



# **GCSE MARKING SCHEME**

**RELIGIOUS STUDIES  
(SPECIFICATION B)**

**SUMMER 2011**

## **INTRODUCTION**

The marking schemes which follow were those used by WJEC for the Summer 2011 examination in GCSE RELIGIOUS STUDIES – SPECIFICATION B. They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

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

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

		<b>Page</b>
Unit 1	Religion and Life Issues	6
Unit 2	Religion and Human Experience	18

## General Marking Instructions for Examiners

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** describe, explain and analyse, using knowledge and understanding of the specification content
  
- AO2** use evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints

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.

Those different levels are as follows overleaf:

## AO1

### 2 Mark Questions - Question (a)

Level	Level Descriptor	Mark total
<b>0</b>	No statement of relevant information or explanation.	0
<b>1</b>	A statement of information or explanation which is limited in scope or content.	1
<b>2</b>	An accurate and appropriate explanation of a central teaching, theme or concept.	2

### 4 Mark Questions - Question (b)

Level	Level Descriptor	Mark total
<b>0</b>	Makes no link between beliefs and practices.	0
<b>1</b>	A simple link between beliefs and practices.	1
<b>2</b>	An explicit link between beliefs and practices.  Limited use of specialist language.	2
<b>3</b>	Analysis showing some awareness and insight into religious facts, ideas, practices and explanations. Uses and interprets a range of religious language and terms.	3
<b>4</b>	Coherent analysis showing awareness and insight into religious facts, ideas, practices and explanations.  Uses religious language and terms extensively and interprets them accurately.	4

### 6 Mark Questions - Question (d)

Level	Level Descriptor	Mark Total
0	A statement of information or explanation, which has no relevant content.	0
1	A relevant statement of information or explanation, which is limited in scope.	1
2	An accurate account of information or an appropriate explanation of a central teaching, theme or concept.  Limited use of religious language.	2
3	An account or explanation indicating knowledge and understanding of key religious ideas, practices, explanations or concepts. Uses and interprets religious language in appropriate context.	3 - 4
4	A coherent account or explanation showing awareness and insight into religious facts, ideas, practices and explanations. Uses religious language and terms extensively and interprets them accurately.	5 - 6

## AO2

### 4 mark Questions - Question (c)

Level	Level Descriptor	Mark Total
0	Makes no relevant point of view.	0
1	A simple, appropriate justification of a point of view.	1
2	<b>Either:</b> An expanded justification of one point of view, with appropriate example and /or illustration, which includes religious teaching.  <b>Or:</b> two simple, appropriate justifications of a point of view.	2
3	An expanded justification of one point of view, with appropriate example and/or illustration, which includes religious teaching with a second simple appropriate justification of a point of view (which may be an alternative to the first).	3
4	An expanded justification of two viewpoints, incorporating the religious teaching and moral aspects at issue and their implications for the individual and the rest of society.	4

### 8 mark Questions - Question (e)

Level	Level Descriptor	Mark Total
0	Makes no relevant point of view.	0
1	<p>Communicates clearly and appropriately</p> <p><b>Either</b>            a simple, justification of a point of view, possibly linked to evidence or example and making a simple connection between religion and people's lives.            Or two simple appropriate justifications of points of view</p>	1 - 2
2	<p>Communicates clearly and appropriately using limited specialist language</p> <p><b>either:</b>            an expanded justification of one point of view, with appropriate example which includes religious teaching and /or illustration  <b>AND</b> either a second simple appropriate justification <b>OR</b>            two appropriate justifications of point of views linked to evidence or example, which includes religious teaching.</p>	3 - 4
3	<p>Communicates clearly and appropriately using and interpreting specialist language An expanded justification of one point of view, with appropriate examples which includes religious teaching and/or illustration. There is also an adequate recognition of an alternative or different point of view.</p>	5 - 6
4	<p>Communicates clearly and appropriately using specialist language extensively a thorough discussion, including alternative or different views of the religious teachings and moral aspects at issue and their implications for the individual and the rest of society. Using relevant evidence and religious/or moral reasoning to formulate judgement.</p>	7 - 8

## GCSE Religious Studies – Specification B

### Unit 1 - Life Issues

**Q.1 (a) Explain what religious believers mean by 'love'. (AO1) 2**

Reference must be made to the AO1 Question (a) Level Descriptor.  
An appropriate example may be credited.  
One word answers cannot be considered explanations.  
Accept any suitable explanation e.g.

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

**(b) Explain how having a religious faith might influence a couple who want to use contraception. (AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition.  
Answers may therefore come from any religious tradition.  
Reference may be made to:

- Consider the teachings within a sacred text
- Consider the teachings of a religious community
- Consider the teachings of a religious leader
- The impact of a baby outside of marriage
- Health issues

**(c)**

**'Adultery is always wrong.'**

**Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4**

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

Reasons that may be given and explained include:

- The Ten Commandments forbid adultery
- Adultery breaks the solemn wedding promises made during a marriage ceremony
- Marriage is meant to be sexually exclusive to the two people in the marriage
- For some Christians marriage is a sacrament, something in which God is involved



- 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 may not have the secure basis of family life which many religious believers consider best for the upbringing of children
- People may not want to divorce
- Many religious believers regard adultery as harmful socially, personally and/or spiritually

**(d) Explain from two different religious traditions the teachings about sex before marriage. (AO1) 6**

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

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

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

Answers may well refer to the following sorts of points:

**Christianity**

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

- Sexual relationships are part of Gods purpose in creation
- They are gifts from God himself, and as such are holy and sacred (sacrament)
- Sexual relationships should ideally take place within marriage
- Chastity is an important virtue
- Sexual relationships are special: monogamous/reserved between just two people at any one time/period of life; there should be no sex before or outside of marriage
- Casual sex or promiscuity is seen as devaluing both people and sex, and therefore unacceptable.

**Roman Catholic**

- Artificial contraception is not allowed and sex before marriage increases the opportunities for children born outside of marriage
- Sexual relationships should take place within marriage

### **Buddhism**

- Sexual drives need to be controlled, as any other desire, so as not to cause suffering
- The third of the five precepts specifically rules out "irresponsible and selfish sexual activity"
- Aspects of the 8-fold Path also apply – right attitude/views, right action/conduct - would affect sexual relationships; right intention is seen as the key
- Traditionally monks and nuns would be celibate, but others would be encouraged to engage in heterosexual family life

### **Hinduism**

- Within the system of Varnashramadharma people should exercise chastity until the end of their studies, and also during the period of retirement and renunciation.
- Sexual relationships should only happen within marriage
- Kama (sensual pleasure) is one of the four aims of life in Hinduism, and should be kept in balance with the other three
- Sexual pleasure, in the right contexts, can be a form of religious experience

### **Islam**

- Sex is a gift from Allah; through it people participate in Allah's act of creation, so it is a noble and holy thing
- Sex should only happen within marriage, and couples should meet each other's needs

### **Judaism**

- Sex is a great thing that God has created for human pleasure – and it is not seen as merely for procreation
- Sex is expected to take place only within marriage, although a child born to a couple before marriage is not thought to be illegitimate
- It is also seen as one of the three stages of marriage: betrothal, contract, consummation

### **Sikhism**

- Sex should only take place within marriage
- Pre-marital relationships are thought of as wrong
- Virginity is important in coming together to marry

- (e) **'Marriage should be for life.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.**  
**You must include reference to religious beliefs in your answer. (AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor.  
Candidates should be expected to follow the rubric clearly.  
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Marriage is the basis of family life
- Some religious traditions do not accept divorce
- Marriage may involve vows, such 'until death do us part'
- Marriages do not always work out
- Divorce is accepted in a number of religious traditions
- Separation is an alternative to divorce
- People live longer in contemporary society and this has an impact on ideas about marriage
- Marriages may break down for a variety of reasons
- Marriages may succeed for a variety of reasons
- Marriage services imply that marriage is for life
- Marriage is ordained by God

**Q.2 (a) Explain what religious believers mean by 'identity'. (AO1) 2**

Reference must be made to the AO1 Question (a) Level Descriptor.  
An appropriate example may be credited.  
One word answers cannot be considered explanations.  
Accept any suitable explanation e.g.

- The sense of who you are in terms of attitudes, character and personality.
- The unique identity of an individual
- The unique characteristics of each person such as beliefs

**(b) Explain how having a religious faith might influence a person's use of wealth. (AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition.  
Answers may therefore come from any religious tradition.  
Reference may be made to:

- Following the teachings in a sacred text about the use of wealth
- Following the teachings of a religious leader about the use of wealth
- Following the example of a religious leader about the use of wealth

**(c)**

**'Discrimination is always bad.'**

**Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4**

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

Reasons that may be given and explained include:

- Discrimination may be a positive action
- Discrimination may be used to positively discriminate in terms of age, employment, disability, gender
- Discrimination may be a negative action
- Discrimination may be used to negatively discriminate in terms of age, employment, disability, gender
- Discrimination is regarded as wrong by many religious traditions
- Discrimination undermines religious concepts of equality

**(d) Explain from one religious tradition the teachings about equality.**

**(AO1) 6**

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

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

Answers may well refer to the following sorts of points:

### **Christianity**

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

- 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

### **Buddhism**

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

### **Hinduism**

- Each group or individual has 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 to others and show tolerance

### **Islam**

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

### **Judaism**

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

### **Sikhism**

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

- (e) **'Only religion can make society fair.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.**  
**You must include reference to religious beliefs in your answer. (AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor.  
Candidates should be expected to follow the rubric clearly.  
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- It is a universal teaching of Christianity to 'love your neighbour'
- Many religions teach respect for fairness through teachings on equality
- Human dignity is an important part of religious teachings and is part of fairness
- Issue of fairness within societies means that there some people are mistreated; religious teaching is that all human beings should be treated fairly
- The religious teachings about afterlife involve judgements on human life and a 'fairness' in the afterlife

**Q.3 (a) Explain what religious believers mean by 'awe'. (AO1) 2**

Reference must be made to the AO1 Question (a) Level Descriptor.  
An appropriate example may be credited.  
One word answers cannot be considered explanations.  
Accept any suitable explanation e.g.

- A sense of wonder in relation to God's creation or presence
- A sense of feeling overwhelmed in God's presence

**(b) Explain how a religious believer might use symbols to express beliefs about God. (AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition.  
Answers may therefore come from any religious tradition.

Reference may be made to:

- Symbols at home in the form of religious images of God
- Symbols of God outside a place of worship
- Symbols of God inside a place of worship
- Symbols of God as personal decoration
- Symbols expressing religious beliefs about the nature of God
- Symbolic language about God in hymns, prayers, etc.

**(c)**

**'British society is secular.'**

**Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4**

Reference must be made to the AO2 Question (c) Level Descriptor.  
Reasons can be for or against the quotation or one for and one against.  
Reasons that may be given and explained include:

- Many people appear to have no religious beliefs
- Many people appear to have no religious affiliation
- Many people never attend a place of worship
- Many people hold deeply held religious beliefs
- Many people have a religious affiliation
- Many people regularly attend a place of worship
- UK is a pluralist society with many different religious traditions
- Many people who are not practising members of a religious community still adhere to many of the values and teachings of religious traditions

**(d) Explain from two different religious traditions how people respond to God. (AO1) 6**

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

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

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

Answers may well refer to the following sorts of points:

**Christianity**

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

- Christians may respond through public worship in a church/chapel
- Respond through private prayer
- Observe Sunday as a special day
- Trying to live a devout life
- Following the teachings of the Bible
- Anglicans may respond by celebrating the Eucharist

**Roman Catholic**

- May respond by attending the celebration of the Mass

**Buddhism**

- Buddhists may worship in a temple
- Buddhists may meditate daily
- Buddhists may meditate while reading sacred scriptures

**Hinduism**

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

**Islam**

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

### **Judaism**

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

### **Sikhism**

- Sikhs may worship in a gurdwara
- Worship God through daily prayer
- Through reading the Guru Granth Sahib

- (e) **'Worshipping God is the most important part of religion.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.**  
**You must include reference to religious beliefs in your answer. (AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor.  
Candidates should be expected to follow the rubric clearly.  
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Worship of God is what religion is about
- Worship of God is regarded as the most important part of religious activity
- Other parts of religion such as moral codes are very important
- The daily rituals of religion are very important
- Worship of God is only one small part of religion
- Following in the footsteps of a religious founder is a focus for some religious believers
- Buddhists do not worship God
- Rites of passage are an important part of religion
- Credit appropriate examples of religious activity

- Q.4 (a) **Explain what religious believers mean by 'soul'. (AO1) 2**

Reference must be made to the AO1 Question (a) Level Descriptor.  
An appropriate example may be credited.  
One word answers cannot be considered explanations.  
Accept any suitable explanation e.g.

- The part of human nature which is spiritual in form
- The part of human nature which connects to God
- The part of humans which is made in the image of God
- The part of humans that lives on when the body has died

- (b) **Explain how a religious believer might treat animals. (AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition.  
Answers may therefore come from any religious tradition.



Reference may be made to:

- Animals may be sacrificed for religious celebrations
- Some religious believers are vegetarian and will not eat animals
- Some religious believers regard certain animals as sacred
- Animals are treated with kindness as part of nature
- Animals may be kept as pets
- Animals are valued as part of God's creation
- Religious believers may chose to work caring for animals, such as a vet

(c)

**'Humans are just animals with souls.'**

**Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4**

Reference must be made to the AO2 Question (c) Level Descriptor.  
Reasons can be for or against the quotation or one for and one against.  
Reasons that may be given and explained include:

- According to creation stories God created humans with a soul
- Humans are mammals with physical characteristics of other mammals
- Humans have emotions
- Humans have abstract thought
- Humans are no different to animals, except for the matter of intelligence
- Some religious believers accept humanity as evolving from animals
- Some religious believers regard humans as separate from animals because they have souls
- Some religious believers regard humans as being made in the image of God
- Although humans share much physiologically with animals, they are also markedly different, and have skills and abilities that are beyond those of even the most intelligent and 'clever' of species

**(d) Explain from two different religious traditions how a religious individual or community cares for the planet. (AO1) 6**

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

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

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

Answers may well refer to the following sorts of points:

### **Christianity**

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

- Christians believe everyone should be a steward
- Christians pray for the world
- Christians use sacred text as guidance on how to care for the world
- All must respect nature as part of God's creation
- Dominion needs to be exercised with responsibility
- Use the earth's resources with care
- The resources of the earth must be used in an unselfish way
- Discourage deforestation
- Recycle when possible
- Reduce global warming

Roman Catholic

- Tradition of self-sufficiency of Roman Catholic monastic communities

### **Buddhism**

- Humans need to live in harmony
- Humans must care for the earth through meditation and practical ways
- Respect all life
- Use the earth's resources with care
- Do not exploit the resources of the earth
- Good karma means to live in harmony

### **Hinduism**

- Worship and respect many parts of nature
- Ahimsa (harmlessness) is important
- Respect all creation
- Use the earth's resources with care
- Do not exploit the resources of the earth

### **Islam**

- Humans have the role of khalifahs to look after creation
- Maintain the natural balance (fitrah)
- Respect all creation
- Use the earth's resources with care
- Do not exploit the resources of the earth

### **Judaism**

- Humans have the role of stewardship to look after creation
- Respect all creation
- Mitzvah (a good deed) to maintain the world in harmony
- Use the earth's resources with care
- Do not exploit the resources of the earth

### **Sikhism**

- The earth and all it contains is created by God
- Humans are part of creation
- Humans have the role of custodians to look after creation
- Respect all creation
- Use the earth's resources with care
- Do not exploit the resources of the earth

- (e) **'Life is just to be enjoyed.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.**  
**You must include reference to religious beliefs in your answer. (AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor.  
Candidates should be expected to follow the rubric clearly.  
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Human 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 we should enjoy ourselves now
- There is nothing wrong in living for the moment
- If there is no afterlife we should just enjoy ourselves now
- For religious people the purpose of life is to discover God and this gives life meaning
- 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
- There is a religious idea of freewill and judgement

## Unit 2 – Religion and Human Experience

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

**(AO1) 2**

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

Accept any suitable explanation e.g.

- Breakdown in relationships, e.g. arguments.
- Working against each other rather than together in unity.
- Where disagreements can lead to action, e.g. war.

**(b) Explain how having a religious faith might influence a view on war.**

**(AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition specified in the Specification. Answers may therefore come from any religious tradition.

Reference may be made to:

- Within each tradition there may be different views depending upon the individual.
- Explanation of role of individual conscience, e.g. some traditions will fight as the last resort for particular principles, e.g. defence; last resort.
- Reference to the impact of Sacred Texts, e.g. 'Blessed are the Peacemakers'; 'Do not take revenge on someone who wrongs you'.
- Reference to stories from Sacred Texts, e.g. Arjuna.
- Reference to the teachings of religious leaders, e.g. Just War Theory.
- Reference to the actions of religious leaders, e.g. Jesus; Gandhi.
- Reference to key religious teachings, e.g. the importance of sanctity of life; something of God in everyone.
- Reference to practice of specific religious traditions, e.g. Society of Friends; Jehovah Witnesses; conscientious objectors.
- Reference to key beliefs on non-violence, e.g. ahimsa; metta.

(c)

**'It's impossible to forgive.'**

**Give two reasons why a religious believer might agree or disagree with this statement.**

**(AO2) 4**

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

Reasons that may be given and explained include:

- Forgiveness has to come from the heart.
- In some religious traditions, e.g. Judaism, you can't forgive on behalf of another person.
- Forgiveness has to come naturally – you can't force it.
- On God can forgive.
- There is a difference between forgiveness and forgetting.
- Prayer can help people learn to forgive.
- Reconciliation activities can help people learn to forgive, e.g. Corrymeela.
- Following the example of religious leaders or founders, e.g. Jesus.
- By recognising that by not forgiving you continue to be a victim.

**(d) Explain from two different religious traditions how a religious individual or religious community has worked for peace.**

**(AO1) 6**

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

Any appropriate answers should be given credit, as any religious individual or community can be chosen and pupils may be answering from their own tradition. The person **must** have religious connections of the traditions specified. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

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.

Answers may well refer to the following:

**Corrymeela (Christian)**

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

**Andrew White (Christian)**

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

**Children of Abraham Project (Jewish/Muslim)**

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

**Dalai Lama (Buddhist)**

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

**Mahatma Gandhi (Hindu)**

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

**Azim Khamisa/Tariq Khamisa Foundation (Muslim)**

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

**Sikhness (Sikh)**

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

- (e) 'Religion can't help people who are suffering.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. You must include reference to religious beliefs in your answer.**

**(AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor.  
Candidates should be expected to follow the rubric clearly.  
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Medical support will have more effect on those suffering from an illness.
- Practical help is of more use than religion.
- For some people it is because of religion that people suffer.
- For some people their faith gives them support and inspiration.
- The belief in the power of prayer.
- The importance of the power of prayer.
- Religion can't provide answers to Ultimate Questions like 'why do innocent people suffer?'
- Some believers may consider suffering is part of a divine plan and shouldn't be helped.
- Stories from Sacred Texts can give support and inspiration, e.g. suffering of Jesus.
- Religion can inspire people to seek justice and peace, e.g. Martin Luther King.
- The work of religious charities and hospices.

**Q.2 (a) Explain what religious believers mean by conscience.**

**(AO1) 2**

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

Accept any suitable explanation e.g.

- An inner voice that keeps a person on the right track.
- An innate moral sense that guides actions.
- A feeling that lets you know what is right from wrong.

**(b) Explain how having a religious faith might influence a view on abortion.**

**(AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition.  
Answers may therefore come from any religious tradition specified in the Specification.

Reference may be made to:

- All life is created by God/The Divine
- God is interested in each human being.
- As life is created by God, it must be revered from the moment of conception.
- Teachings of Jesus/religious leaders showed the importance of life.
- Life is a gift from God, and only he can take it away.
- Each atman is individual.
- All life has atman.
- There is a divine plan for each individual.
- Religious teachings, e.g. from the Fathers of the Church. (Reference may be made to the authority or magisterium of the Pope and the College of Bishops.)
- Catechism of the Catholic Church points out that from the first moment of existence the foetus is a human being.
- Up to 4 months after conception ensoulment has not taken place.
- Some traditions teach that the mother has more rights than the child.
- Bad karma can result from an abortion.
- The principle of ahimsa and non-violence would be the guide.



(c)

**'It's wrong to spend money in IVF.'**

**Give two reasons why a religious believer might agree or disagree with this statement.**

**(AO2) 4**

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

Reasons that may be given and explained include:

- Money spent on IVF could be spent on other medical priorities.
- The importance of procreation and families is within many religious traditions.
- Many people experience a greater quality of life as parents.
- Some believers consider that the ability to create IVF was God-given.
- Life is given/created by God and no-one has the right to have children.
- Life is too sacred to place in the hands of human beings.
- Will the cost be justifiable when so many children are starving?
- Fertilisation takes place apart from the sex act, which God intended it to be.
- Role of religious authority, e.g. Pope Pius XII stated that third party IVF was adultery.
- Role of Sacred Texts, e.g. The Qur'an states that semen or sperm should not be destroyed or wasted.
- IVF involves the throwing away of some of the fertilised eggs.
- All religions state the importance of compassion.

**(d) Explain from two different religious traditions the attitudes to euthanasia.**

**(AO1) 6**

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

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

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

Answers may well refer to the following sorts of points:

### **Christianity**

- Life is a gift from God and only he can take it away.
- Death is not the end but a doorway to the next life.
- Suffering can have a purpose and bring you closer to God.
- The role of hospices.
- The Bible doesn't say anything about euthanasia.
- Some Christians argue that God has given freewill and the ability to think for ourselves and therefore we can choose when to die.
- By using drugs to be kept alive some Christians might say this is going against God's will for the person to die.
- Can depend on the circumstances in the country, e.g. often not possible in India.
- There may be differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision.
- Sanctity of Life is a precedence for all religions. Reference to specific texts may be used to reinforce this view.
- Guidance may be sought by prayer.
- Distinctions between different types of euthanasia.

### **Roman Catholic**

- Aim should be to ease suffering.
- All forms of euthanasia are wrong.
- Often considered as a form of murder
- People are playing God.
- Teachings of the Catechism concerning euthanasia disrespecting human life, e.g. 2277.
- In exceptional circumstances medical procedures can be withheld.
- Refusal of 'over-zealous' treatment allowed – Catechism 2278.

### **Salvation Army**

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

### **Baptist**

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

### **Buddhism**

- Taking life is wrong – First of the Five Precepts.
- Taking a life affects kamma.
- Most Buddhists believe voluntary euthanasia is wrong, because it shows the person has allowed physical suffering to cause mental suffering.
- Buddhism places great stress on non-harm, and on avoiding the ending of life.
- Compassion is important.
- Dying is an opportunity for spiritual growth.
- The role of hospices is important.
- Can depend upon the circumstances in the country, e.g. often not possible in India.
- There will differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision.
- Guidance may be sought through meditation.
- Distinctions between different types of euthanasia.

### **Hinduism**

- Principle of ahimsa and not harming living creatures.
- Death is a natural part of life and will come with time.
- 'Willed death' may be acceptable to some as a selfless motive.
- Most Hindus believe a doctor should not perform euthanasia since it will cause the soul and body to be separated at an unnatural time, damaging the karma of both doctor and patient.
- Others believe euthanasia breaks the teaching of ahimsa.
- Keeping a person artificially alive on a life-support machine would be a bad thing to do unless it is part of a temporary attempt at healing would not be a bad thing.
- Some believe helping to end a painful life is performing a good deed and so fulfilling their moral obligations.
- Euthanasia interferes with the killed soul's progress towards liberation (moksha).
- When the soul is reincarnated in another physical body it will suffer as it did before because the same karma is still present.
- Can depend upon the circumstances in the country, e.g. often not possible in India.
- There will differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision.
- Sanctity of Life is a precedence for all religions. Reference to specific texts may be used to reinforce this view.
- Guidance may be sought by prayer.
- Distinctions between different types of euthanasia.

### **Islam**

- Muslims regard euthanasia as haram (forbidden). All human life is sacred because it is given by Allah, and Allah chooses how long each person will live.
- Euthanasia is not included among the reasons allowed for killing in Islam.
- Suffering can have a purpose.
- It is important to show compassion to those who are suffering.
- Can depend upon the circumstances in the country, e.g. often not possible in India.
- There will be differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision.
- Sanctity of Life is a precedence for all religions. Reference to specific texts may be used to reinforce this view.
- Guidance may be sought by prayer.
- Distinctions between different types of euthanasia.

### **Judaism**

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

### **Sikhism**

- Life is a gift from God, who decides when it should end.
- The Gurus rejected suicide and, by extension, euthanasia.
- Suffering should be borne with courage and is part of karma.
- Those who are ill should be cared for with compassion.
- Can depend upon the circumstances in the country, e.g. often not possible in India.
- There will be differences between believers in the same tradition.
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision.
- Sanctity of Life is a precedence for all religions. Reference to specific texts may be used to reinforce this view.
- Guidance may be sought by prayer.
- Distinctions between different types of euthanasia.

- (e) **'Religion has no part to play in medical ethics.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. You must include reference to religious beliefs in your answer.**

**(AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor. Candidates should be expected to follow the rubric clearly. Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- When religious scriptures were written there weren't the same advancements in medical science so they often aren't relevant.
- It's not just the individual who's affected but the whole family.
- Medical decisions have an impact on the community, e.g. the cost.
- Doctors have a role by taking the Hippocratic Oath.
- All religions have teachings concerning medical ethics, e.g. when life actually begins, issues of blood transfusions, transplants, organ donations.
- Religious teachings cover the whole of your life and are a source of authority.
- It's your life and you have free will to make your own decisions.
- Different religions have different views so there is no consistency.
- The role of faith healing and miracles in some religious traditions.
- The importance of prayer.
- Acting according to the interpretation of Sacred Texts.
- Some religious interpretations might be against the law of the country.

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

**(AO1) 2**

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

Accept any suitable explanation e.g.

- Set apart and dedicated to God, e.g. as a place of worship.
- Something particularly religious and quite different from other things, e.g. artefact.
- Something so special it should be respected, e.g. holy books.

**(b) Explain how faith is expressed through the work of a religious charity.**

**(AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition.  
Answers may therefore come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Through following the Golden Rule to treat others as you would like to be treated.
- Through compassion for others – believing all have God within them.
- Through communal worship as an organisation.
- Through the giving of money and time believing all belongs to God.
- Through showing the importance of evangelism and mission.

**(c)**

**'Inter-faith dialogue achieves nothing.'**

**Give two reasons why a religious believer might agree or disagree with this statement.**

**(AO2) 4**

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

Reasons that may be given and explained include:

- It's action that matters, not sitting talking.
- You don't have to belong to a religion to achieve.
- All people should talk together whether they have faith or not.
- People shouldn't have to share their faith with others.
- By religions talking to each other they will understand more about each other's ways.
- Projects, e.g. Corrymeela, CCJ, have shown the importance of different religions talking together and learning about each other.
- Many traditions consider it important that believers share their faith with others.

- (d) **Explain from two different religious traditions how faith is expressed through symbols in a place of worship.**

**(AO1) 6**

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

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

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

Answers may well refer to the following sorts of points:

#### **Christianity**

- Crucifixes and crosses – reminder of the death and resurrection of Jesus.
- Stained glass windows – reminder of the importance of Bible stories.
- Altar – symbol of God meeting his people. Reminder of the table of the Last Supper.
- Lectern – to show the Good news for the world.
- Pulpit – raised to show the importance of the Word.
- Font – often near the main door – symbolic of entrance into God's family.
- Pews – to show the importance of community.
- Stations of the Cross – to show the key scenes in the trial and death of Jesus.
- Tabernacle – contains the consecrated bread, regarded as the body of Jesus.
- Incense – symbolic of prayer rising to Heaven. In Eastern Christianity it is seen as cleansing the impurities of the atmosphere.

#### **Roman Catholic**

- Holy Water stoup – making a cross with water when entering the church reminds worshippers they are entering God's house.
- Statues – express the importance of people and events – especially Mary and the Saints.

#### **Orthodox Church**

- Icons – express the importance of people and events – especially Mary and the Saints.
- Iconostasis – to show the separation of heaven and earth.
- Curtain – to show the separation of man from God.
- Dome – reminds worshippers of God high above them.

### **Buddhism**

- Candles – to show respect should be given.
- Offering bowls – to show the Buddha should be given respect. Seven bowls to represent seven different offerings to guests.
- Statues of the Buddha – to show the importance of the Buddha's ways and teachings.
- Eightfold Path symbol – guidelines for life.
- The Three jewels – to show the importance of the Buddha, the Dhamma and the Sangha.

### **Hinduism**

- Offerings of flowers – to show the importance of devotion
- Murtis – to show the importance of the deities and to help the worshipper experience God.
- Reference may be made to how specific deities express faith, e.g. Ganesha – remover of obstacles.
- Havan – to show the importance of Agni – often said to be the tongue of the Gods.
- Shikhara – to show the importance of the mandir and also to moksha.
- Aum – the sound of God.
- Swastika – to show the changing world round the fixed unchanging centre of God.
- Shankha (conch shell) – to show that all creation stems from one God.
- Reference may be made to show how the symbols on the Puja tray represent faith.)

### **Islam**

- Minbar – to show the importance of prayer led by the Imam.
- Mihrab – to show the importance of the direction of Makkah.
- Women's gallery – to show that it is important that there are no distractions during prayers.
- Moon and crescent – different traditions will have different explanations.
- Prayer mats – reference may be made upon symbolic placing (towards Makkah), to the fact that they are placed next to the previous person (showing the importance of the ummah), or to the design which contains no human form (showing the importance of worshipping Allah and having no idols).
- Plaques of Makkah and calligraphy from the Qur'an may also be referred to.
- Hijab – reference to the importance of showing purity and modesty.

### **Judaism**

- Ner tamid – represents the menorah in the Temple.
- Bronze tablets – showing the importance of the ten Commandments.
- Ark – to represent where the Holy Place in the temple would have been.
- Bimah – raised platform to show the importance of reading from the Sefer Torah.
- Galleries for women - to show that it is important that there are no distractions during prayers.
- Plaque for the royal family – to show the importance of acknowledging the country.
- Mezuzah – the importance of the Shema.
- Reference may be made to the tefillin, tallit and kippot.



### **Sikhism**

- Plaques of the Mool Mantra – shows the importance of God in words.
- Ik Onkar – used to represent God, as there should be no images or pictures of God.
- Kanda – sword in the centre of symbolize the One Supreme Truth. Circle showing God without beginning and without end. The two swords stand for spiritual strength.
- Pictures of the Gurus – to show their importance.
- Donations of goods before the Guru Granth sahib – to show the respect that should be given.
- Darbar Sahib (diwan hall) – representing the equality of all.
- Manji Sahib (stool for the Guru Granth Sahib) – showing the importance of the Guru Granth Sahib.

- (e) **'Pilgrimage is still important.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. You must include reference to religious beliefs in your answer.**

**(AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor.  
Candidates should be expected to follow the rubric clearly.  
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- The miracles at the places happened a long time ago.
- Events happened so long ago they aren't relevant now,
- Can see the sites through the internet.
- Important to witness actual site.
- Part of a religious duty, e.g. hajj.
- Can meet other faith members through chat rooms or in local place of worship.
- Some go for spiritual development.
- Money would be better spent on other things.
- Some go for healing, e.g. Holywell, Lourdes.

**Q.4 (a) Explain what religious believers mean by personal conviction. (AO1) 2**

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

Accept any suitable explanation e.g.

- Having strong beliefs and views, e.g. concerning moral issues.
- What you feel and know to be right, e.g. because of your religious beliefs.
- Inner belief that guides your actions.

**(b) Explain how having a religious faith might influence a view on duty. (AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.  
Answers should show the impact of faith.  
The answer is not required to be related to any one religious tradition.  
Answers may therefore come from any of the religious traditions specified in the Specification.

Reference may be made to:

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

**(c)**

**'The aim of punishment is revenge.'**

**Give two reasons why a religious believer might agree or disagree with this statement.**

**(AO2) 4**

Reference must be made to the AO2 Question (c) Level Descriptor.  
Reasons can be for or against the quotation or one for and one against.  
Reasons that may be given and explained include:

- Through punishment people are able to get their own back.
- It is important for people to know they have done wrong and that there is reparation.
- Teachings from the Old Testament show that it is important to get revenge, e.g. 'An eye for an eye'.
- Getting revenge doesn't meet the compassion that many traditions teach about, e.g. metta, karuna.
- There are other aims of punishment such as reform.
- Jesus and other founders of religions taught the importance of forgiveness.

**(d) Explain two different roles of sacred texts in the lives of religious believers.**

**(AO1) 6**

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

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. If Assistant Examiners have any doubts concerning the awarding of marks they should consult with their Team Leader.

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

In an answer 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.

*Credit may be given where candidates make generic points, e.g. that there is a diversity of impacts within any religious tradition and within believers' interpretation of the scriptures.*

Answers may well refer to the following sorts of points:

**Guidance and Guidelines**

- Believers will consult Sacred Texts to see how they should live their daily life. It is often considered the basis of faith, e.g. the Bible, Pali Canon.
- Seek guidance on moral issues, e.g. attitudes to war, how to look after the environment.
- Read teachings of founders of religion, e.g. important teachings from Jesus in the Bible, from The Buddha in the Pali Canon.
- Guidance on how to live life, e.g. the Qur'an and the requirements of hal'al food.

**To learn about a religion**

- To learn from people or through classes, e.g. Bible Study, Limmud.
- For children to learn about religions, e.g. stories from the Jakata, the Ramayana.
- Study of religion and interpretation of scriptures, e.g. Yeshivot.

**Truth Claims/Giving Answers**

- To know truth claims of the particular religious traditions, e.g. how the world was created.
- To give answers to Ultimate Questions, e.g. why do the innocent suffer?

**Used in Public Worship**

- Many Sacred texts are read in public worship, e.g. Sefer Torah during Shabbat services, the Bible during Christian services.
- To read from during services during ceremonies for Rites of passage, e.g. a verse read from the Gita at Hindu funerals.
- Reciting certain passages, e.g. hafiz and Qur'an, Pali Canon and Buddhist monks
- Special ceremonies, e.g. Akhand Path – continuous reading of the Guru Granth Sahib.

### **As a Source of Private Inspiration**

- As example of stories, e.g. The Ramayana from the Gita.
- As a source of inspiration as believed to be the Word of God, revelation of Guru |Granth Sahib.

### **As a Source of Comfort**

- To reflect on the teachings of suffering, e.g. stories of the suffering of Jesus, Job.
- To learn about what happens after death.

- (e) **'Capital Punishment is never right.'**  
**Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. You must include reference to religious beliefs in your answer.**

**(AO2) 8**

Reference must be made to the AO2 Question (e) Level Descriptor.  
Candidates should be expected to follow the rubric clearly.  
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- All life is sacred and no-one has the right to take someone else's life.
- God will punish the wrongdoer.
- It might be the wrong person killed.
- Some religious traditions accept it is inevitable for certain crimes, e.g. murder.
- Many say capital punishment is a deterrent.
- The Old Testament teaching says 'an eye for an eye' – Exodus 20.
- The Ten Commandments say it is wrong to kill.
- Do two wrongs make a right?
- Jesus taught the importance of forgiveness.
- It doesn't allow for the possibility of repentance.
- Some religious believers consider it up to the relatives of the family to decide, e.g. Qur'an 178.
- There is something of God in everyone.
- A key feature of Buddhism is non-harm and metta (loving kindness).
- Could be against Hindu principle of ahimsa.
- It is more humane to take a life than to keep someone locked up or suffering.
- It is for the greater good.



WJEC  
245 Western Avenue  
Cardiff CF5 2YX  
Tel No 029 2026 5000  
Fax 029 2057 5994  
E-mail: [exams@wjec.co.uk](mailto:exams@wjec.co.uk)  
website: [www.wjec.co.uk](http://www.wjec.co.uk)