judge

Judaism

- Diversity of views
- In the Torah some crimes are punishable by death
- Deut 17:6 A person shall be put to death only on the testimony of two or more witnesses
- Leviticus 24 17-18 Anyone who commits murder shall be put to death
- In Israel the death sentence is only used for genocide or treason.

Sikhism

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

[AO1+2]

f. You should always follow the rules of your country-no matter what your religion says (6)

*Marks should be awarded using the Levels of Response grids for **AO3 grid**. Any appropriate answers and arguments are to be given credit, taking account of the parameters of the question and the criteria in the levels of the grid.*

Candidates should show that they have considered alternative views to the one they are expounding and refer to religious and/or moral issues/teachings in their answer in order to reach the highest levels

Agree with statement

- You live in that country so have a duty to follow the rules.
- People can't make their own rules or there would be anarchy
- Specific religious teachings and practices e.g. prayers for the state in synagogue services.
- The difference between the worldly and the spiritual

Disagree with statement

- Religious authority is above the law of the land.
- Example of Jesus-working on the Sabbath
- Have to be true to yourself and your beliefs
- Could be a test from God to see how committed to your beliefs you are.
- Role of your conscience.
- Role models of Bishop Romero and Gandhi
- Non-nationalistic traditions e.g. Jehovah's Witnesses.

[AO3]

Unit 5.

a. State two ways that people suffer globally (2)

Accept any two of the following, or any suitable answers. Two answers are expected- they should not be the same reason described in different words.

Award one mark per correct answer.

- Tornado
- Flood
- Fire
- Famine
- Earthquake
- Drought
- War
- Disease

b. What is meant by innocence? (2)

The question requires explanation so single words do not gain any credit .

The two mark rule applies. Weak statements may be credited with one mark.

Explanations may include:

- Completely pure and uncorrupted
- Without guilt or blame
- Completely sinless or harmless

[AO1+2]

c. Explain what Christians believe about Free will (4)

The question requires explanation so single words do not gain any credit .

The two mark rule applies.

Award two marks for each correct explanation. Awarding additional marks for very full explanations or those that have an extension.

Explanations may include:

- Free will is God given to all human beings
- It gives people the ability to choose to do right or wrong
- Fate is not a Christian concept.
- Connection with confession and forgiveness.
- Inter-relation with original sin
- Actions are not compelled by outside forces

[AO1+2]

d. Explain two different ways that religious believers cope with suffering

<u>This question is not required to be related to any one religious tradition. Award two marks for each correct explanation awarding additional marks for very full explanations or those that have an extension . Weaker statements may be credited with 1 mark.</u>

<u>The general points likely to be offered are:</u>

- Through individual or corporate prayer
- Support of the worshipping community
- Through religious experience e.g. going on pilgrimage
- Studying sacred texts such as the story of Job
- Acceptance through faith that it is a part of a divine intention
- Through service to others-loving devotion
- Fighting against it
- Remembering that life is temporary and there is a greater plan.
- Talking and discussing with advisers.

AO1+2]

e. Describe two different religious teachings about evil (6)

The question requires a description of two different religious teachings. They may be from the same or different religions. Marks should be awarded using the Levels of Response grids for A1 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids.

Answers may well refer to the following points. Candidates do not have to name the religious tradition they are referring to.

Christianity

- As well as a power for good there is power for evil-Satan
- Some Christians believe there is evil in the world because of the Devil
- The Bible shows many people are tempted by the Devil
- Many Christians connect the idea of free will with evil and suffering which are caused by human misuse of free will and so are not the fault of God
- Other Christians point out that this world was not created as a paradise. To be able to do good requires the existence of evil
- Not all Christians believe the Devil is a real person and so evil cannot come from him.
- Physical evil exists as creation has not reached perfection
- Role of original sin

Buddhism

- Sinful or wrongful acts(pap)are the opposite to punna
- Evil like desire brings suffering
- Certain acts in the Dhammapada are termed as evil e.g. killing/lying
- MARRA tempted the Buddha on occasions
- As Buddhism is not dualistic it does not divide absolute good from evil. It recognises evil as a limitation and so relative. All evil is traced to desire for self.
- The basic evil is the idea of separateness and the Buddhist goal is the removal of evil by the eradication of all sense of separate selfhood.

Hinduism

- Conflict of goodness and evil which are parts of life. This is why Kali is believed to be good as well as evil as by causing suffering she encourages people to be detached as she constantly destroys the earthly pleasures that people enjoy so much
- Sometimes evil is said to be the direct result of actions of the gods and so Hindus try to keep the deities happy
- Hindus believe that to escape suffering then it is important not to become attached to worldly goods which act as maya
- Relates to the law of karma
- Devilish beings called asuras
- Evil deeds committed out of ignorance of karmic consequences.
- Brahminic orthodoxy also recognises a concept of ritual evil or pollution

Islam

- This is the deliberate desire to rebel against the will of Allah
- From Shaytan comes evil.
- Shaytan does not make people do wrong only people can choose what to do because they have free will
- SHAYTAN TEMPTS PEOPLE TO TURN FROM Allah and do wrong.
- Evil acts will not escape punishment in this life or the next
- Evil and suffering can be seen as a test from Allah
- Muslims do not believe in original sin

Judaism

- The story of Lucifer is not found in the Tenakh but in some apochryphal books
- Satan as an evil power does not appear in the Jewish scriptures
- Human beings have good and evil inclinations
- God makes good and evil as in Isaiah 45 v.7
- Yetza ra is the selfish desires which leads people to do bad things…it is not evil in itself
- Cure for this temptation is often thought to be the study of the Torah

Sikhism

- Evil acts can come from Maya-a delusion that impermament things are worth craving for
- Whoever undergoes maya is doomed to rebirth. The antidote is God's name and service
- Haumai is a pride and self-centeredness-the consequence is rebirth/mamukh

[AO1+2]

f. ***'Prayer helps people who are suffering.'***
Do you agree? Give reasons or evidence for your answer showing that you have thought about more than one point of view. ***(6)***

Marks should be awarded using the Levels of Response grids for ***AO3 grid****. Any appropriate answers and arguments are to be given credit, taking account of the parameters of the question and the criteria in the levels of the grid.*

Candidates should show that they have considered alternative views to the one they are expounding and refer to religious and/or moral issues/teachings in their answer in order to reach the highest levels

Answers may well contain reference to the following ideas:

Agree with the Statement

- For many believers it can give comfort-a sense that they can do something
- Research has shown that it is therapeutic
- There are many instances of miracles happening and prayers being answered.
- Prayer chains are signs of support for those suffering
- Many religious traditions teach that prayer helps.
- It depends upon the type of prayer being offered.
- Importance of prayer within many traditions e.g. the Lord's Prayer.
- People who believe in God would think that God would answer their prayers.
- Prayer can reinforce a feeling of community e.g. jummah prayers.

Disagree with the statement.

- There is no point praying if you don't believe-it's hypocritical
- There are many examples of prayers not being answered
- It is better to do something more to help others e.g. service.
- God can't help all those who pray.
- It may help people spiritually but not physically.

[AO3]

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