



GCSE MARKING SCHEME

**RELIGIOUS STUDIES
(SPECIFICATION B) (NEW)**

SUMMER 2010

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2010 examination in GCSE RELIGIOUS STUDIES - SPECIFICATION B (NEW). They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

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

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

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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

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

4 Mark Questions

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

6 Mark Questions

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

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	Either: An expanded justification of one point of view, with appropriate example and /or illustration, which includes religious teaching. Or: 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

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

Unit 1 – Religion and Life Issues

Q.1 (a) Explain what religious believers mean by 'responsibilities'. AO1 [2]

- Actions you are expected to carry out
- Duties such as looking after your family
- What is expected of you because of vows made
- What is expected of you because of promises made

(b) Explain how having a religious faith might influence a couple who want to have sex before marriage. AO1 [4]

Answers should show the impact of faith. The question is not required to be answered in relation to any one religious tradition. The general points likely to be offered are:

- Recognition of the teachings within a sacred book
- Acceptance of the traditional teachings of the religion
- Acceptance of chastity as a pre-requisite to marriage
- Sex is regarded as a gift from God
- Sex should take place only within marriage

(c)

'Marriage should be for life.'

Give two reasons why a religious believer might agree or disagree with this statement. AO2 [4]

The following sorts of comments may appear.

- The exchange of wedding vows is to show a life-long commitment
- The expectation that marriage is for life
- Divorce is regarded as a breakdown in human relationships
- Divorce is reluctantly accepted by many religious believers
- Divorce is often the last resort
- Marriage is a sacrament

- (d) **Explain from *two* different religious traditions the teachings about contraception.** **AO1 [6]**

Where names are incorrect, but information accurate – credit up to a maximum of 5 marks. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids as any of the faith traditions can be chosen and pupils may be answering from their own traditions. Answers may well refer to the following sorts of points:

CHRISTIANITY:

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

BUDDHISM:

- Buddhists likely to follow the practice of the society in which they live as long as it does not break the Buddhist way of life as summarized in the 5 precepts
- First precept is to keep from harming others, so some form of contraceptives are acceptable within that framework
- Use of contraceptives protect a couple from the pain of an unwanted pregnancy and an unwanted child

HINDUISM:

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

ISLAM:

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

JUDAISM:

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

SIKHISM:

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

- (e) **'Family life is still important today.'**
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]

Those achieving the higher levels should be including appropriate religious reasoning or evidence in their answers and moral reasoning. Possible answers may include some of the following points:

- Family life is the basis of human society
- Family life is where religious upbringing takes place
- Within family life children may learn the beliefs and teachings of religion
- Family life is regarded as the ideal way in which human beings should live
- Many people in society today chose to live alone
- Family life is less important because of changes in society
- Many people have no religious upbringing and chose to have no religious beliefs
- Different types of family structures have changed the traditional view of family life

Q.2 (a) Explain what religious believers mean by 'discrimination'. AO1 [2]

- The action of treating groups of people differently
- Treating people differently because of race, gender, religion or class
- Failing to treat people as fellow human beings
- Failing to treat people as part of God's creation

(b) Explain how having a religious faith might encourage someone to treat other people equally. AO1 [4]

Answers should show the impact of faith. The question is not required to be answered in relation to any one religious tradition. The general points likely to be offered are:

- All religions have a view on human equality
- All human beings have a soul – a connection with God
- All religions teach that religious believers are accountable for their actions in the way in which other people are treated
- All sacred texts have reference to human equality
- Following the example of religious founders believers must accord to other people a sense of equality
- The universal commandment – love your neighbour – is a key belief of religious teaching within a variety of religious traditions

(c)

'Everyone is prejudiced.'

Give two reasons why a religious believer might agree or disagree with this statement. AO2 [4]

The following sorts of comments may appear.

- No matter how hard people try, there is a natural human tendency to prefer people from their own nation/culture/religion, and as such will be, at least in principle, prejudiced towards others
- Some people are able to contain or control their natural prejudice, and show friendship and openness to others
- Without religious teaching and belief, people will always be prejudiced and intolerant; religions teach about equality and the idea of 'the human family'
- Prejudice actually comes about through ignorance or influences, and many people are not prejudiced, and show openness and friendship towards others
- The people who show their prejudice openly, are the ones who are really prejudiced
- Whilst there may be a tendency to prefer the company of people from our own nation/religion/culture, the vast majority of people are open to working/being friends/visiting/learning about others
- People who have chosen to follow a religious way of life, and adopt the teachings/follow the example of their religious leader/founder are unlikely to be prejudiced towards others; it is a lack of religious belief, or the preoccupation with nationality or politics that leads to wider prejudice

(d) Explain from *two* religious traditions the teachings about charity.

AO1 [6]

Where names are incorrect, but information accurate – credit up to a maximum of 5 marks. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids as any of the faith traditions can be chosen and pupils may be answering from their own traditions. Answers may well refer to the following sorts of points:

CHRISTIANITY:

All traditions generally teach:

- Charity should be motivated by unconditional love
- Greed is considered a sin and charity a form of sharing with others
- It is the duty of Christians to give time/financial support to others
- There may be additional church collections for specific charities
- Follow Jesus' personal example
- Follow Jesus' teaching about caring for others

(Protestant denominations)

- In the Baptist and other Protestant traditions there is often a 'tithe' of ten per cent of income to the church
- Some of this 'tithe' would be used for charity and good works
- Some churches have a social care dimension such as crèches for single mothers, youth clubs, coffee mornings, meals for the homeless
- Teachings are more focused on scripture.

BUDDHISM:

- The 'Middle Way' teaches that Buddhists must find a balance between wealth and poverty
- The four 'Noble Truths' are against greed; charity encourages people to share
- Buddhists support monks with charity
- Buddhists support monks with food and money
- Giving to charity will enable Buddhists to achieve good karma

HINDUISM:

- Giving to charity will enable Hindus to achieve good karma
- Greed is considered wrong and charity a form of sharing
- Many Hindus donate part of their income to charity
- The Vedas praise those who support others through charity

ISLAM:

- Muslims believe that all wealth is a gift from Allah
- Zakat (charity tax) is paid according to personal wealth
- Giving to charity is a pillar of faith
- Muslims may also pay voluntary charity payments – sadaqah
- Giving to charity is important as a good deed

JUDAISM:

- Many Jews donate part of their income to charity
- Charity is one form of justice
- Jews follow the teachings of the Tenakh
- Charity is performed anonymously

SIKHISM:

- Sikhs believe that all wealth must be shared
- Sikhs follow the example of the Gurus in giving to charity
- Many Sikhs give 10 per cent of their income to others
- Charity is a way of creating a more equal society

- (e) **'The media should always show religion in a positive way.'**
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]**

Those achieving the higher levels should be including appropriate religious reasoning or evidence in their answers and moral reasoning. Possible answers may include some of the following points:

- Specifically religious television programmes show religion in a positive way
- Individuals often share their religious beliefs through the media
- A number of television channels only broadcast religious programmes
- Articles in newspapers often show religious people performing acts of charity
- Articles in newspapers often portray religion in a negative way
- Individuals who are religious may be portrayed in a stereotypical way
- Few people watch religious television programmes
- In an increasingly secular society the general view of religion in the media is negative
- Media should be truthful

Q.3 (a) Explain what religious believers mean by 'symbolism'. AO1 [2]

- Symbolism is a representation of an idea through actions
- Symbolism is something that explains something else

(b) Explain how a religious believer might worship God. AO1 [4]

Answers should show the impact of faith. The question is not required to be answered in relation to any one religious tradition. The general points likely to be offered are:

- Use of symbols; special actions, prayer, good deeds, sacred texts
- Worship may take place in a place of worship
- Worship may take place at home
- Worship may take place on a special day
- Worship may take place during special celebrations

(c)

'It is impossible to experience God.'

Give two reasons why a religious believer might agree or disagree with this statement. AO2 [4]

The following sorts of comments may appear:

- Religious believers believe that God chooses to reveal himself to humankind
- The possibility to experience God is a key belief of religion
- Evidence of sacred text confirms that religious believers have experiences of God
- Evidence from personal experiences
- God is too powerful for humans to have experience of God

(d) Explain from *two* religious traditions the teachings on the afterlife.

AO1 [6]

Where names are incorrect, but information accurate – credit up to a maximum of 5 marks. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids as any of the faith traditions can be chosen and pupils may be answering from their own traditions. Answers may well refer to the following sorts of points:

CHRISTIANITY:

All traditions generally teach:

- When a person dies their souls do not cease to exist
- The soul moves on to another life (in heaven, or hell [or purgatory - RC])
- There is a judgment which determines the destiny of the soul
- The destination is determined by two things – a person's response to Jesus and his teachings
- There is a resurrection of the body – to new life: not immortality, but resurrected life
- Most believe that an individual's personality will be retained after death, in the new 'spiritual' body

Some Christians:

- Believe there will not be a hell, for God is loving, and will forgive all
- Some stress heaven is being with God; hell is being apart from God
- Some would refer to the Parousia: Jesus returning again, and the final judgment
- Roman Catholic: belief in purgatory (a place of preparation for heaven - only the very good go straight to heaven); so there is a responsibility to pray for the dead (requiem mass)
- Protestants: rarely pray for the dead; stress on the importance of a personal faith and repentance
- Orthodox: burial service stresses the belief in and hope of resurrection

BUDDHISM:

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

HINDUISM:

- The soul (atman) is immortal, and is a spark of God (Brahman)
- The soul is continually re-born/reincarnated (samsara)
- Death is therefore a natural part of the journey of life
- There will be many deaths through a soul's endless passage
- The law of karma affects the next reincarnation
- Moksha brings final release from samsara, a reuniting of life with God (Brahman)
- Moksha is achieved through one's dharma (duty) and in following one of the paths to liberation

ISLAM:

- There is a life after death – called Akhirah
- There is no immortality: at death the body stays in the grave until the Last Day, the Resurrection and the Judgement
- There will also be a resurrection of the body, so a believer can face death without fear
- At death the soul is taken by an angel to a state of waiting for judgement
- Each person will be judged according to the extent they have followed the Qur'an and Shari'ah, and their actions towards other humans and animals; but repentance can bring forgiveness
- Those who obey the will of Allah will be rewarded with Paradise (a beautiful garden with rivers of milk and honey), whilst the rest will be in hell (a terrifying place of heat and torment)

JUDAISM:

- Death is not the end, for the soul continues after death
- God will judge everyone, and evil will be punished
- God will look after his faithful servants/reward the righteous in the life to come
- There will be a resurrection of the dead
- Orthodox Jews believe in resurrection at the time of the Messianic age, so do not allow cremations
- Some orthodox Jews believe in reincarnation

SIKHISM:

- Death is not the end but the beginning of another phase
- The soul is a minute spark of the Eternal Soul, and will never die
- The soul will pass through a succession of births, deaths and rebirths
- A combination of good works and religious acts of devotion help one's rebirth
- The succession of rebirths and deaths move the soul towards a re-absorption into the Eternal Soul

- (e) **'Religion is still important today.'**
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]

Those achieving the higher levels should be including appropriate religious reasoning or evidence in their answers and moral reasoning. Possible answers may include some of the following points:

- Religion has an important social function in society
- Religion gives meaning to many people's lives
- Religion provides answers to ultimate questions about human existence
- Religion provides a moral guide for a way of life
- Religious believers may influence others who have no religious beliefs
- For many people religion has no relevance in a secular society
- Many people have no religious beliefs
- Many people appear to live successful lives without religious beliefs
- Religion is regarded as increasingly irrelevant

Q.4 (a) Explain what religious believers mean by 'dominion'. AO1 [2]

- Dominion is having power over others
- Dominion is being in charge
- Dominion means having control which was given to people by God

(b) Explain how religious believers might use their talents. AO1 [4]

Answers should show the impact of faith. The question is not required to be answered in relation to any one religious tradition. The general points likely to be offered are:

- Doing something they are good at as a job such as nursing or teaching
- Helping other people through using their skills and talents
- Developing a sense of vocation
- Reflecting the idea that talents are God-given
- In worship of God
- In the service of other people

(c)

'Animals have souls too.'

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

- According to creation stories God created the earth and all of creation
- Animals have similar physical needs to human beings
- Some religious traditions have a belief in reincarnation which includes animals
- According to creation stories one interpretation is that only human beings have souls
- Animals are different to human beings
- Animals do not have a spiritual dimension

- (d) **Explain from *two* different religious traditions how believers care for the planet.** **AO1 [6]**

Where names are incorrect, but information accurate – credit up to a maximum of 5 marks. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids as any of the faith traditions can be chosen and pupils may be answering from their own traditions. Answers may well refer to the following sorts of points:

CHRISTIANITY:

All traditions generally teach:

- Christians care for the planet by showing stewardship of all of God's creation
- Christians must protect all of the earth's resources as good stewards
- Dominion means that the planet must be cared for in an unselfish way
- Christians must ensure that the planet is able to sustain human life in the future
- Christians should actively embrace recycling opportunities, etc.
- Roman Catholic involvement with CAFOD
- Teachings on green issues issued by the Vatican
- Christians involved with the work of charities such as 'Christian Aid' and 'Tear Fund' are concerned about issues in the environment

(Protestant denominations)

- Anglican Church has recently commissioned a survey of all churches in the UK in terms of their 'green' nature looking at the impact of churches on the environment with an emphasis on stewardship – recent teaching of the Anglican Church is that all Christians must be good stewards
- Some fundamental Christians have more of an emphasis on human 'dominion'
- Teachings are more focused on scripture
- Anglican Church has commissioned a survey of all churches in the UK in terms of their 'green' nature looking at the impact of churches on the environment
- Some fundamental Christians have more of an emphasis on human 'dominion'

BUDDHISM:

- Many Buddhists are vegetarian in order not to harm animals
- Many Buddhists are vegetarian in order not to harm the environment
- Buddhists treat all forms of life with respect
- In order to achieve good karma Buddhists must live in harmony
- Buddhists should actively embrace all recycling opportunities, etc.

HINDUISM:

- All life must be treated with respect
- Hindus should ensure that they live a life of harmlessness
- In order to achieve good karma Hindus must live in harmony
- Hindus should actively embrace all recycling opportunities, etc.

ISLAM:

- Muslims must act as good stewards or guardians of the world
- Muslims have a responsibility to look after the planet as 'khalifahs'
- Muslims must care for all of Allah's creation
- Muslims follow the example of the Prophet Muhammad
- Muslims follow the teachings of the prophet Muhammad
- The 'fitrah' or balance in the world must be maintained by Muslims caring for the planet

JUDAISM:

- Jews care for the planet by showing stewardship of all God's creation
- Dominion means that the planet must be cared for in an unselfish way
- Jews should protect all of the earth's resources as good stewards
- Jews should actively embrace all recycling opportunities, etc.

SIKHISM:

- Sikhs believe that the world should be care for
- Sikhs must live modest lives that avoid excess
- Sikhs believe that the balance in life must be maintained
- Sikhs must follow the example of the Gurus who lived in harmony with nature
- Sikhs should actively embrace all recycling opportunities, etc.

- (e) **'Religious creation stories are out of date in today's world.'**
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]**

Those achieving the higher levels should be including appropriate religious reasoning or evidence in their answers and moral reasoning. Possible answers may include some of the following points:

- Today scientific accounts explain creation without purpose
- Today scientific accounts tend to suggest that the beginning of the world and of life was accidental
- Today one scientific view is to assume that human life has evolved from animal life
- Scientific views can offer no reason for human existence
- A secular society does not require religious creation stories for explanation to ultimate questions about human existence or origin
- Religious creation stories may be undermined by scientific accounts
- Religious creation stories demonstrate that the world was created for a purpose
- Religious creation accounts state that God chose to create the earth and universe and gives a meaning to human existence and origin
- Scientific views can offer no reason for the existence of good and bad, or a promise of a certain future
- Some religious views give clear explanations of the existence of good and evil, and offer a future that is not dependent on material things
- Humans appear to need/feel more comfortable with the idea of there being a power or force beyond themselves and the world

Unit 2 - Religion and Human Experience

Q.1 (a) Explain what religious believers mean by '*just war*'. [AO1] [2]

Reference must be made to the marking scheme for level marking.
An appropriate example may be credited for 1.

Answers may refer to:

- War that is carried out under certain circumstances
- A war this is only fought if moral issues have been considered
- A war fought because the motives are right

Fair – 1 mark

No marks for repeat of word 'just'.

(b) Explain how having a religious faith might help believers to forgive? [AO1] [4]

Reference must be made to the marking scheme for level marking.
This question is not required to be related to any one religious tradition.
Answers may therefore come from a wide range of traditions.

The general points likely to be offered are:

- Part of the Lord's Prayer and prayers from sacred texts
- Punishment comes at judgement by God or through the law of karma
- Religious leaders teachings
- Religious leaders actions e.g. Pope John Paul
- Stories from Sacred Texts e.g. Zaccheus; Angulimala
- Worshipping community may help and support the person

(c)

'People should not fight in wars'

**Give two reasons why a religious believer might agree or disagree. [AO2]
[4]**

Reference must be made to the marking scheme for level marking.
Arguments can be for or against the quotation.
Ensure credit given if candidates say it's right to fight.

The following sorts of comments may well appear.

- Violence can lead to more violence and where does it stop.
- Reconciliation is very difficult once both sides have fought back
- Many religious teachings stress the importance of being peacemakers
- Examples from the sayings and practices of non-violent protesters, e.g. Gandhi
- 'An eye for an eye will make the world blind'; The Buddha and Angulimala/The Beatitudes
- The teachings of the 'Golden Rule' important to many e.g. Humanists
- Fighting back can often conflict with the belief in sanctity of life.
- Innocent people can be hurt
- It is important to try to forgive
- Fight may not be interpreted in a physical way e.g. Martin Luther King fought back using non-violence actions.
- If bullies are allowed to get away with their actions then they will carry on.
- Sometimes doing nothing isn't an option and would result in more casualties.
- Reference to the Just War/Holy War/Lesser Jihad etc.
- To do nothing can make you a bystander and therefore corroborate in the activity
- Importance of the teaching of the Golden Rule
- Reference to religious teachings e.g. Arjuna's dilemma

(d) Explain two different ways that religious believers can try to help others overcome suffering. [AO1] [6]

Any appropriate answers should be given credit, taking account of the criteria in the levels of response grids.
The examples can come from the same religious tradition but must refer to religious believers. Can be a generic comment. Two distinct explanations need to be given for full credit.

Explanations may include:

- Vocational work e.g. through work in Hospices
- Long and short term aid for religious charities
- Teaching stories from sacred scriptures e.g. Job; Angulimala
- Teaching them about distinct religious beliefs about the nature and purpose of suffering e.g. karma, kamma,
- Through prayer, fasting
- Support from worshipping community e.g. prayer circles; luncheon clubs
- Don't need religion stated.

(e) 'Religions can't create peace in the world.' Do you agree? [AO2] [8]

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.

Candidates should be expected to follow the rubric clearly; use the criteria of the grids carefully in awarding marks. Those achieving the higher levels should be including appropriate religious reasoning or evidence in their answers and moral reasoning.

The following sorts of comments may well appear.

- Wars and conflicts are a natural state
- People can't just create peace
- While there are different beliefs then there will always be wars
- Many religions work together to create peace e.g. through interfaith dialogue or through organisations like Corrymeela
- The importance of the power of prayer
- Religion can inspire people to seek justice and peace e.g. Martin Luther King
- Theocracies.

Q.2 (a) Explain what religious believers mean by 'quality of life'. [AO2] [2]

Reference must be made to the marking scheme for level marking.
An example may be included in an explanation.

Accept any suitable answers e.g.

- When a person feels of value and able to contribute to life
- Feeling valued and esteemed
- How far life is meaningful and pleasurable
- Being free from stress and pain
- Spiritually rich

Not sanctity of life.

(b) Explain how many religious believers might be supported in making decisions about medical ethics. [AO1] [4]

Reference must be made to the marking scheme for level marking.
This question is not required to be related to any one religious tradition.
Answers may therefore come from a wide range of traditions.

The general points likely to be offered are:

- Belief in God/divine intervention
- Belief that God is interested in each human being
- Jesus'/religious leaders teachings
- Practical support from the worshipping community
- Belief that there is a divine plan for each individual
- Sanctity of life.
- Using God given talents
- Example of ethical consideration – 1 mark.

(c)

'Abortion is never right'

**Give two reasons why a religious believer might agree or disagree. [AO2]
[4]**

Reference must be made to the marking scheme for level marking.
Arguments can be for or against the quotation.

The following sorts of comments may well appear.

- God created all life so he should decide.
- In many religions your days are fixed and a part of God's plan.
- Life is too sacred to place in the hands of human beings.
- The relatives should be involved.
- The role of the father.
- References to scriptures.
- Strong opposition but recognises that sometimes it can be necessary e.g. if the pregnancy threatens life of the mother.
- General Synod urges that abortion law should be applied more strictly.
- As life is created by God it must be revered from the moment of conception.
- Fathers of the Church were unanimous that abortion was classed as murder.
- Reference may be made to the authority or magisterium of the Pope and the College of Bishops.
- Catechism points out that from the first moment of existence a human being has the rights of a human person.
- Bad karma can result from an abortion.
- All life has atman.
- The principle of ahimsa and non-violence would be the guide.
- Up to 4 months after conception ensoulment has not taken place and the mother's rights are more than the child's.
- Doctors are the experts and know what they are doing.
- The mother will usually be the one to care for the baby.
- Each child should be a wanted child.
- Many religious traditions e.g. Church of England consider mother's life is more important than that of the foetus.
- God gave people free will to make decisions.
- Church of England and Methodists consider abortion could be lesser of two evils and what's important is the most loving thing done.
- Christians are concerned with justice and some argue it is just to allow abortions.
- Some Jews believe life doesn't begin until birth.
- Some Hindus say abortion doesn't harm the atman and it will be reborn.
- Rape.
- Judgement day – abortion for Muslim children.

(d) Explain the attitudes from two religious traditions to IVF.

[AO1] [6]

Marks should be awarded using the Levels of Response grids

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

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

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.
- Family members may be counselled and seek guidance through prayer.
- There will be differences between believers in the same tradition.
- Reference to the role of conscience.
- If God wanted a couple to have a baby then they will.
- Moral consideration of is the cost justifiable.

Christianity

- It provides happiness to couples.
- Technology and doctor's talents are part of God's gifts.
- Moral consideration of is the cost justifiable.
- Life is God given and no-one has a right to children.
- Fertilisation takes place apart from the sex act which is intended for procreation.
- The Roman Catholic Church believes it is wrong as it involves throwing away some of the fertilized eggs.
- Pope Pius X11 states that third party IVF is adultery.
- Methodists (like many other denominations) would urge that clinics consider how many eggs to use on a case by case situation.

Buddhism

- No infallible authority which a Buddhist has to accept.
- Main consideration would be the Five Precepts.
- Consideration would be given to does it harm any living being.

Hinduism

- Law of Manu encourages infertile couples to adopt a relative
- IVF is acceptable if the sperm and egg from husband and wife are used
- The discarded embryos aren't fetuses as no soul has been transferred to them

Islam

- Acceptable as long as only husband and wife and the embryos were transferred back to the same wife
- Particularly approved if male is infertile
- Qur'an warns that the seed or sperm should not be wasted

Judaism

- Egg should be donated by a Jewish woman so the child is Jewish
- Importance of having children is stressed within the tradition

Sikhism

- Some believe it is tampering with the natural body that God has given.
- Some believe using God given talents is important
- IVF is acceptable when the couple's sperm and ovum are used.

(e) 'Doctors should never end a life'.

[AO2] [8]

Do you agree? Give reasons or evidence for your answer showing that you have thought about more than one point of view. You must include reference to religious beliefs in your answer.

Accept any suitable or sensible answers, using the **Levels of Response Grids** 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 / moral reasoning in their answers.

The following sorts of comments may well appear.

- God has given me my life to do what I want
- Issue of free-will
- Importance of sanctity of life
- Role of the Hippocratic Oath
- Only God can choose when a life is to be ended – Allah.
- Life and death issues e.g. abortion /transplants
- What we do with our lives so often rests upon other people e.g. surgeons
- The way you live your life can have an impact on other people and public finances.
- Many believe that doctors' talents and skills are God given.
- Dignity.
- Distinction ending a life / letting someone die.
- Family.
- Utilitarian.
- Reference to living will.

Q.3 (a) Explain what religious believers mean by 'community'. [AO2] [2]

An example may be included in an explanation.
Reference must be made to the marking scheme for level marking.

Accept any suitable answers, e.g.

- People with a shared interest or belief
- A bond between a group of people
- People working together for a common aim
- Neighbourhood or environment.

(b) Explain how wearing a religious symbol might help believers express their faith. [AO1] [4]

Reference must be made to the marking scheme for level marking.
This question is not required to be related to any one religious tradition
Answers may therefore come from a wide range of traditions.

The general points likely to be offered are:

- To display a part of their identity
- It is a requirement of sacred teachings
- It is necessary to partake in worship
- As a way of being a witness of their religion
- You can show what football team you support so why not your religious identity
- Might relate it to a particular symbol.

(c)

'Television is not for programmes about religion'

Give two reasons why a religious believer might agree or disagree. [AO2] [4]

Reference must be made to the marking scheme for level marking.
Arguments can be for or against the quotation.

The following sorts of comments may appear:

- Religion is controversial and can't please everyone
- People should go to places of worship for talks about religions
- Only certain religions get any 'air time'
- Many elderly and ill people can't get to a place of worship
- It's a duty within many religious traditions to evangelise
- Televisions have an off button
- Through television many people can be informed
- Magazine + newspaper why not TV
- TV programmes may be informative rather than evangelical
- Can come into everything e.g. soap
- Needs to reflect society

(d) Explain from two religious traditions attitudes to pilgrimage. [AO1] [6]

Marks should be awarded using the Levels of Response grids
It is important in marking this question to avoid penny-point marking
5 marks if religion not named.
Reading for the attitudes (refer to end generic comments).

Christianity

- No religious duty or expectation
- Attitude does depend upon denomination and believer
- Importance of community e.g. Lourdes
- Importance of visiting places from the Bible e.g. River Jordan
- Importance of visiting places of miracles e.g. Lourdes
- Significance of seeing places where Jesus visited e.g. Holy Land

Buddhism

- No religious duty or expectation
- Places visited would depend upon branch of Buddhism
- Significance of finding community through retreat
- Role of places in the life of the Buddha e.g. Bodh Gaya

Hinduism

- For some Hindus it is considered a duty
- The importance of the River Ganges as an act of cleansing
- Witnessing the home of specific deities relevant to the tradition of the believers

Islam

- One of the pillars of Islam
- A duty expected of Muslims
- Importance of witnessing the Kaa'ba
- Partaking of rituals at Zam Zam
- Spiritual impact resulting in many decorating their houses and adopting the name of Hajji
- Reference to Hajji rites for burial

Judaism

- No religious duty or expectation
- Different attitudes to Israel depending upon individual believer
- Traditional role of the Western Wall

Sikhism

- Many Sikhs consider it important to visit Amritsar
- Show support and solidarity for Amritsar after the massacre there
- Importance of bathing in the pool of nectar
- Community established through partaking of the langar.

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

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

(e) **'Religious buildings have no real purpose today'.**

[AO2] [8]

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** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grids carefully in awarding marks: those achieving the higher levels should be including appropriate religious and /or moral reasoning in their answers.

The following sorts of comments may well appear.

- People can worship without a building
- Human life is more important than bricks
- Religious teachings don't place importance on buildings
- Many places of worship are no longer used yet there are still many homeless people.
- For many people their place of worship supports them spiritually
- Many places of worship run community support programmes
- Places of worship are part of historical heritage.
- The symbolism within the place of worship can support worship
- Add pilgrimage sites

Q.4 (a) Explain what religious believers mean by 'duty'. [AO1] [2]

An example may be included in an explanation.

Accept any suitable answers, e.g.

- What is expected of you by others
- What you are expected to do because of the stage of life you are in (e.g. varna/ashrama)
- What you have made a commitment to do e.g. by taking vows.

(b) Explain how having a religious belief might influence a view of punishment. [AO1] [4]

This question is not required to be related to any one religious tradition
Answers may therefore come from a wide range of traditions.

The general points likely to be offered are:

- They may refer to sacred texts
- They may refer to the attributes of Allah or God e.g. merciful/just
- They may interpret actions /teachings of founders of religions e.g. Jesus' teachings on forgiveness
- They may consider it important to strive for reform
- All religions teach the importance of justice

Include:

- Consequences of punishment (spiritual – heaven/hell etc.)
- Corporal/capital
- Value of punishment

(c) 'Not everyone deserves human rights'

Give two reasons why a religious believer might agree or disagree. [AO2] [4]

Arguments can be for or against the quotation.

The following sorts of comments may appear:

- Free will allows people to commit crimes.
- Some people commit crimes which are so awful they don't deserve rights
- Rights have to be earned
- People aren't equal so they shouldn't get the same rights.
- Some believers consider your lack of human rights is a punishment in a previous life.
- Some religious believers consider you should only have the rights you give others
- Role of sanctity of life
- Teachings of religions about the importance of justice.
- All people have been created by a divine presence
- Write/explain UHR idea of universe.

(d) Explain from two religious traditions attitudes to capital punishment.
[AO1] [6]

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

As any of the faith traditions can be chosen and pupils may be answering from their own traditions Team Leaders must be contacted if you are unsure of the validity of answer.

Credit may given where candidates make a generic point that there is a diversity of views within any religious tradition.

General points which may be referred to for any of the traditions may be:

- Sanctity of life
- The person will be punished at the end of their life (in next life)

Christianity

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

Denominational

- Church of England General Synod has stated it would deplore its reintroduction
- Society of Friends have campaigned since 1818 against it, believing that the respect for human life is shown in the reverence towards it
- They also state that each person has something of God in them
- The Catholic Church has never officially condemned the death sentence.
- Among the early Fathers of the Church some did agree with capital punishment

Buddhism

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

Hinduism

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

Islam

- Two crimes are seen as serious enough murder and openly attacking Islam
- Surah 7:33 forbids the taking of life

Judaism

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

Sikhism

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

(e) 'Religious people should always obey the law.' Do you agree? [AO2] [8]

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

Accept any suitable or sensible answers, using the **Levels of Response Grids** 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 moral reasoning in their answers.

Answers may well contain reference to the following ideas.

References may be made to the Shari'ah law in some Muslim countries and must be credited

- There would be chaos if everyone lived by different laws
- Teachings of Jesus 'Give to Caesar...'
- Jewish prayer for the Royal Family
- Role of Church of England as the Established Church
- Must act on conscience
- What if the law goes against religious teachings
- Examples of people who have not lived by the laws e.g. Gandhi/Martin Luther King
- People may be persecuted by the law because of the religion they follow.
- When the law is wrong.



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