



GCSE MARKING SCHEME

**RELIGIOUS STUDIES
(SPECIFICATION B) (LEGACY)**

SUMMER 2010

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2010 examination in GCSE RELIGIOUS STUDIES - SPECIFICATION B (LEGACY). 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.

		Page
Option A	Religion and Life Issues	6
Option B	Religion and Human Experience	26

Instructions to Examiners

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

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

Assessment Objectives

The questions test the candidate's ability to:

- AO1** recall, select, organise and deploy knowledge of the syllabus content;
- AO2** describe, analyse, and explain the relevance and application of a religion or religions;
- AO3** evaluate different responses to religious and moral issues, using relevant evidence and argument.

Although these assessment objectives are expressed separately they are not wholly discrete.

AO1 pervades the other assessment objectives.

Knowledge, Understanding and Evaluation

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

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

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

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

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

Two-Mark Allocations

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

Credit (in 2 mark questions):

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

Assessment of Quality of Written Communication

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

Candidates are required to:

1. present relevant information in a form that suits its purpose;
2. use a suitable structure and style of writing;
3. ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

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

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

Please take care to use the marks for Paper 1 or Paper 2 as appropriate.
For very weak candidates a '0' performance is possible, though likely to be rare.

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

This combined mark for the script plus written communication marks should then be completed using emi procedures.

Seeking Advice

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

Levels of Response

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

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

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

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

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

Special Guidance for Examiners

Please Note Carefully AND apply consistently:

**E
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- There is a policy of 'positive marking' employed in this Specification;
- This means that the exemplars in the mark scheme are only meant as helpful guides;
- *Therefore any other acceptable or suitable answers should be credited even though not actually stated in the mark scheme!*

**T
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- Merely quoted or copied specified texts passages do not gain credit; but a quote given **and then** commented on, **or used** to explain or illustrate should be credited.

**S
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- Words merely copied from the stimulus, without further comment or addition; or mere descriptions of what is in visual stimulus – should not gain full credit.

Specification B

Option A – Religion and Life Issues

- Q.1 (a) State **two** responsibilities married couples have. [2]

One word answers are acceptable for two marks.

Accept any two of the following, or any suitable answer. Candidates are required to offer two responsibilities married partners have – they should not be the same responsibility described differently.

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

- love
- provide for
- be true to/faithfulness
- protect/help/support/stand by
- commitment
- obey marriage vows
- respect/honour
- care for
- forgiving
- encourage each other
- a stable family
 - live together
 - do things together

(2) [AO 1+2]

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

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

- Saying sorry and having it accepted
- 'Making up' and starting again together
- Apologising and becoming friends again

No credit for "agreement between husband and wife" or phrases that do not include the ideas of 'making up' or restoring something.

(2) [AO 1+2]

- (c) Explain **two** reasons why some Christians believe that marriage is for life. [4]

Award 2 marks per correct explanation, up to a maximum of 4 marks.

Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks. The general points are likely to be:

- Marriage is a sacrament
- The vows taken in church should not be broken
- The vow 'until death do us part' shows that the undertaking of marriage is for life
- The minister states 'what God has joined together let no man put asunder' goes against the idea of divorce

(4) [AO1 + 2]

- (d) Explain **two** reasons why some religious believers get married rather than live together. [4]

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

Award 2 marks per correct explanation, up to a maximum of 4 marks.

Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks. The general points are likely to be:

- Marriage in many religions is seen as beginning a special relationship between two people.
- For many religious believers sexual relationships should be kept within marriage and should only take place within marriage
- Some traditions see marriage as a sacrament/religious undertaking/social contract.
- Within some traditions, living together without marriage is considered unacceptable.

(4) [AO1 + 2]

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

No marks for naming religious tradition.

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

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

CHRISTIANITY:

Generally:

- Taking of vows in front of witnesses – signifying either the seriousness/solemnity/sacredness of the partnership being undertaken by the couple, or the life-long permanency expected in the marriage
- Exchanging of rings – signifying the promises made/vows taken, and the life-long relationship of love being made
- Congregation present in church/chapel – a symbol of the involvement of others in the community – a new relationship has begun within the fabric of the community
- Asking for impediments – a function designed to show that the two partners are legally and morally free to take their vows, and that nothing known to them prevents their being married

- Singing of hymns – part of religious worship, and an acknowledgement that the couple begin their union together with the help of God and the faith community; usually the hymns are either favourites of the couple or their families, or express something about the Christian view of love and marriage
- Bible readings/sermon – part of religious worship, and a chance to explain to the couple the importance of their vows, the sacredness of their new life together and with God; also a chance to remind the faith community of their obligations to support and encourage the couple
- Pronouncing the union/signing the register – the former re-iterates that the couple have been married, and that no one should separate their union; the latter is a legal requirement, and indicates that the couple have married willingly and within the confines of the law

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

Orthodox Christians – reference may be to the betrothal – the entrance when the couples make their promises and the rings are blessed; and/or the crowning – which takes place after the betrothal when the couple process to the centre of the church, where (after prayers) the couple are crowned (with leaves and flowers, or silver and gold). This coronation signifies the marriage, and the joys and sacrifices involved. Also the couple will drink wine three times from the same cup – symbolizing their common life together.

Roman Catholics – reference is likely to be made to the inclusion of Mass as part of the ceremony – signifying the holiness of marriage vows, and the sacramental nature of their relationship, (Could also be part of Anglican Service.)

BUDDHISM:

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

HINDUISM:

- (Not part of ceremony)
- The seven steps around the fire – signifying food, strength, wealth, happiness, children, sustenance/long wedded life, and unity
- Lighting havan (fire), and sprinkling of incense/grain/ghee into the flames – to symbolize the wish for fertility, and prayers for health, prosperity, sons and a long married life
- Greeting of the groom by women and children – signifying the coming together not only of two people, but two families/members of the community

- Bride enters from East – rising sun
- Puja/offerings to Ganesha – symbolizing the prayers for obstacles to the marriage and the happiness/.prosperity of the couple to be removed
- Commitments made – to dharma (religious duty), artha (economic development) and kama (sense of enjoyment)
- The mandap signifying royalty for the day.
- Placing of bride's toe on a stone – signifying obedience and loyalty to her husband, and the stability of the marriage partnership
- Coconuts – symbolizing fertility. Broken on leaving to show overcoming difficulties in life

ISLAM:

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

JUDAISM:

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

SIKHISM:

- Paying respect to the Guru Granth Sahib – each showing their willing entry into the marriage state, and to the promises made before God
- Garlands around neck of couple, and bridegroom's saffron scarf over shoulder into bride's hands – showing their unity as one together and with God, as they listen to the Lavan being read

- Circling the Guru Granth Sahib in a clockwise direction – symbolizing their new life together – the 1st circling to represent marriage being God’s will for everyone; 2nd – the leaving of the old life for the bride, for her new life with her husband; 3rd – symbolizing the bride’s detachment from the world and her new attachment to her husband; 4th – symbolizing the perfect love between the couple; Sometimes there is throwing of flower petals over the couple as they walk – symbolizing the fragrance of their new life together
- Gifts often given coconut from bride’s mother, and coins and notes [perhaps pinned to groom’s shirt] – a symbol of the happiness and wishes of prosperity and good fortune for the couple.

(6 L of R) [AO1 + 2]

- (f) ‘Using contraceptives is disrespectful to God.’
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [6]

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

The following sorts of comments may well appear:

Agree with the statement

- Family life is the basis of human society so large families may be encouraged
- Some forms of contraception may deny the possibility of new life being created
- Religious believers hold the view that God is the creator of life
- Contraception such as abortion may devalue the sanctity of life
- Contraception may lead to promiscuity which may undermine religious values

Disagree with the statement

- Contraception may be of a natural form
- Contraception allows people to control the size of families
- Restricting the human population is good stewardship
- It does not undermine God’s role in creation of new life

(6 L of R) [AO 3]

- Q.2** (a) State **two** types of prejudice. [2]

One word answers are acceptable for two marks.

Award 1 mark per correct statement, up to a maximum of 2 marks.

Gender/age/racial/health/colour/height. (Examiners must use their **professional judgement** as it is impossible to list every form of prejudice.)

(2) [AO 1 + 2]

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

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

- Action of treating people differently
- Failing to treat people as human beings
- Responding to people differently
- Actions that result from prejudice

(2) [AO 1 & 2]

- (c) Explain **two** Christian teachings about equality. [4]

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

- To follow the example of Jesus in the way other human beings were treated by him during his life
- Examples dealing with lepers, outcasts, etc. and teaching (Good Samaritan, etc.)
- God created all human beings as equals, regardless of ability, race or gender
- God created everyone in his own image
- The Ten Commandments give guidance on living in harmony with others, and creating a just and fair society
- Acknowledge teachings about inequality

(4) [AO 1 & 2]

- (d) Explain **two** religious teachings about wealth. [4]

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

- Sacred writings of many religions have teachings about how to use wealth
- For many religions there is an element of religious duty to ensure whatever wealth you do have is used in a specific and appropriate manner
- Many founders/leaders of religious traditions have given teachings of the way, and the importance of, using personal wealth in particular ways
- Those same founders/leaders also showed by their own example how to use one's wealth, and believers try to follow the example of their founder/leader
- Sharing with others is a key belief of many religions
- Some religions (e.g. Islam) do not allow gambling or lending money with interest.
- Money should only be acquired by legal means.
- There is nothing wrong with wealth, but it should not be abused.

N.B. This question is about wealth in general and therefore can include how it is acquired as well as how it is used.

(4) [AO 1 & 2]

- (e) Describe the work of **one** religious person **or** religious organization which has helped people in need. [6]

Candidates are expected to answer from **any one** religious tradition. Use **Levels of Response** grids for AO 1 + 2 to award marks, taking care to apply the criteria in the levels in deciding the mark; it is important not to 'tally-up' statements made or offered.

It is not possible to produce a definitive list of answers or details of individuals and organizations. Examiners will have to use their **professional judgement** in arriving at decisions on the accuracy of information, or seek assistance from Team Leaders.

Religions	Individuals	Organizations
Christianity	Oscar Romero; Sally Trench; Martin Luther King; Desmund Tutu; Chico Mendes; Camillo Torres; Mother Teresa	Christian Aid; Catholic Association for Racial Justice; Christians Against Torture; Solidarity International; the Salvation Army
Buddhism	HH Dalai Lama (or HH Tenzin Gyatso; or Tenzin Gyatso)	Karuna Trust
Hinduism	Swami Vevekenanda; Amrita Devi; Mahatma Gandhi; Vinoba Bhave; Sunderlal Bahugma (or Bahugna)	SEWA International; Chipko Movement; Narjivan; Sarvodaya-Samaj
Islam	Malcom X Yusaf Islam	Muslim Relief; Red Crescent; Islamic Relief; Muslim Aid; Muslim Women's Help Line
Judaism	Helen Barber	Jewish Fund
Sikhism	Guru Nanak	Sikh Forum

It is also possible that candidates will refer to less famous examples of individuals, or perhaps even more local organizations. Again examiners will have to use their **professional judgement** in deciding on the validity of the examples offered. The key issue is the parameters of the question: “**religious person/organization**” and “**people in need.**” Credit **religious founders.**

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

- (f) ‘Everyone is prejudiced.’
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [6]

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

The following sorts of comments may well appear:

Agree with the statement

- 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’.
- Even religious people are prejudiced – as history has shown; but some people manage to curb and control their prejudices.

Disagree with the statement

- 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.
- There may be a tendency to prefer the company of people from our own nation/religion/culture; even so 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.

(6 L of R) [AO 3]

- Q.3** (a) State **two** ways in which people may experience God. [2]

One word answers are acceptable for two marks.

Award 1 mark for each correct reason stated, up to a maximum of 2 marks.

- A religious upbringing
- Living in a religious community
- Gives meaning and purpose to life
- A personal experience of God
- Allow two different examples

(2) [AO1 + 2]

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

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

- The belief that there is no God

(2) [AO1 + 2]

- (c) Explain **two** reasons why religious believers worship. [4]

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

- The opportunity to praise God or Ultimate Reality
- To join together as a worshipping community
- To enjoy giving worship to God or Ultimate Reality
- To celebrate key events in the history of the religion
- To follow in the footsteps of the founder of the religion
- To develop a closer relationship with God or Ultimate Reality
- They have been taught it is the right thing to do by parents/peer group

(4) [AO1 + 2]

- (d) Explain **two** reasons why many Christians use images or symbols to represent God. [4]

The question requires ***explanation therefore descriptions of symbols or images of God do not gain credit***. Answers must be from any Christian tradition.

Award 2 marks per correct explanation, up to a maximum of 4 marks.

Weaker explanations may be given just one mark; more fully expanded explanations can be credited additional marks. The general points are likely to be:

- God is so great/powerful/etc. that it is impossible to fully describe in human language – so symbols help to explain something meaningful
- Symbols and images are like shorthand – a simple way of expressing or pointing to something much deeper and more meaningful
- Symbols and images help the worshipper to focus on an object – a real, tangible thing – which only represents or points to the God/being that is the focus of their worship. In this way, believers are helped in their worship/prayer/belief

- Human beings find that symbols, pictures, images, logos, or whatever, help to explain or to remind them about something and what it means; so symbols and images to help explain about God and who or what he is, are helpful, especially to those young in age or the faith.

(4) [AO 1 + 2]

- (e) Describe from **two** different religious traditions the teachings on the afterlife.

[6]

No marks for naming of religious tradition/s.

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

Accept any suitable description of the key elements of teachings about death and the afterlife. Answers should be from **two different** religious traditions; where candidates are answering from within Christianity only, it is expected they will answer from two denominations – they may well also indicate where there are similarities – and this is creditable.

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

CHRISTIANITY:

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

All traditions generally teach:

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

Some differences:

- Some believe there will not be a hell, for God is loving, and will forgive all
- Some stress heaven is being with God; hell is being apart from God
- Some would refer to the Parousia: Jesus returning again, and the final judgement

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 – the importance of personal faith and repentance.

Orthodox – burial service stresses the 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 - the 16th samskara
- There will be many deaths through a soul's endless passage
- The law of karma affects the next reincarnation
- Moksha brings final release from samsara, a reuniting of life with God (Brahman)
- Moksha is achieved through one's dharma (duty) and in following one of the paths to liberation

ISLAM:

- There is a life after death – called Akhirah (5th Article of Faith, or iman)
- 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 the Angel of Death to a state of waiting for judgement
- The Angel will ask three questions: who is thy god? what is thy religion? who is that man who was sent among you?
- Each person will be judged according to the extent they have followed the Qur'an and Shari'ah, and their actions towards other humans and animals; but repentance can bring forgiveness
- Those who performed ibadah, and so obeyed Allah's will, will be rewarded with Paradise (a beautiful garden with rivers of milk and honey), whilst the rest will be in hell (a terrifying place of heat and torment)

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
- Heaven and hell are not future places of judgement

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

- (f) 'Belief in God 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. [6]

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

The following sorts of comments may well appear:

Agree with the statement

- Belief in God has an important function for many people
- Belief in God gives meaning to many people's lives
- Belief in God provides answers to ultimate questions about human existence
- Belief in God provides a moral guide for a way of life
- Belief in God means that people have hope
- Those who believe in God may influence others who have no religious beliefs

Disagree with the statement

- For many people belief in God has no relevance in a secular society
- Many people have no beliefs in God
- Many people appear to live successful lives without believing in God
- Belief in God is regarded as increasingly irrelevant
- Belief in God appears to conflict with other views, such as some science
- There is a growth in humanism

(6 L of R) [AO3]

- Q.4** (a) State **two** influences on a child's religious upbringing. [2]

One word answers are acceptable for two marks.

Accept any two of the following or any suitable answer.

Award one mark per correct statement, making sure that answers are **two** different examples:

Parents, family, friends, religious community, school, religious leaders, local community, sacred texts, celebration of religious festivals, mass media
(2) [AO1 + 2]

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

Accept any suitable explanation of the term and shows that the candidate is familiar with the key concept of the specification. Award 2 marks per correct definition although very weak statements should only gain 1 mark. The following are likely to be referred to:

- A company of people
- A religious 'family' or group
- A group of people with something in common
- A group of people from the same religion/faith
- A fellowship of people
- A nation; nationality
- Community cohesion – surroundings

(2) [AO 1 +2]

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

Accept any suitable explanation of the ceremonies and practice of confirmation in Christianity. Award 2 marks per correct explanation, up to a maximum of 4 marks. Weaker explanations can be awarded 1 mark each; more fully expanded explanations may be awarded additional marks. Answers are likely to refer to the following sorts of points:

- It is the opportunity to confirm for oneself the promises made at baptism
- It is a receiving of the Holy Spirit through the laying on of hands
- It is a public declaration of personal faith and commitment
- The ceremony symbolizes the healing of the soul (use of oil in some traditions)
- The ceremony acknowledges the believer as a full and 'adult' member of the community
- The ceremony has a long standing tradition, and marks a particular stage in the Christian life

(4) [AO 1 + 2]

- (d) Explain **two** religious duties which are important to believers. [4]

Accept any sensible explanation that adequately describes the purposes behind rites of passage. Award 2 marks per correct explanation; weaker explanations may be awarded 1 mark, and single explanations with appropriate illustrations or justifications can be credited accordingly. The context is religion, and answers should not therefore be generic or applicable to social or mere cultural events. Answers are likely to cover the following sorts of ideas:

- Being a witness to others, both inside and outside the faith community to carry out religious duties
- Rites or ceremonies of passage help believers to learn and be trained in the faith
- Ceremonies help indicate those who have reached a particular stage in life, and so helps others to know what is expected of them
- It is the duty of parents to bring up their children within their religious traditions
- Some rites of passage are in response to commandments within the religion's scriptures/teachings/traditions
- Principle beliefs and teachings to be rehearsed and proclaimed through all ceremonies
- Worship of God (the Ultimate) is central to the faith
- Religious duty is to follow the moral teachings of a religious tradition
- Religious duty to pray regularly
- Charity is important as it reflects the work of religious leaders
- Obeying parents in choice of marriage partner

(4) [AO 1 + 2]

- (e) From **two** different religious traditions describe the main features of **one** festival. [6]

No marks for naming of religious traditions.

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

Candidates are expected to answer from **two** different religious traditions. Marks should be awarded using the **Levels of Response** grids [AO 1 + 2] for the answer as a whole. Where an answer to one tradition is done well, and the other weakly, the L O R grid allows for some recognition of that. Points raised in descriptive answers may include:

- Sharing special foods
- Special acts of worship
- Visiting a place of worship
- Visiting sacred places
- Celebrations as a family
- Celebrations as a worshipping community
- Sending cards
- Exchanging gifts
- Reading of sacred text
- Special rituals

Answers should focus on a description rather than an explanation of the main features.

Only festivals within the six major religious traditions of the specification are acceptable. New Year, in a secular sense, is not acceptable. Rites of passage are not festivals and gain NO credit. Allow religious concepts.

CHRISTIANITY:		BUDDHISM:	
Christmas -	Birth of Jesus/ incarnation	Wesak - (Vaisakhi)	Birth & enlightenment of Buddha
Easter - (Good Friday; Palm Sunday)	Death and resurrection of Jesus	<i>For Japanese Buddhists:</i>	
Ascension -	Jesus going to heaven	Hana Matsuri -	Birth of Buddha (Japan)
Whitsun or Pentecost -	Giving of the Holy Spirit; birthday of the Church	Jo do-e	Enlightenment of the Buddha
Lent -	Period of preparation and discipline prior to Easter	Nehan -e	Death of Buddha and entrance to Nirvana
Advent -	Preparing for Christ's coming	Joya No Kane -	New Year
Harvest -	Thankfulness for God's provision	Higan -	Nirvana and harmony in life
Ash Wednesday -	1 st day of Lent; burning of previous years palm crosses	Obon (Ura-Bon-e) -	Going home; family reunion
Lent, Advent, Ash Wednesday are not observed by all traditions		Kandy (Sri Lanka) -	Tooth relic of Buddha festival
		Kathina -	End of the rainy season retreat; lay members bring new cloth for monks' robes
HINDUISM:		JUDAISM:	
Diwali -	Start of the financial year; Lights; honour of Lakshmi; Rama's return	Rosh Hashanah -	Day of judgement & New Year
Holi -	To welcome Spring	Yom Kippur -	Day of Atonement
Navratri - (Durga Puja)	Harvest festival, or honour of Durga, divine symbol of motherhood	Sukkot -	Shelters; time in wilderness
Dassehra -	Victory of Rama over Ravana	Hanukkah -	Lights; oil lasting in temple
Ugadi -	New Year	Purim -	Esther saves the Jews
Raksha Bandhan -	Indra saved from demon; sisters and brothers; Krishna story	Pesach -	Passover; escape from Egypt through God's intervention
Ram Navami -	Birthday of Rama	Shavuot -	Weeks; Pentecost, harvest; story of Ruth
Janmashtami -	Birthday of Krishna	Simchat Torah -	Rejoicing of the Law; celebrating completion of the cycle of Torah
		Shabbat -	Preparing for/ celebration of the Sabbath; God's resting on 7 th day of Creation

ISLAM:		SIKHISM:	
Ramadan -	Fasting, One of the 5 Pillars, Revelation of the Qur'an	Baisakhi - (Vaisakhi)	New Year and founding of Khalsa
Laylat al-Qadar (Night of Power) -	1 st revelation of Muhammad	Divali -	Safe return of 6 th Guru from prison; Lights
Id-ul-Fitr -	End of Ramadan	Hola Mohalla -	Spring festival (alternative to Hindu Holi)
Id-ul-Adha -	Feast of sacrifice (Abraham offers Ishmael)	Gurpurbs -	Anniversaries of the Gurus' birthdays (and some deaths) plus the anniversary of the first installation of the Adi Granth
Isra'wal Mi'raj -	Night journey and ascension of Muhammad		

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

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

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

The following sorts of comments may well appear:

Agree with the statement

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

Disagree with the statement

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

(6 L of R) [AO3]

- Q.5** (a) State **two** ways religious believers may use their talents for God. [2]

One word answers are acceptable for two marks.

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

- Doing something they are good at as a job such as nursing or teaching
- Using particular skills they have for the benefit of others, outside of their normal job, as a form of service to others
- In worship of God
- Reflecting the belief that talents are God-given

(2) [AO 1 & 2]

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

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

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

(2) [AO 1 & 2]

- (c) Explain **two** Christian teachings about why God created humankind. [4]

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

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

- To serve/worship/believe in God with heart, soul, mind and strength
- To love one's neighbour as oneself
- To live a life of service to others
- To become a better person
- To look after the earth and its resources (stewardship)
- To have sexual relationships and populate the earth with children
- To enjoy the world
- To earn a way to the afterlife (resurrection)

(4) [AO 1 & 2]

- (d) Explain **two** ways in which religious believers should use the earth's resources. [4]

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

- Religious believers should use the earth's resources in a respectful way
 - Religious believers should take care of the earth's resources as stewards
 - The earth's resources are a gift from God and people should preserve the resources for future generations
 - Religious believers should recycle
 - Humans are given the role of being stewards/khalifahs/guardians/custodians by God of the earth's resources
 - Being a good steward means not exploiting, harming or wasting the resources of the world
 - All of creation should be respected, and humans need to work with nature rather than destroy or harm it
 - While there is life on the planet people must do all they can to care for it through prayer and meditation, and practical helping
 - Humans should not interfere with the balance of nature
 - Humans should help maintain the pattern and balance in the world (fitrah)
- (4) [AO 1 & 2]**

- (e) Describe from **one** religious tradition the teachings about the creation of the Universe. [6]

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

Any appropriate answers should be credited, taking care to award marks according to the criteria in the grid **and not for each correct statement offered**.

Answers ought to refer to some of the following points:

CHRISTIANITY:

- God created everything that is in the heavens and the earth
- There were six 'days' or periods of creative activity; and a seventh of rest – a pattern to be copied in life
- The order of creation was: light and darkness – sea and sky – land and sea, and plants – sun, moon and stars – birds and fish – animals and human beings
- Humans were the only ones created 'in the image' of God; and were given special responsibility for the earth
- Everything was created 'out of nothing' (ex nihilo)
- Some regard the story as literal truth, others as not strictly literal but containing truths; and others as entirely poetic and/or mythical

Accept references to the 'big bang' only if related to God as the cause.

BUDDHISM:

- Buddha regarded the question of the origins of the universe as 'undeclared'
- It is not therefore possible to state whether or not the world is eternal, or had a start time, or whether it has always been there but always changing
- Just as beings live over and over again, it is possible that the world-system 'lives' over and over again too
- The question of the origins is of no consequence to the main purpose of life – which is to eliminate craving and ignorance and achieve wisdom, peace and nirvana

HINDUISM:

- Creation is *anandi* – that which has no beginning – and that it is eternal
- The five elements – ether, earth, air, water, and fire – are all engaged in continual sacrifice; likewise in the world there is a never ending destruction and renewal of all life and matter
- So the world is made and destroyed many times over
- Brahman, the Supreme Spirit is responsible for this – and is made up of Brahma (the creator), Vishnu (the preserver), and Shiva (the destroyer)
- Brahma makes the world and all life – everything comes from his body
- Once made, Vishnu looks after the world; and Shiva brings it to an end – for Brahma to make it again
- Parusha was the first man made, and from his body, four groups or castes (varnas) were taken:
 - Brahmins (priests) from the mouth
 - Kshatriyas (warriors or rulers) from the arms
 - Vaisyas (skilled workers and traders) from the thighs
 - Sudras (servants and unskilled labourers) from the feet
- Outside of these were the Pariahs (or outcastes); traditionally regarded as sub-human, but called 'harijan' by Gandhi (meaning 'children of God')

ISLAM:

- Allah made heaven and earth, and all the animals, birds and fish; the sun, moon and stars; the plants and the rain; the angels
- The angels were sent to bring seven handfuls of earth – each of a different colour
- From these the first man Adam, was made; and from his side, Eve – the first woman
- They lived in Paradise – a beautiful garden; where they could eat anything, except the fruit of one tree
- On disobeying Allah, after being tempted by Iblis, they were placed outside the garden as a punishment
- Human beings were given the role of *khalifah* or guardian/steward to look after the earth and treat it with respect
- This responsibility is binding on the *ummah* (community of Muslims), and all believers on the Day of Judgement will be called to account for their part in looking after Allah's creation

JUDAISM:

- God created everything that is in the heavens and the earth
- There were six 'days' or periods of creative activity; and a seventh of rest – a pattern to be copied in life
- The order of creation was: light and darkness – sea and sky – land and sea, and plants – sun, moon and stars – birds and fish – animals and human beings
- Humans were the only ones created 'in the image' of God; and were given special responsibility for the earth
- Everything was created 'out of nothing' (ex nihilo)

SIKHISM:

- God is one, and the creator and cause of everything that there is; sometimes he is known as Karta Purukh – Creator God
- He created everything – both nature and inanimate nature from nothing-ness
- But all that came to be was in unity with God, for it derived from his very being and will
- Because of this, the world is the best possible world that could have been made
- But human nature – unique in creation – does not live in obedience to God's will – because they have knowledge of good and bad, choice, and the opportunity to enter into a conscious unity with God

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

- (f) 'Human beings are more than just bodies.'
Do you agree? Give reasons or evidence for your answer showing that you have thought of more than one point of view. [6]

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

The following sorts of comments may well appear:

Agree with the statement

- The spiritual aspect of human nature that influences personality ('the real you')
- The characteristic of humanity which enables worship of, and the ability to relate to, God
- A reflection of 'the image of God' in humanity
- One of the things which separates humans from animals
- That part of, or 'spark' of humans that will live on beyond the body, in some form or other
- A belief in the soul

Disagree with the statement

- Humans are just mammals
- Humans have an animal nature
- There is no evidence that humans live on after death
- There is no evidence of a soul
- Conscience may just be part of our human intelligence

(6 L of R) [AO3]

Option B – Religion and Human Experience

Q.1 (a) State **two** causes of conflict.

Accept any two of the following, or any suitable answers. Two answers are expected – they should not be the same reason described in different words. Answers may relate to personal or national causes.

Open mark scheme. 1 word answer.

Award one mark per answer.

Answers may include:

- Disagreement/arguments
- Disputes over land
- Views on religion
- Betrayal
- Physical attacks – war, riots
- Discrimination - racism
- Views on politics
- Upbringing
- War, Protests, Riots
- Race
- Death in family
- Poverty
- Money / Material gain
- Wars
- Riots
- Ignorance
- Lack of communication
- Relationships
- Revenge
- Not forgiving

Examiners should use their professional judgement with regards this question as all causes cannot be listed.

(2) [AO1+2]

(b) What is meant by *conscience*?

Accept any suitable definitions of the term. Award two marks for a correct definition. Usual two mark rule applies. Conditions may be used within the explanation.

- Inner guide
- Feeling that lets you know the difference between wrong and right
- A moral guide

State with example:

Voice in head – 1 mark

Moral guide – 2 marks

(2) [AO1+2]

- (c) Explain **two** reasons why many religious believers consider it important to forgive.

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

The two mark rule applies.

Award two marks for each correct explanation. Award additional marks for very full explanations or those that have an extension up to a maximum of four marks.

Explanations may include:

- Part of the Lord's Prayer
- Punishment comes at judgement by God or through the law of karma
- Religious leaders' actions e.g. Jesus' actions – forgiveness from the cross/ example of Zaccheus
- Stories from sacred texts
- Rel. teachings – from texts
- Generic answers as well e.g. otherwise it may "eat you up inside".
- Explain: "so you can move on".

(4) [AO1+2]

- (d) 'Greater love has no man than this: that a man lay down his life for his friends.' John 15 v.13.

Explain what many Christians believe this passage teaches.

Accept any suitable explanation of the passage in the context of sacrificial love. Award two marks per correct point, awarding additional marks for very full statements or those that have an extension.

Answers which merely rephrase the quotation should gain no credit.

Answers may include:

- It is a Christian value to sacrifice oneself for others
- The importance of sacrificial love
- The role of the sacrifice of Jesus for humankind
- Importance in acting for a cause and making a stand at a cost to oneself
- Some may use it in their justification for entering a war
- Simple statement 'Doing what you can for your friend' – 1 mark;
Sacrifice – more marks.

(4) [AO1 +2]

- (e) Describe from **two** different religious traditions the attitudes about fighting in wars.

No marks for naming of religious traditions.

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

R.C. centres – 2 denominations of Christianity.

Credited for saying it is the same.

L4–6 must use different words e.g. Church/chapel; cross/crucifix.

Marks should be awarded using the Levels of Response grid for A01 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grid; *it is important to mark the question as a whole and not the two parts separately, as well as to avoid penny-point marking.*

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

Answers may well refer to the following points:

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

CHRISTIANITY:

Generally

- Many believe that it is sometimes necessary
- Importance of the Just War theory

Baptists

- All possible attempts should be made to recreate peaceful relationships
- Some Baptists are conscientious objectors

Salvation Army

- Respects the rights of individuals to arrive at a decision
- Bases decision upon Scriptural Teaching
- Counsels those who object to military service

Society of Friends

- Teachings of Jesus show violence is wrong – Matthew 5:44
- Actions of Jesus show importance of non-aggression e.g. Mt 26:51-52
- Many conscientious objectors refuse to take part in a war
- Some join medical corps to help those who have been wounded
- Declaration of 1660 ‘We utterly deny all outward wars...’

BUDDHISM:

- Many Buddhists are pacifists and work in non-violent campaigns
- War goes against the Buddha’s teachings in 4 Noble Truths
- Eightfold Path reinforces the importance of ahimsa and metta
- Role of Peace Pagodas
- All life is interconnected and so war can bring about kamma
- Theravada Buddhists would say war is wrong
- Mahayana Buddhists would say if the motive is to care for others then war can be right

HINDUISM:

- Importance of the role of ahimsa (non-violence)
- Wars are in many of the epics
- Dharma of the kshatriyas to protect the innocent
- Role of karma

ISLAM:

- Difference between the greater and lesser jihad
- Components of the lesser jihad
- Fight in defence
- The last resort
- Led by a spiritual leader
- Civilians, trees, crops and animals should be protected
- Permissible to fight in defence but not to be an aggressor Surah 2:190

JUDAISM:

- Peace is the ideal state
- Defence is permissible
- Important to treat those captured justly

SIKHISM:

- Warfare should be a last resort with no wish for revenge
- Minimum of force
- Land or property captured during the war should be returned
- Example of Guru Gobind Singh
- Dharam Yodh – (war in defence of righteousness) sets out the principles for when a Sikh should become involved in a war

(6) [AO1+2]

- (f) 'It is impossible to create peace in the world.' Do you agree?
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 Grid for AO3** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grid carefully in awarding marks: those achieving the higher levels should be including appropriate religious and /or moral reasoning in their answers.

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

The following sorts of comments may well appear:

Agree with the statement

- Wars and conflicts are a natural state
- People can't just create peace
- While there are different beliefs then there will always be wars

Disagree with the statement

- 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
- United Nations
- Iraq

(6) [AO3]

Q.2 (a) State **two** ways that science can save lives.

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

Answers may include:

- medicines
- transplants
- organ donation
- research
- blood transfusions/donors
- dialysis
- embryology
- genetic engineering
- abortion
- NOT IVF

(2) [AO1+2]

(b) What is meant by *quality of life*?

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

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

- 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
- Happiness/contentment
- Freedom – (within context – 1 mark), also Human Rights
- NOT sanctity of life

(2) [AO1+2]

(c) Explain **two** reasons why many Christians believe in the sanctity of life.

Accept any suitable explanations. Each of the ways must be distinct from each other. Award 2 marks per correct explanation. Weaker explanations or mere statements may be given just one mark.

Answers may well refer to the following ideas:

- God created life
- God is interested in each human being
- Jesus' teachings showed the importance of life
- Life is a gift from God and only He can take it away
- Teachings from sacred texts
- Life is sacred, unique
- Life contains a soul

(4) [AO1+2]

- (d) Explain **two** ways how religion might help someone making a choice about medical ethics.

Accept any suitable explanation of the passage in the context of medical ethics. Award two marks per correct explanation.

Identified the ethic:

Interpreting teachings

Examples are credit-worthy – credit vivisection

Answers may well refer to the following ideas:

- They may consult the teachings of a sacred text
- They may ask for prayers from the faith community
- They may ask for advice from a leader of the worshipping community
- They may seek inspiration from previous members of that religion
- They may ask for a group to help interpret teachings from a sacred text
- Using God-given talents
- Divine plan
- J.W.
- Free will
- What does religion say about the ethic?
- Prayer for guidance
- See vicar

(4) [AO1+2]

- (e) Describe from two religious traditions the views on IVF.

No marks for naming of religious traditions.

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

Marks should be awarded using the Levels of Response grid for A01 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grid; *it is important to mark the question as a whole and not the two parts separately, as well as to avoid penny-point marking.*

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

Answers may well refer to the following points:

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

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
- AID/AIH – linked in can credit

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 XII stated 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

(6) [AO1+2]

- (f) 'Abortion is never right.' Do you agree?

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 Grid for AO3** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grid carefully in awarding marks: those achieving the higher levels should be including appropriate religious and /or moral reasoning in their answers.

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

The following sorts of comments may well appear

Agree with the statement

- God created all life so he should decide
- 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

Disagree with the statement

- 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

(6) [AO3]

Q.3 (a) State **two** symbols found in a place of worship.

Accept any two of the following, or any suitable answers. Two answers are expected – they should not be the same reason described in different words. Expect a wide range of answers, e.g.

- Stained glass window
- cross
- ner tamid
- ostrich egg
- lotus flower
- wine
- bread
- aum
- statues
- flowers
- candles
- altar
- font
- lectern
- pulpit
- vestments
- star of David
- Torah

PEWS – not credit worthy

Description needed – drawing unacceptable

Examiners should use their professional judgement with regards to this question as all symbols cannot be listed.

(2) [AO1]

(b) What is meant by *holy*?

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

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

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

(2) [AO1+2]

(c) Explain **two** reasons why Lourdes is an important place of worship for many Christians.

Accept any suitable explanations. Each of the reasons must be distinct from each other. Award 2 marks per correct explanation. Weaker explanations or mere statements may be given just one mark.

- It is considered a place of healing
- The importance of the community worshipping together
- To see first hand the Grotto where the vision of Mary appeared
- To develop spiritually
- To learn more about the life of Bernadette who saw the vision at Lourdes
- It is a place of pilgrimage, especially for Catholics

(4) [AO1+2]

- (d) Explain **two** reasons why some religious believers think it important to share their faith with others. / of their faith as well as interfaith dialogue and no faith.

This question is not required to be related to any one specific religious tradition -although marks should be awarded for appropriate answers that do only refer to one religious tradition. The answers can relate to sharing within one faith or interfaith. **Usual two mark rule applies.**

Award two marks for each correct explanation. Award additional marks for very full explanations or those that have an extension up to a maximum of four marks.

Answers may well refer to the following points:

- To learn about each others' beliefs and practices
- To forge links to campaign against or promote common ethical interests e.g. campaign to drop the debt
- To share worship
- To combat racism and intolerance
- To evangelise and educate others
- To support each other in times of national or local disasters
- Example set by founder or spiritual leader
- References to sacred texts
- To support the faith development of others
- For evangelistic and mission purposes
- To gain spiritual merit.

(4) [AO1+2]

- (e) Describe from **two** different religious traditions the rules of behaviour and conduct in places of worship.

No marks for naming of religious traditions.

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

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

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

L4–6: Are they using Religious Language & terms?

Answers may well refer to the following points:

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

Where candidates are answering from two different traditions, credit where they make reference to different denominations within the same practice e.g. in Judaism credit where examples are drawn from Liberal and Orthodox practices.

If 2 answers only refer to these.
L3 – 3.
Identifying 2 or 3 move to L4–6.

Answers may well refer to the following generic points:

- Turn off mobile phones
- Treat the place with respect
- No smoking or eating

CHRISTIANITY:

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

Denominational examples

- Women and men must sit separate
- People genuflect upon entry
- Women cover their heads
- Women cover their shoulders and legs
- Stand for prayer
- Only priests allowed beyond the iconostasis
- Kissing of icons

BUDDHISM:

- Show respect to the statue of the Buddha – facing it
- Offer respect by putting hands together and bowing
- Taking shoes off

HINDUISM:

- Taking shoes off
- Partaking of prashad
- Treating murtis with respect

ISLAM:

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

JUDAISM:

Credit the different practices within the same tradition

- Men and women are separated
- Men only read from the Torah
- Married women wear head covering
- Men wear kippot

SIKHISM:

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

(6) [AO1+2]

- (f) 'Religious buildings have no real purpose today.' Do you agree?
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 Grid for AO3** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grid carefully in awarding marks: those achieving the higher levels should be including appropriate religious and /or moral reasoning in their answers.

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

The following sorts of comments may well appear:

Agree with the statement

- People can worship without a building
- Human life is more important than bricks
- Religious teachings don't place importance on buildings
- Many places of worship are no longer used yet there are still many homeless people

Disagree with the statement

- For many people their place of worship supports them spiritually
- Many places of worship run community support programmes
- Places of worship are part of historical heritage.
- The symbolism within the place of worship can support worship

L3–6. Accessible to many.

(6) [A03]

Q.4 (a) State **two** types of religious authority.

Accept any two of the following, or any suitable answers. Two answers are expected – they should not be the same reason described in different words. One word answers can be accepted. Answers should refer to different types.

Examples may include:

- sacred texts e.g. the Bible, Qur'an
- religious teachers e.g. rabbi, priest
- religious teachings e.g. canons
- religious laws e.g. shar'ia
- God/Allah – (2)
- conscience
- symbols

(2) [AO1]

(b) What is meant by *duty*?

Basic statement = 1

Example = 1

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

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

- Something that is expected of you
- Something that you are told or know that you have to do
- Honouring a commitment
- Something that is attached to the stage of life you are in (with particular reference to Hinduism)

(2) [AO1+2]

(c) Explain **two** aims of punishment.

Accept any suitable definitions of the term. Award two marks for a correct definition. Usual two mark rule applies. An example may be included in a definition. Types of punishment are not acceptable. Explanations may include references to the following:

- To deter – as an example so others won't do it
- For revenge – to get your own back
- To reform the criminal and help change the person's way of life so it doesn't happen again
- To protect society
- It can wipe out the sin or bad deed
- Justice – so that the person who does wrong has to suffer as well
- Vindication – to show that the law and authority have supreme power

Statement + for

- Example of retribution – 1 mark

(4) [AO1+2]

- (d) Explain **two** reasons why many religious believers consider Human Rights to be important.

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

Award two marks for each correct explanation. The candidate is not required to make reference to any specific tradition. References may be made to:

- All religions consider it important to promote the sanctity of life
- All religions teach the importance of justice
- Specific reference to biblical or sacred teaching
- Role and example of religious leaders e.g. Jesus; Prophet Muhammad; Dalai Lama; Gandhi; Oscar Romero
- All people are God's children/created equally
- Entitlement to H.R.
- Reference to examples of H.R. and why R.B. teachings and practice.

(4) [AO1+2]

- (e) Describe from two religious traditions the attitudes to capital punishment.

No marks for naming of religious traditions.

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

Marks should be awarded using the Levels of Response grid for A01 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grid; *it is important to mark the question as a whole and not the two parts separately, as well as to avoid penny-point marking.*

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

Answers may well refer to the following points:

Credit may be 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

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

(6) [AO1+2]

- (f) 'Religious people should always obey the law.' Do you agree? 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 Grid for AO3** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grid carefully in awarding marks: those achieving the higher levels should be including appropriate religious and /or moral reasoning in their answers.

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

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.

Agree with the statement

- 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

Disagree with the statement

- Must act on conscience
 - What if the law goes against religious teachings
 - Examples of people who have not lived by the laws e.g. Ghandi/Martin Luther King
 - People may be persecuted by the law because of the religion they follow
- (6) [AO3]**

Q.5 (a) State **two** ways that people cope with suffering.

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

References can be made to personal or global suffering.

Award one mark for each correct reason e.g.

- Medication
- Support of friends and families
- Support from religious leaders
- Turn to sacred texts for inspiration
- Pray
- Vocational work to help others
- Charities
- Help others
- Forgive others
- Blocking it out
- Grieving
- Generic – euthanasia, suicide
- Accept it.

Examiners should use their professional judgement with regards this questions as all ways cannot be listed.

(2) [AO1+2]

(b) What is meant by innocence?

Accept any suitable explanation of the term.

Award two marks for a correct statement; weak or incomplete answers can be given 1 mark.

- Completely pure and uncorrupted
- Without any sin
- Being harmless
- Having no guilt or blame
 - if ref. to 'newborn babies' – 1 mark
 - if ref. to temporary situation – crime (didn't do it) – 1 mark
 - Perpetual state – 2 marks
- Innocent – 1 mark

(2) [AO1+2]

- (c) Explain **two** reasons why many Christians consider Jesus as the perfect human.

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

Award two marks for each correct explanation. The candidate is not required to make reference to any specific tradition.

References may be made to:

- Jesus as the Son of God
- His actions for others
- His teachings
- The importance of the incarnation and his birth
- Jesus did not sin or do wrong
- Jesus died for our sins

(4) [AO1+2]

- (d) Explain **two** reasons why some religious believers think people suffer.

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

Award two marks for each correct explanation.

The general points likely to be offered are:

- Because of actions due to people having free will
- Work of the devil or direct results of the actions of the gods
- Part of God's Design
- Punishment for past sins
- Because of Karma
- As a test of faith
- Moral evil – where people are deliberately cruel
- Natural evil – suffering caused by floods, diseases etc.
- Happiness and suffering are a part of life
- All pain and suffering is a part of the education of the soul
- Good/bad in world – Ying and Yang
- If ref. to practical reasons e.g. unemployment/crime – 1 mark
- Role of media

(4) [AO1+2]

- (e) Describe **two** different religious teachings about evil.
You may refer to one or two religions.

Can be same religion. devil/hell

No marks for naming of religious traditions.

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

Marks should be awarded using the Levels of Response grid for A01 and 2. Any appropriate answers should be given credit, taking account of the criteria in the levels of response grid; *it is important to mark the question as a whole and not the two parts separately, as well as to avoid penny-point marking.*

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

Answers may well refer to the following points:

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

CHRISTIANITY:

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

BUDDHISM:

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

HINDUISM:

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

ISLAM:

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

JUDAISM:

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

SIKHISM:

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

(6) [AO1+2]

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

Accept any suitable or sensible answers, using the **Levels of Response Grid for AO3** to award marks. Candidates should be expected to follow the rubric closely; use the criteria of the grid carefully in awarding marks: those achieving the higher levels should be including appropriate religious and /or moral reasoning in their answers.

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

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

Agree with the statement

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

Disagree with the statement

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

(6) [AO3]



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