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WELSH JOINT EDUCATION COMMITTEE
CYD-BWYLLGOR ADDYSG CYMRU

General Certificate of Secondary Education

Tystysgrif Gyffredinol Addysg Uwchradd

MARKING SCHEMES

SUMMER 2007

RELIGIOUS STUDIES
SPECIFICATION B

WJEC
CBAC

INTRODUCTION

The marking schemes which follow were those used by the WJEC for the 2007 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 even if they are not referred to in the mark scheme.***
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
<i>Threshold performance</i>	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
<i>Intermediate performance</i>	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
<i>High performance</i>	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.	1
		OR Makes simple connections between religion and life. Almost no use of specialist language.	
2	2	An accurate amount of basic information or an appropriate explanation of a central theme or concept. Limited use of specialist language.	2
		OR Shows informed awareness of the impact of religion on people's lives. Limited use of specialist language.	
3		A coherent account indicating knowledge and understanding of key ideas or concepts. Where appropriate, some use if made of specialist vocabulary.	3
		OR Shows understanding of the relevance or application of religion	
4		A coherent account indicating knowledge and understanding of key ideas or concepts. Uses and interprets specialist vocabulary in appropriate context.	4
		OR Shows understanding of the relevance or application of religion. Uses and interprets a range of religious language and terms in appropriate context.	
4		A thorough account showing awareness and insight into religious facts, ideas and explanations. Clear and accurate use of specialist vocabulary.	5
		OR Demonstrates understanding of different ways in which religion has relevance and application. Clear and accurate use of specialist vocabulary.	
4		A thorough account showing awareness and insight into religious facts, ideas and explanations. Specialist vocabulary used extensively and interpreted accurately.	6
		OR Competently demonstrates understanding of different ways in which religion has relevance and application. Uses specialist vocabulary extensively and interprets them accurately.	

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 <i>or</i> moral reasoning	4
3	A thorough discussion of the religious <i>or</i> 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 <i>or</i> 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 <i>and</i> 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

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 A - Religion and Life Issues

2007 Mark Scheme

1. (a) State **two** wedding vows. [2]

Accept any answers which are correct – two **different** examples are required.

Award one mark for each correct statement:

- to have and to hold
- for better, for worse
- for richer, for poorer
- in sickness and in health
- to love and to cherish
- till death do us part
- to honour and to obey
- to be faithful to each other

*Credit vows from other religious traditions

[AO 1+2]

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

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

- Disagreements and quarrels between individuals / family members / families.
- Clashes and breakdowns in relationships.
- Confrontation between people, including violence and war
- Antagonism towards others.
- Working against each other rather than together in unity.

(2) [AO 1+2]

- (c) 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.' [Matthew 19:5]

Explain **two** reasons why Christians believe that adultery is wrong. [4]

The question is required to be answered from the standpoint of **Christian** belief and teaching; therefore answers must relate to issues or matters deriving from Christian belief. 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.

(4) [AO 1+2]

- Marriage is meant to be sexually exclusive to the two in the marriage
- Marriage is a sacrament, something in which God is involved, and sex is therefore a special relationship or 'one-ness'
- Vows/promises about faithfulness in marriage are made at weddings
- Fidelity is expected within marriage which is a religious duty/special relationship
- Sex is seen as a special relationship with just one other person
- Children born through adultery do not have the secure basis of family life which many religions consider best for the upbringing of children
- Christianity regards adultery as harmful socially, personally and/or spiritually
- Adultery is described in Christianity in terms of theft or deceit, or a following after mere physical experience/pleasure and so essentially selfish and uncaring

- (d) Explain **two** reasons why some religious believers accept divorce. [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:

- Although divorce is not God's intention, divorce is accepted by the law
- Marriages do break down and some Christians believe it is best if the couple separate and divorce
- Divorce is acceptable in the Old Testament according to Moses
- Although Jesus condemns divorce that teaching was relevant to society at his time and society today has changed
- Adultery

(4) [AO 1+2]

- (e) Describe from **two** different religious traditions the main features of a religious marriage ceremony. [6]

No marks for naming of religious traditions.

Where names are incorrect, but information accurate – credit up to a maximum of 5 marks.

Marks should be awarded using the *Levels of Response* grids for AO 1 + 2. Any appropriate answers should be given credit, taking account of the criteria in the Levels of Response grids: *it is important to mark the question as a whole, and not the two parts separately, as well as to avoid penny-point marking.*

Where candidates offer a good and detailed description of one religious teaching/tradition, but a weak or poor description of the other, it is legitimate to award a Level 3 with 4 marks, and in exceptional cases only, a Level 4 with 5 marks.

Answers may well refer to the following sorts of points:

CHRISTIANITY:

Generally

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

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

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

(6 L of R) [AO 1+2]

BUDDHISM:

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

(6 L of R) [AO 1+2]

HINDUISM:

- The marriage is one of the samskaras, and is the beginning of a new stage of life/ashrama
- The seven steps around the fire – signifying food, strength, wealth, happiness, children, sustenance/long wedded life, and unity
- Lighting havan (fire), and sprinkling of incense/grain/ghee into the flames – to symbolise the wish for fertility, and prayers for health, prosperity, sons and a long married life
- Greeting of the groom by women and children – signifying the coming together not only of two people, but two families/members of the community
- Offerings to Ganesha – symbolising the prayers for obstacles to the marriage and the happiness/.prosperity of the couple to be removed
- Commitments made – to dharma (religious duty), artha (economic development) and kama (sens of enjoyment)
- Placing of bride's toe on a stone – signifying obedience and loyalty to her husband, and the stability of the marriage partnership

(6 L of R) [AO 1+2]

ISLAM:

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

(6 L of R) [AO 1 + 2]

JUDAISM:

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

(6 L of R) [AO 1 + 2]

SIKHISM:

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

(6 L of R) [AO 1 + 2]

- (f) 'Marrying in a place of worship is out-of-date today.'
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.

It is possible to achieve Level 3 6 marks without being perfect!

The following sorts of comments may well appear:

Agree with the statement:

- Some couples do not want to marry in a place of worship after co-habiting – many religions are opposed to pre-marital sex
- Many couples have a ceremony in a registry office
- Many couples may have a ceremony in a designated place
- Many couples do not have any religious belief
- Gay couples may only have a civil ceremony
- Divorced people may not be allowed to marry in a place of worship
- Marriages in a place of worship have become less popular

Disagree with the statement:

- Marrying in a place of worship remains the custom of many traditions
- Marriage in a place of worship remains important regardless of changes in society
- Marriage in a place of worship is witnessed by the worshipping community
- Marriage is part of the life of a worshipping community
- Cohabitation is forbidden in a number of religious traditions
- Cohabitation falls short of the ideal of marriage

(6) [LoR AO3]

2. (a) State **two** types of discrimination. (2)

One word answers are acceptable for two marks.

Accept any answers which are correct – two **different** examples are required. Award one mark for each correct statement. Answers may refer to positive or negative forms of discrimination.

- Age
- Disability
- Gender
- Race
- Religion
- Social class

* credit examples of discrimination

(2) [AO 1 + 2]

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

Accept any suitable explanation or definition of the term. Award two marks for a correct definition; usual two mark rule applies. Weak or incomplete definitions may be given 1 mark. Answers along the lines of:

- where everyone has equality of provision or opportunity
- where there is freedom from oppression
- where human rights are observed/implemented
- where fairness takes place
- where people are treated as they deserve, without discrimination or prejudice

(this can include reference to being punished for crimes appropriately)

(2) [AO 1 + 2]

- (c) Explain **two** ways in which religious believers may help a person in need. [4]

Accept any appropriate answers that the answers from a religious believers point of view.

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. Answers may well refer to the following ideas:

- pray for the person in need
- share religious belief/faith
- provide practical support for the person in need
- provide charity to help the person
- give money/clothes to help the person in need

Practical support may receive maximum marks as long as the two forms of practical support are explained.

(4) [AO 1 + 2]

- (d) 'A new commandment I give to you, that you love one another...'
Explain **two** reasons why Christians try to put this into practice. [4]

The question is asked in the context of **Christianity** – therefore answers can only be credited if they are clearly related to issues of belief and religion within Christianity.

Award two marks per correct statement; weaker statements may be awarded only 1 mark, and expanded statements, or those with additional justification/illustration may be credited accordingly – up to a maximum of 4 marks. Answers are likely to refer to the following ideas:

- Christians will try to live out this commandment in their daily lives to follow in the footsteps of Jesus
- Christians are following the teaching of Jesus
- This is a new commandment given to Christians
- Putting this into practice is part of the Christian lifestyle
- Christians are living the example of the Christian way of life
- Christian believe this way of life will make a better society

(4) [AO 1 + 2]

- (e) Describe the teaching from **one** religious tradition about equality. [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 **any one** religious tradition. **Marks should be awarded using the Levels of Response grids for AO 1 + 2.** Take care to apply the criteria in the levels in deciding the mark; it is important not to 'tally-up' statements made or offered.*

CHRISTIANITY:

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

(6) [AO 1 + 2]

BUDDHISM:

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

(6) [AO 1 + 2]

HINDUISM:

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

(6) [AO 1 + 2]

ISLAM:

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

(6) [AO 1 + 2]

JUDAISM:

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

(6) [AO 1 + 2]

SIKHISM:

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

(6) [AO 1 + 2]

- (f) 'Money is the most important thing in life'.
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [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.

It is possible to achieve Level 3 6 marks without being perfect!

The following sorts of comments may well appear:

Agree with the statement:

- It is not possible to be happy without money
- Money may alleviate suffering
- Money is very important to many people
- With no beliefs in God or the afterlife, the pursuit of money is the main motivation for many people
- Everybody wants to be rich
- Money is regarded as an important part of wealth and gives social status

Disagree with the statement:

- It is possible to be happy without money
- Money cannot alleviate all suffering
- Money is not important to many people
- Belief in God is the most important aspect of life
- Living a religious life is the most important part of a person's life
- Many religions teach that greed and the pursuit of money is wrong

(6) [L of R AO 3]

3. (a) State **two** reasons why some people believe in God. [2]

Accept any suitable answer, which is not required to be answered from a specific religious tradition – though answers that do refer to a tradition should be credited accordingly. Award 1 mark for each correct statement up to a maximum of 2 marks.

It is likely that candidates will refer to the following sorts of reasons:

- they have been brought up to believe.
- miracles
- Personal experience through faith of a sense of God's presence
- Power through worship/prayer.
- the conviction/sense of there being more to life than just the material/physical.
- the beauty and wonder of the natural world.
- because belief in God makes sense of the difficulties and mysteries of life – including death and the life after.
- Gives meaning to life

(2) [AO 1 + 2]

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

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

- revelation is where God chooses to reveal himself
- revelation is part of religious/spiritual development
- revelation may take place in sacred text
- revelation may occur through specific religious experiences

(2) [AO 1 + 2]

- (c) Explain **two** reasons why many religious believers describe God as a Spirit. [4]

Accept any suitable *explanations* which should be from the context of religious belief. Although no specific tradition is requested, answers that pertain to a specific tradition should be credited appropriately. Award 2 marks per correct explanation up to a maximum of 4 marks; weaker statements may be awarded 1 mark. Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks. Answers are likely to refer to some of the following points:

- God has no physical body or characteristics/has no physical form
- God is 'outside' of time and space; but is everywhere
- God cannot be 'seen' by humans, except when he chooses to reveal himself in some way
- God/the Divine is a force or power in the world, not visible with the human eye, but 'seen' through the effects in the world
- It is difficult to visualize God
- In some religious traditions it is considered wrong to have images of God
- It may be taught as a belief

(4) [AO 1 + 2]

- (d) Explain **two** reasons why religious believers have funeral rites. [4]

Accept any suitable explanations which should be from the context of religious belief. Although no specific tradition is requested, answers that pertain to a specific tradition should be credited appropriately. Award 2 marks per correct explanation up to a maximum of 4 marks; weaker statements may be awarded 1 mark. Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks.

Answers are likely to refer to some of the following points:

- The funeral rites are a religious rite of passage
- The funeral rites reflect religious beliefs and teachings
- The funeral rites are a public expression of grief and mourning
- The funeral rites use symbols to express deeper meanings
- Funeral rites help the family and friends to deal with loss
- Funeral rites give closure to a person's life
- All ceremonies give opportunities for the principle beliefs and teachings to be rehearsed and proclaimed

(4) [AO 1 + 2]

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

No marks for naming of religious traditions

Where name is incorrect (or not given), but information correct, credit up to a maximum of 5 marks.

Marks should be awarded using the *Levels of Response* grids for AO 1 + 2.

Possible answers may include reference to the following sorts of points:

CHRISTIANITY:

- Generally opposed as life is sacred/ life is a God-given gift.
- To take life, or assist in taking a life, is to play at being God.
- Only God should bring things to an end, or end a life.
- Religious commandment – 'Do not kill' expressly forbids the taking of life.
- Whatever a person is going through or experiencing, there are reasons and purposes for that, and other ways of coping or dealing with them.

(6) [AO 1 + 2]

BUDDHISM:

- Human life is precious and taking it away will produce bad karma
- Dying is an opportunity for spiritual growth and development – for the person who is dying, the family and the community

(6) [AO 1 + 2]

ISLAM:

- Muslims should not go against the will of Allah
- Allah decides when it is time for a person to die
- Muslims will not go against nature; are expected to look after elderly or sick people as part of their religious duty

(6) [AO 1 + 2]

HINDUISM:

- Ahimsa (harmlessness) rules out euthanasia because it is taking a life
- To take human life is to attempt to perform the functions of Shiva who brings all life to end
- If it were possible to demonstrate that killing was founded on completely unselfish motives in order to bring spiritual benefit and greater good, then euthanasia might be acceptable.

(6) [AO 1 + 2]

JUDAISM:

- Taking life is prohibited
- Nothing is allowed to hasten death in Judaism
- Only killing in self-defence is permitted
- All life is a gift from God
- God will provide strength and comfort to those who need it

(6) [AO 1 + 2]

SIKHISM:

- God is the creator of all things
- God is present in all human beings
- Some Sikhs argue that euthanasia is unacceptable because of this
- Other argue that it may be acceptable as death is the end of illusion and entry to a better world
- Sikhism demands that each follower cares for all forms of life

(6) [AO 1 + 2]

- (f) 'A belief in life after death is the most important religious belief'.
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [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.

It is possible to achieve Level 3 6 marks without being perfect!

The following sorts of comments may well appear:

Agree with the statement:

- belief in life after death gives meaning to human life
- belief in life after death gives hope of immortality
- belief in life after death is a belief common to all religious traditions
- belief in life after death is essential for human beings for a sense of justice
- belief in life after death gives reassurance of a better life for many people

Disagree with the statement:

- belief in God is the most important religious belief
- belief in life after death is not possible without belief in God
- belief in life after death is only one of many important religious beliefs
- belief in life after death alone is not important; it has to be connected to free will
- it is not possible to say which religious belief is the most important; a variety of beliefs are needed to make up a religion

(6) [L of R AO 3]

4. (a) State **two** religious symbols of belonging. (2)

One word answers are acceptable for two marks. Accept any two of the following or any suitable answer:

Crucifix, cross, fish sign, aum symbol, tilak mark, hijab, chador, crescent moon and star, kippah, tallit, tefillin, star of David, any one of the five 5ks

(2) [AO 1 + 2]

- (b) What is meant by *authority*? (2)

Explain any suitable explanation or definition of the term, awarding 2 marks per correct definition; weaker statements may be credited with 1 mark as normal.

Candidates are likely to refer to the following:

- the law or those who enforce it/ensure it is kept
- the moral power behind a person's words or actions
- the person or group which makes decisions
- right or power over others
- people with some 'presence' or character
- authority used to support a viewpoint
- authority may be taken from sacred text

(2) [AO 1 + 2]

- (c) Explain **two** reasons why baptism is important to Christians. [4]

The answers must be explanations. Award 2 marks per correct explanation, up to a maximum of four marks. Weaker explanations may be given just one mark.

Answers are likely to refer to the following sorts of points:

- baptism is entry into the church
- baptism is entry into the worshipping community
- baptism commemorates the baptism of Jesus
- baptism is regarded as a sacrament by some Christians
- baptism is a Christian rite of passage
- the pouring of water symbolises the new spiritual life through forgiveness of sin
- through the presence of the Holy Spirit a person's life is transformed
- baptism cleanses original sin

(4) [AO 1 + 2]

- (d) Explain **two** reasons why many religious believers belong to a worshipping community. [4]

The answers must be explanations. Award 2 marks per correct explanation, up to a maximum of four marks. Weaker explanations may be given just one mark.

Answers are likely to refer to the following sorts of points:

- a witness/testimony to one's faith
- an opportunity to have one's faith strengthened or confirmed
- demonstrates belonging and involvement
- reinforces the relationships within the community of faith
- rehearses the central doctrines of faith/belief
- helps children in the worshipping community learn about their faith
- allows religious believers to worship together
- allows religious believers to share in rites of passage

(4) [AO 1 + 2]

- (e) Describe, from **two** religious traditions, how a person becomes a member of a religious community. [6]

No marks for naming of religious traditions

Where name is incorrect (or not given), but information correct, credit up to a maximum of 5 marks.

Candidates are expected to answer from **two** different religious tradition. **Marks should be awarded using the *Levels of Response grids for AO 1 + 2*** for the answer as a whole. Where an answer to one tradition is done well, and the other weakly, the L o R grid allows for some recognition of that.

Possible answers may include reference to the following sorts of points:

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 it 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 point 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 practice 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)

CONFIRMATION

- Receiving of the Holy Spirit through the laying on of hands from a bishop
- Recitation of the baptismal promises as an adult
- God-parents witness entry into the worshipping community
- The participant is able to participate in the Eucharist/Mass/Communion in the Anglican tradition
- The ceremony acknowledges the believer as a full and 'adult' member of the community
- The ceremony has a long standing tradition, and marks a particular stage in the Christian life.
- The person being confirmed may wear white

BELEIEVERS' BAPTISM

- Immersion in a baptismal pool
- Personal statement of faith
- Minister conducts the service
- Bible reading/hymns essential part of the service

MONASTIC COMMUNITY

- Joining a monastic community
- Taking vows
- Vows of poverty, chastity and obedience
- Embracing a monastic lifestyle possibly in a closed community

BUDDHISM (also accept answers referring to joining the Sangha)

- Joining a temple
- Taking part in religious service
- Making a personal commitment a Buddhist lifestyle

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
- Bar Mitzvah/Bat Mitzvah ceremony (at ages 13/12)
- Training to read the Torah Scroll in the synagogue
- Boy at 13 performs his Bar Mitzvah
- Boy recites from the Torah Scroll in the synagogue
- Recitation in Hebrew

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) [AO 1 + 2]

- (f) 'Religious faith is a matter of choice; religion should not be forced on people.'
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.

It is possible to achieve Level 3 6 marks without being perfect!

The following sorts of comments may well appear:

Agree with the statement:

- religious faith should be a matter of choice
- no one is forced to believe in religion; it still remains a matter of personal choice and commitment
- if people are forced into a religion at an early age they may reject it in later life
- religious faith cannot be forced on anyone
- faith requires a personal commitment
- trying to convert people to a religious viewpoint is not acceptable today
- people (such as children/teenagers) should be allowed to make up their own minds about religion
- parents should not force their views
- everyone has the right to choose their own religion

Disagree with the statement:

- people should be brought up in a religious faith so they are able to understand what is required to follow a religious way of life
- parents do not force their views on children; religions teach that is the duty of parents to teach their religion to their children
- people need a religious upbringing to understand religion
- following a religion has always been a matter of personal choice anyway

(6) [L of R AO 3]

5. (a) State **two** ways people may care for animals. [2]

Accept any sensible suggestions, awarding 1 mark per correct idea.

Answers are likely to refer to the following points:

- Avoid killing animals unnecessarily
- Pet owners look after their pets properly
- Avoid unnecessary cruelty to animals
- Use of humane farming methods
- Creation of zoos for protection of animal species
- Use of vets when animals are ill

(2) [AO 1 + 2]

- (b) What is meant by *humanity*? (2)

Accept any suitable definition or explanation of the term, awarding 2 marks per correct statement; weaker comments may be credited with one mark.

Candidates are likely to refer to the following points:

- Compassion for others.
- Benevolence.
- Caring about other human beings.
- Kind heartedness to others.
- The human race.

(2) [AO 1 + 2]

- (c) Explain **two** different viewpoints that Christians may have about how the earth was made. [4]

The question requires *explanation and within the context of Christianity*. The answers must be explanations. Award 2 marks per correct explanation, up to a maximum of four marks. Weaker explanations may be given just one mark. The question requires candidates only to give two **different** viewpoints.

Answers are likely to refer to the following sorts of points:

Literalist views

The Bible account is literally true
God made creation in stages of days
This is a fundamental belief
God made creation (including the earth) in six days
Each day was 24 hours
God' spirit created the earth

Non-literalist views

The Bible account is not to be taken literally
The Bible account needs to be interpreted
God made the earth in stages
Each day was a period of time
God used the natural processes he created for creation

(4) [AO 1 + 2]

- (d) Explain **two** ways in which religious believers may use their talents. [4]

Accept any sensible explanations, awarding 2 marks per correct explanation. Usual 2 mark rules apply. Candidates are not required to answer from any specific religious tradition, but where they do so, answers should be credited appropriately.

Answers may refer to the following general ideas:

- Religious believers may use their talents through prayer – individual, family, group or corporate
- Religious believers may use their talents through preaching and teaching – sharing faith with others; helping others to grow.
- Religious believers may have a vocation – to work as a religious leader
- Service and commitment – being willing to offer time, money, experience, skills, perhaps even life – to God.
- Using exceptional talents in honour or praise of God, such as an athlete or artist.
- Acts of kindness – helping others, whether in the faith community or outside; perhaps giving a percentage of one's earnings to ensure such help is provided.

(4) [AO 1 + 2]

- (e) Describe the teaching of **two** religious traditions about how religious believers should care for the world. [6]

No marks for naming religious tradition.

Where name is incorrect (or not given), but information correct, credit up to a maximum of 5 marks.

Marks should be awarded using the *Levels of Response* grids for AO 1 + 2 for the answer as a whole.

Possible answers may include reference to the following sorts of points:

- By acting as stewards/khalifahs/guardians/custodians by God.
 - By looking after it for God/ by respecting all creation
 - By not exploiting, harming or wasting the resources of the world.
By caring for the world through prayer and meditation and practical helping.
 - By acknowledging that all of creation is sacred – it is part of the Creator – and so
It should be worshipped and cared for.
 - By practising ahimsa (harmlessness) is vital.
 - By not interfering with the balance of nature.
 - By maintaining the pattern and balance in the world (fitrah).
 - By helping to reunite the world in harmony – i.e. giving the sparks (of God's holiness scattered through the world) back to God (Tikkun Olam).
 - By the use of animals, especially for food, governed by clear instructions within different religious traditions.
- (f) 'The purpose of life is simply to enjoy ourselves now.'
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.

It is possible to achieve Level 3 6 marks without being perfect!

The following sorts of comments may well appear:

Agree with the statement:

- Human beings seek pleasure in life
- There is no other purpose in life
- There is only one life and we should enjoy it
- If there is no God, or afterlife, we should enjoy ourselves now
- There is nothing wrong in living for the moment

Disagree with the statement:

- It is important to enjoy our lives now but there is more to life than this
- For religious people the purpose of life is to discover God
- For religious people their lives must be lived in service to God
- There is a belief in the afterlife and life is not simply for pleasure
- Many people have very difficult lives and are not able to simply enjoy themselves

(6) [L of R AO 3]

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 even if they are not referred to in the mark scheme.***
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
<i>Threshold performance</i>	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
<i>Intermediate performance</i>	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
<i>High performance</i>	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	<p>A relevant statement of information or explanation which is limited in scope or content.</p> <p>OR</p> <p>Makes simple connections between religion and life. Almost no use of specialist language.</p>	1
2	2	<p>An accurate amount of basic information or an appropriate explanation of a central theme or concept. Limited use of specialist language.</p> <p>OR</p> <p>Shows informed awareness of the impact of religion on people's lives. Limited use of specialist language.</p>	2
3		<p>A coherent account indicating knowledge and understanding of key ideas or concepts. Where appropriate, some use is made of specialist vocabulary.</p> <p>OR</p> <p>Shows understanding of the relevance or application of religion</p>	3
		<p>A coherent account indicating knowledge and understanding of key ideas or concepts. Uses and interprets specialist vocabulary in appropriate context.</p> <p>OR</p> <p>Shows understanding of the relevance or application of religion. Uses and interprets a range of religious language and terms in appropriate context.</p>	4
4		<p>A thorough account showing awareness and insight into religious facts, ideas and explanations. Clear and accurate use of specialist vocabulary.</p> <p>OR</p> <p>Demonstrates understanding of different ways in which religion has relevance and application. Clear and accurate use of specialist vocabulary.</p>	5
		<p>A thorough account showing awareness and insight into religious facts, ideas and explanations. Specialist vocabulary used extensively and interpreted accurately.</p> <p>OR</p> <p>Competently demonstrates understanding of different ways in which religion has relevance and application. Uses specialist vocabulary extensively and interprets them accurately.</p>	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 <i>or</i> moral reasoning	4
3	A thorough discussion of the religious <i>or</i> 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 <i>or</i> 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 <i>and</i> 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 qualities that help make good relations between people.* (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. The question asks for a quality. Award one mark per answer.

Answers may include the following:

- Listen to each other
- Supportive of each other
- Trustworthy
- Reliable
- Talk to each other/communicate with each other/discuss with each other
- Respect
- Show kindness
- Empathy/understanding

- b. *What is meant by reconciliation?* (2)

Accept any suitable definition of the term. Award two marks for a correct definition. An example may be included in a definition.

Accept any suitable explanation or definition of the term, along the lines of:

- Apologizing and becoming friends again
- Saying sorry and having it accepted
- Making up and starting again
- To come into a state of harmony or agreement
- Renewing friendship or normal relationships
- Reaching agreement.

- c. ***'Greater love has no man than this: that a man lay down his life for his friends'***
John 15 v.13. What do most Christians believe this passage teaches? (4)

Accept any suitable explanation of the passage in the context of sacrificial love.

Award two marks per correct point as per the two mark rule. Weaker explanations or mere statements may be given just one mark.

Additional marks for very full statements or those that have an extension may be credited.

Answers which merely rephrase the quote should gain no credit

Answers may include:

- It is a Christian value to sacrifice oneself for others
- The importance of sacrificial love
- The role of the sacrifice of Jesus for humankind
- Importance in acting for a cause and making a stand at a cost to oneself
- Some may use it in their justification for entering a war
- The importance of shared humanity

- d. ***Explain two conditions of a Just War.*** (4)

The question is not required to be answered from a specific religious tradition although it is likely most answers will relate to Christianity.

The two mark rule applies. *Weaker explanations or mere statements may be given just one mark.*

Expect explanations to refer to

- When there is a just cause
- When it is declared by a legitimate government. Even just causes cannot be considered if they are taken by individuals without the support of the state or ruler.
- When the motives are right and it is used to promote good and overcome an evil.
- When it is the last resort and all non-violent options have been tried before force is used.
- When the innocent are not harmed and the destruction is limited
- When there is a reasonable chance of success and the minimum of force must be made as soon as victory is gained.
- There should be no wish for revenge(dharam yudh)
- Any land or property captured during the war should be returned as soon as possible(dharma yudh)

- e. ***Explain the attitude of one religious tradition to peace*** (6)

No mark for naming of religious tradition.

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

Marks should be awarded using the Levels of Response grids for AO1+2

Any appropriate answers should be given credit, taking account of the criteria in the Levels of Response grids.

Buddhism.

- Generally disapproves of any forms of violence.
- The way to overcome violence is through metta or loving kindness
- Theravada Buddhists would always say that killing is wrong. Mahayana Buddhists say if the motivation is for caring then violence can be right.
- Importance of ahimsa.
- There is a strong Peace Fellowship in the West.
- Japanese Buddhists are particularly active for peace and have built many peace pagodas

Christianity

- The Old Testament looks forward to a time of peace as the ideal.
- Importance of non-violent approach e.g. Matthew 26 v.51-52
- In the New Testament Sermon on the Mount Jesus calls the peacemakers 'the children of God'
- Some Christians are pacifists e.g. Quakers. By 1660 had made a statement they would have nothing to do with wars.
- Bible praises the peace-makers.
- Words and actions of Jesus as an example e.g. Jesus tells people to turn the other cheek. Matthew 5:44 'But I tell you; Love your enemies and pray for those who persecute you, that you may be sons of your Father in Heaven.'
- Active work on peace projects e.g. Corrymeela.

Hinduism

- The importance of ahimsa and non-injury to others.
- Many take example from Gandhi who was a pacifist and believed war was always wrong.
- War is not forbidden as shown by Arjuna in the Bhjagavad Gita
- The use of force is acceptable in a just cause

Islam

- Islam means submission and peace.
- It does not mean accepting an unjust situation
- Mercy and peace are referred to in the Quran Surah 2:193 and 8:61
- Example of the Prophet Muhammad
- The difference between the greater and lesser jihad

Judaism

- Not a pacifist religion but believes that peace is the highest good.
- Importance of the word shalom which doesn't just mean the absence of war but a total well-being
- References to God as one who puts an end to wars.

Sikhism

- Peace comes from God-to be desired above violence
- Adherence to dharma yudh principles e.g. no wish for revenge
- Role of the sant sipahi or saint soldiers.

f. 'All religious believers should support war.' Do you agree? (6)

Give reasons or evidence for your answer showing that you have thought about more than one point of view.

*Accept any suitable or sensible answers, using the **Levels of Response Grids for A03** 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.*

It is possible to achieve Level 3 6 marks without being perfect

The following sorts of comments may well appear

Agree With the Statement.

- Many religions expect you to obey the law of the land you are living in.
- If the war is considered a just or holy war then it would be a duty
- Religions need to defend the country they are living in.
- If they didn't then it would be considered by some that religious people are cowards or traitors.
- In Hinduism it is a duty of the Kshatriyas to fight.
- For many religions it is a civic responsibility to support the nation

Disagree with the statement

- It is an individual consideration depending upon circumstances.
- Some religions e.g. Quakers; and some Buddhists would be pacifists
- An individual within a tradition can be a conscientious objector.
- Within many religions there is a command or duty to love one another.
- Within many religious traditions sanctity of life is paramount.
- Many sacred texts refer to not killing or harming another human being.

Unit 2

- a. State two ways people try to overcome infertility. (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.

One word answers can be accepted. No marks for adoption as this is not a method to overcome fertility.

Answers may include:

- AIH
- AID
- IVF
- Egg donation
- Sperm donation

- b. What is meant by sanctity of life? (2)**

Accept any suitable definitions of the term. Award two marks for a correct definition. Usual two mark rule applies. An example may be included in a definition.

Accept any suitable explanation or definition of the term, along the lines of:

- Life in all its forms is holy/sacred
- Life is precious
- There is a specialness about life that nothing else has.
- Life is a gift from God

- c. Explain two ways how religion might help someone making a decision concerning life and death decisions. (4)**

Accept any suitable explanations.

Each of the ways must be distinct from each other.

Award 2 marks per correct explanation as per two mark rule.

Weaker explanations or mere statements may be given just one mark.

Answers may well refer to the following ideas:

- Members of the worshipping community may offer support and guidance.
- The reading and study of sacred texts may give advice.
- The faith leader may offer support, guidance or direction.
- Religious teachings may give a source of direction or advice.
- The use of prayer may help.

d. Explain two reasons why some religious believers may be against abortion. (4)

The question is not required to be answered from a specific 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 beliefs, they must be explanations.

Award two marks per correct explanation up to a maximum of 4 marks. Weaker explanations or mere statements may be given just one mark.

The general points are likely to be made

- All life is sacred.
- It is not up to human beings to decide who lives or dies.
- Life is God given.
- References to specific religious teachings.
- Some consider it as committing a murder
- Unique life is formed at conception and is known from them
- Term of life is fixed by God
- Man is playing at being God

e. Explain the teachings of two different religious traditions to organ donation. (6)

No mark for naming of religious tradition.

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

Marks should be awarded using the Levels of Response grids for AO1+2

Any appropriate answers should be given credit, taking account of the criteria in the Levels of Response grids for AO1+2

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

(Where no different denomination within Christianity stated, or examples are not from two distinct traditions within Christianity, credit up to a maximum of Level 3, 4 marks)

There are many different teachings available. If in doubt consult with team-leader.

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

e.g.

- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith therefore it is often a personal decision
- Can depend upon the circumstances in the country e.g. often not possible in India
- Sanctity of life is a precedence for all religions. Reference to specific texts may be used to reinforce this view
- Organ transplant would not be allowed if it is exploiting the poor who may be tempted to sell their organs
- Family members may be supported and seek guidance through prayer.

Christianity

Baptist

- Generally approved of when donor is not being harmed
- Must offer the possibility of physical improvement and the extension of human life
- A belief in the immortality of the soul means that the body is not needed after death and so organs can be used to help the living.

Roman Catholic

- Most agree
- Often viewed as an act of self-sacrifice
- Ethically and morally acceptable to the Vatican
- Must only be removed after death and the people's wishes are respected
- A belief in the immortality of the soul means that the body is not needed after death and so organs can be used to help the living
- A life must not be ended in order to give life.

(If reference is made to Jehovah Witness tradition then candidates can be credited for stating that it is allowed although often not promoted. All organs and tissues must be completely free of blood)

Buddhism

- No single authority so very much an individual choice and conscience
- No written resolution
- Many would say it follows the five precepts – particularly the first precept
- Life must not be destroyed in the pursuit of organs
- Some complex of timing as the moment of clinical death is not seen as the end of life

Hinduism

- Not prohibited – act is an individual decision
- Considerations in India would be different to those in England
- The body is not important – it's the atman which matters
- Some Hindus consider it is breaking the law of karma

Islam

- Originally rejected but now allowed if donors consent in writing in advance
- Agreed by fatwa in 1995
- Must not be stored in organ banks
- Some Muslims argue that the body belongs to Allah
- Shariah teaches that nothing should be removed from the body after death and opposes post-mortems. Organs should not normally be removed from dead Muslims
- The Quran says that all parts of the body are created by Allah
- A condition is that the transplant must be seen as a solution
- Survival is greater than violating the honour of the donor
- Some accept animal transplant if the animal is halal

Judaism

- Pikuach Nefesh – saving of life – takes precedence over everything
- To save another life you can violate any law
- Up to the doctor to save as many lives as possible
- Objection to heart transplants if the person has not passed the boundaries of death
- Although Jews not allowed to eat pigs no ruling that their organs cannot be used
- Orthodox do not permit organ transplant unless there is a specific recipient who would die without receiving the organ immediately
- Torah says 'Do not stand idly by as the blood of your neighbour is being spilled'
- Heart transplant causes most debate if the heart is still working then the person is considered still alive
- Can't kill a life to save another – no matter how long that first person is likely to live
- Organs from non-Jews might affect one's Jewishness.

(6) [A01+2]

- f. **'Genetic engineering goes against God.' Do you agree?**
Give reasons or evidence for your answer showing that you have thought about more than one point of view. (6)

*Accept any suitable or sensible answers, using the **Levels of Response Grids for AO3** 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.*

It is possible to achieve Level 3 6 marks without being perfect

The following sorts of comments may well appear

Agree With the Statement

- If God wanted the results of genetic engineering to happen then he would have created them as such
- In many circumstances it conflicts with sanctity of life.
- There are examples where it is immoral
- Reference to specific religious teachings

Disagree With the Statement

- God created the talents that are used.
- Life can be saved or people given a better quality of life
- Reference to specific religious teachings.

Unit 3

- a. State two religious symbols which might be found in a place of worship. (2)**

Accept any two of the following, or any suitable answers.

Two answers are expected.

One word answers can be accepted. The following are just some of the answers which might be given-

- The cross
- Water
- Ner tamid
- Star of David/Magen David
- Incense
- Aum
- Ik Onkar
- Turban
- Eightfold wheel
- Light
- Candle

- b. What is meant by holy? (2)**

Accept any suitable definitions of the term. Award two marks for a correct definition. An example may be included in a definition.

Accept any suitable explanation or definition of the term, along the lines of:

- Something to be revered or respected
- Something special or sacred
- Deriving from God or religion
- Of religious significance or worth

- c. Explain two reasons why some religious believers want to share their faith with others. (4)**

Accept any appropriate explanation but be aware that the points made are different.

Award two marks for each correct explanation. Weaker explanations or mere statements may be given just one mark.

Candidates may refer to sharing their faith with others of the same faith as well as those of other or no faiths.

Answers may refer to the following points:

- Develops own faith talking to those of the same faith
- The importance of witnessing or evangelism within many traditions
- The role of mission within some traditions
- To counter stereotypes or ignorance of religious beliefs and practices.
- To inform people who may be working with people of those faiths.
- Some traditions consider it important to convert others into the faith.
- To promote interfaith dialogue.

d. Explain two reasons why some Christians consider it important to visit the Holy Land. (4)

Accept any appropriate explanation but be aware that the points made are different.

Award two marks for each correct explanation. Weaker explanations or mere statements may be given just one mark.

Answers might be generic or specific to certain parts of the Holy Land.

Answers may well refer to the following points:

- To worship with other Christians
- To see for themselves where their religion began
- To visit the sights of the Bible
- To visit places which are important in the life of Jesus
- To be baptized in the River Jordan
- To take part in the procession in the Via Dolorosa
- To take part in inter-faith discussions

e. From two different religious traditions describe the rules of behaviour and conduct in places of worship. (6)

No marks for naming of religious traditions

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 AO1 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids; it is important to mark the question as a whole and not the two parts separately as well as to avoid penny-point marking.

Where candidates are answering from two different traditions then credit where they make reference to different sect/denominational differences within the same tradition e.g. in Judaism credit where examples are drawn from Liberal and Orthodox practices.

Where candidates offer a good and detailed description of one religion but a weak or poor description of the other; it is legitimate to award Level 3 and 4 marks.

Answers may well refer to the following generic points.

- Turn off mobile phones
- No smoking or eating
- No loud or unruly conduct

Christianity

- No talking during the sermon or Bible readings
- Men remove hats on entering

Denominational Examples

- Women and men must sit separate in worship (Greek/Eastern Orthodox)
- People genuflect/make the sign of the cross upon entry
- Women cover their heads
- Women cover their shoulders and legs
- Stand for prayer
- Only priests allowed beyond the iconostasis
- Kiss the icons

Buddhism

- Show respect to the statue of the Buddha-facing it; often putting hands together and bowing
- Taking shoes off
- Not taking meat or alcohol into a vihara

Hinduism

- Taking shoes off
- Partaking of prashad
- Treating murtis with respect
- Sitting on the floor during worship

Islam

- Facing towards Makkah for prayer
- Washing before prayer
- Women covering hair and legs
- Standing next to each other – not saving places
- Men and women are separated
- Taking shoes off

Judaism

Credit the different practices within the same tradition

- Men and women are/aren't separated
- Men only read from the Torah
- Married women wear head covering

Sikhism

- Men and women sit separately
- Cover heads and wear long skirts or trousers
- Remove shoes
- Shouldn't make political speeches
- Kneel in front of the Guru Granth Sahib
- Make donations
- Support and partake of the langar
- No alcoholic drinks.

- f. **'Money should be spent on helping others-not on religious buildings.' Do you agree? Give reasons or evidence for your answer showing that you have thought about more than one point of view. (6)**

*Accept any suitable or sensible answers, using the **Levels of Response Grids for A03** 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.*

It is possible to achieve Level 3 6 marks without being perfect

The following sorts of comments may well appear

Agree With the Statement.

- People can worship without a building
- Human life is more important than bricks
- Religious teachings all stress the importance of helping others.
- Many places of worship are no longer used yet there are still many homeless people.

Disagree With The Statement

- For many people their place of worship supports them spiritually
- Many places of worship run community support programmes
- Places of worship are part of historical heritage.
- Some consider the creation of a beautiful building a reflection of the grandeur of God

Unit 4.

- a. *State two reasons why people should obey the law.* (2)

Accept any two of the following, or any suitable answers. An example may be included in a definition. Two answers are expected and they should not be the same reason described in different words. One word answers can be accepted.

- Fear of punishment
- Care for others
- Because they know it is the right thing to do
- To stop chaos and anarchy
- Because authority tells you to
- Their religion tells them

- a. **What is meant by *duty*?**

Accept any suitable definitions of the term. Award two marks for a correct definition. Usual two mark rule applies. An example may be included in a definition.

Accept any suitable explanation or definition of the term, along the lines of:

- Something you are expected to do
- Fulfilling an obligation
- What you are meant to or expected to do.

- c. *Explain two religious teachings about human rights.* (4)

The question is not required to be answered from a specific religious tradition, although any answers that do will be credited appropriately. The context of the question must relate to issue or matters deriving from religious teachings but specific references or quotes do not need to be made.

*Award two marks per correct explanation up to a maximum of four marks
Weaker explanations or mere statements may be given just one mark.*

The general points likely to be made are:

- All people are made in the image of God or have Buddha nature and therefore should be treated with respect
- Justice is an important teaching in all religions e.g. Surah 41
- Importance of protection of the weak in society.
- The belief in all traditions of doing to others as you would want done to yourself.
- It is important for religious believers to remember times when their human rights were abused e.g. the festival of Pesach remembers the journey from slavery to freedom
- Sacred texts such as the Mahabharata speak of the rights of different groups in society.

- d. Describe two ways that Oscar Romero stood up for human rights. (4)**

Accept any appropriate explanation but be aware that the points made are different. Award two marks for each correct explanation. Weaker explanations or mere statements may be given just one mark.

The emphasis of the question is on 'the way' not dates.

References may be made to:

- spoke out publicly about the injustices he saw
- meetings in the church after they had been banned by the government
- prayed for government reform
- organized public demonstrations to protest against the abuses happening.
- encouraged new forms of worship to support the oppressed to give them opportunities to identify how they felt.

- e. Describe two examples of when there may be a conflict between personal beliefs and the law of the country. (6)**

This question does not require specific historic accounts to be referred to although these can be credited where they are appropriate. The question asks for examples of 'personal beliefs' which may or may not be religious.

One mark only for each identification but no description.

Marks should be awarded using the Levels of Response grids for AO 1+2

- Refusing to fight in a war-conscientious objectors
- Following practices that go against the law e.g. Sikhs and crash helmets
- Following the teachings of a religious leader e.g. Jesus and the Sabbath
- Practising what you believe to be true e.g. Mandela and apartheid; Martin Luther King and the Bus Boycott
- Where the law of the land doesn't allow free worship
- Conflict in attitudes to the use of cannabis
- When abortion is allowed by law.
- Use of capital punishment
- Living in a country where hijab has to be worn
- Polygamy

- f. 'Capital Punishment is always wrong.' Do you agree? Give reasons or evidence for your answer showing that you have thought about more than one point of view. (6)**

Accept any sensible expression of views in which candidates offer reasons for their views .Use Levels of Response grid for AO3.

Answers may well contain reference to the following ideas.

Agree with statement.

Many say capital punishment is a deterrent

The Old Testament teaching says 'an eye for an eye'-Exodus 21

Some religious believers consider it is up to the relatives of the family to decide e.g. Quran.178

Many want retribution this way.

It is more humane to take a life than to keep someone locked up.

Disagree with statement.

All life is sacred and no-one has the right to take someone else's life.

God will punish the wrong doer

It might be the wrong person killed.

Do two wrongs make a right?

Jesus taught the importance of forgiveness

The Ten Commandments says it is wrong to kill

It doesn't allow for the possibility of repentance.

Unit 5.

a. State two ways people suffer personally (2)

State any two suitable answers which relate to personal suffering, being sure that the two answers are different and not repeated in different words.

Award one mark for each correct reason e.g.

- Physical Illness
- Mental Illness
- Bereavement
- Redundancy-unemployment
- Relationships
- Abuse
- Money problems
- Drought
- Famine
- War

b. What is meant by *free will*? (2)

Accept any suitable explanation of the term.

Award two marks for a correct statement. An example may be included in a definition.

- Belief that nothing is completely determined.
- Everyone is responsible for their actions
- Humans have free choices in life
- To be able to do what you want to do

c. Explain two reasons why some believers think evil exists? (4)

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

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

The general points likely to be offered are:

- Because of actions due to people having free will.
- Work of the devil or direct results of the actions of the gods.
- As well as a power for good there is a power for evil-Satan is evil personified
- Some Christians believe there is evil in the world because of the Devil/Satan who is the enemy of God. The Bible shows that Adam and Eve, Job and Jesus were all 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.
- Role of original sin
- Greed is seen as the root of evil in Buddhism.
- 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.
- In Hinduism conflict of goodness and evil 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.
- Evil deeds committed out of ignorance of karmic consequences. Ignorance not the devil is the root of evil where you choose to be harm to others. Avidya-lack of knowledge/mistaken view about the nature of reality.
- In Islam Shaytan (Iblis) comes evil –presenting evil as an attractive force. Shaytan does not make people do wrong only people can choose what to do because they have free will.
- Evil and suffering can be a test from Allah
- Human beings have good and evil inclinations.
- God makes good and evil as in Isaiah 45 v.7
- In Judaism Yetza ra is the selfish desires which lead people to do bad things/not evil in itself.
- In Sikhism evil acts can come from Maya – a delusion that impermanent things are worth craving for
- They see it in the world about them.
- The media describes acts as wicked and therefore it conditions them.

d. Explain two teachings from the story of Job about suffering. (4)

This question is not required to give a full account of the story of Job but to refer to the teaching about suffering. Award two marks per correct explanation up to a maximum of four marks. Weaker explanations or mere statements may be given just one mark.

Answers may refer to:

- Sometimes suffering is sent as a test
- Even if you are holy and good-living you may suffer
- Some people, like Job's friends, consider suffering is a result for past sins
- God has control of all
- We may not understand why we are suffering
- It is wrong to question God's actions

- e. **Describe two different ways that religious believers may try to help others overcome suffering.** (6)

This question does not accept for two different religious attitudes but two different ways. The works and actions of individuals may also be used as evidence.

Marks should be awarded using the Levels of Response grids for AO 1+2.

Explanations may refer to

- Giving to charity; salah; the langar
- Prayer
- Vocation work; sewa
- Activities for human rights and liberation theology e.g. Gandhi
- Explaining relevant teaching from sacred texts e.g. Job; the suffering of Jesus; the role of maya; characteristics of God;
- Explaining relevant teachings about the life to come e.g. heaven; Day of Judgement; Messianic Age and future hope

- f. **'There is no evidence for heaven so people shouldn't believe in it.'**
Do you agree? Give reasons or evidence for your answer showing that you have thought about more than one point of view. (6)

Accept any suitable or sensible answers, using the Levels of Response Grids for AO3 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.

It is possible to achieve Level 3 6 marks without being perfect

Candidates may refer to there is no-one view on what heaven is.

Agree with the statement

- important to have proof or based on a superstition
- refer to the way that heaven and hell have been depicted e.g. fires as not being a real belief.
- better to spend time considering things that there is proof for.

Disagree with the statement

- There is evidence in sacred books.
- If you believe in things it doesn't mean that you have to have evidence.
- Some people would say there is evidence from personal experience.

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