



**For teaching from 2009
For awards from 2010**

RELIGIOUS STUDIES (SPECIFICATION B)

SPECIMEN ASSESSMENT MATERIALS

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Candidate Name	Centre Number				Candidate Number				
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GCSE

RELIGIOUS STUDIES

206/01 Religion and Life Issues

SPECIMEN PAPER SUMMER 2010

1 HOUR 45 MINUTES

INSTRUCTIONS TO CANDIDATES

Write your name, centre number and candidate number in the spaces at the top of this page.

Answer **all** questions.

Write your answers in the spaces provided in this booklet.

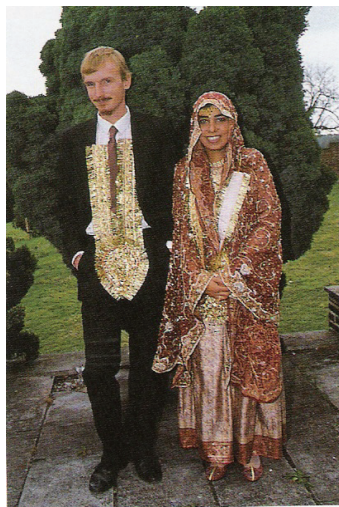
INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

You are reminded that assessment will take into account the quality of written communication used in your answers that involve extended writing (questions 1(e), 2(e), 3(e) and 4(e)).

Question 1

Study the information below and answer the questions that follow.



- (a) Explain what religious believers mean by 'commitment' in marriage. (2)

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- (b) Explain how having a religious faith might influence a married couple who want a divorce? (4)

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- (c) Chastity is out-of-date; sex before marriage harms no-one.



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

(i)

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(ii)

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(d) Explain from **two** different religious traditions the most important features of a marriage ceremony. (You must state the religious traditions you are referring to.) (6)

(i)

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(ii)

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Question 2

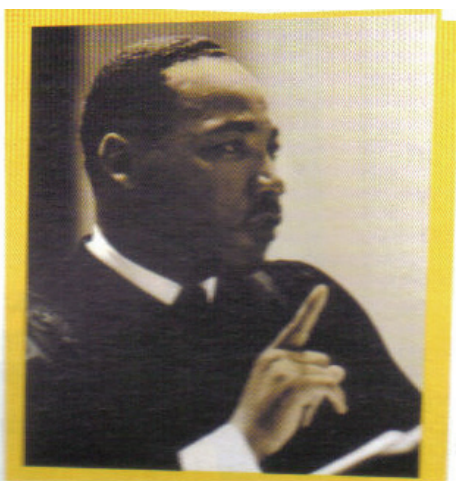
Study the information below and answer the questions that follow.



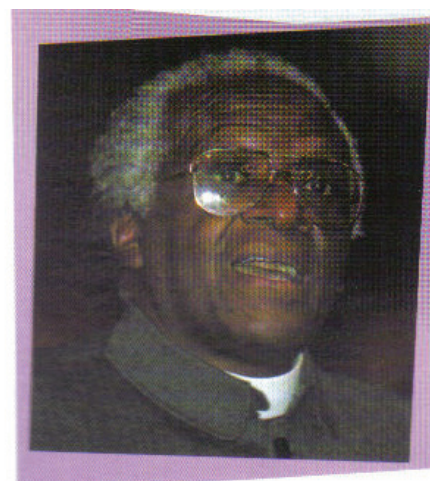
Discrimination is treating people differently



Mother Teresa of Calcutta



Martin Luther King



Archbishop Desmond Tutu

Prejudice is judging someone

- (a) Explain what religious believers mean by 'authority'. (2)

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- (b) Explain how having religious faith might encourage a person to be socially responsible? (4)

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- (c) Discrimination is always wrong.

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

(i)

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(ii)

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(d) Explain from **two** different religious traditions the teachings about wealth. (You must state the religious traditions you are referring to.) (6)

(i)

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(ii)

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Question 3

Study the information below and answer the questions that follow.



- (a) Explain what religious believers mean by 'revelation'. (2)

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- (b) Explain how a religious believer might use symbols to express beliefs about God? (4)

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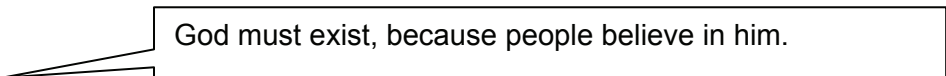
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- (c)  God must exist, because people believe in him.

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

(i)

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(ii)

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(d) Explain the funeral rites of **two** religious traditions. (You must state the religious traditions you are referring to.) (6)

(i)

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(ii) :

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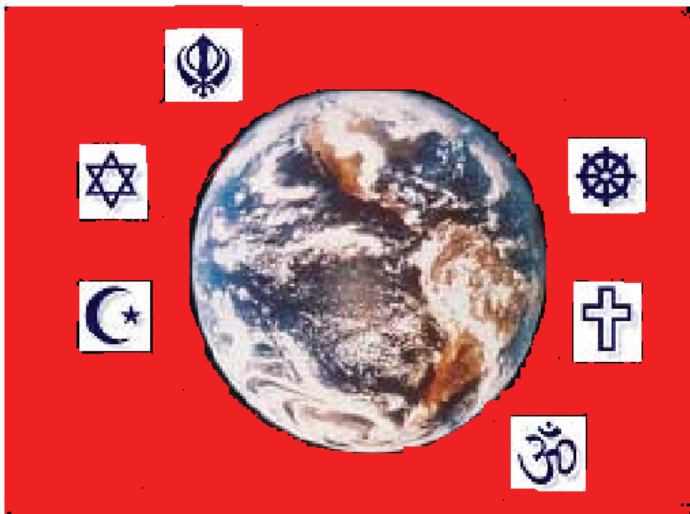
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Question 4

Study the information below and answer the questions that follow.



I believe in science...
God did not make the world...



I believe in religion...
God made the world...



- (a) Explain what religious believers mean by 'humanity'. (2)

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- (b) Explain how having a religious faith might support the view that animals have rights? (4)

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- (c) There is enough for everyone's needs but not for man's greed.



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

(i)

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(ii)

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(d) Explain from **two** religious traditions the teaching on creation. (You must state the religious traditions you are referring to.) (6)

(i)

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(ii)

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Candidate Name	Centre Number					Candidate Number				
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General Certificate of Secondary Education

RELIGIOUS STUDIES

206/02 RELIGION AND HUMAN EXPERIENCE

SPECIMEN PAPER SUMMER 2010

1 HOUR 45 MINUTES

INSTRUCTIONS TO CANDIDATES

Write your name, centre number and candidate number in the spaces at the top of this page.

Answer **all** questions.

Write your answers in the spaces provided in this booklet.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question or part-question.

You are reminded that assessment will take into account the quality of written communication used in your answers that involve extended writing (questions 1(e), 2(e), 3(e) and 4(e)).

1. Study the information below and answer the questions which follow.

WHY DO PEOPLE SUFFER?



THERE ARE MANY DIFFERENT VIEWS ON WAR



FORGIVENESS ISN'T EASY

(a) Explain what religious believers mean by 'reconciliation'. [2]

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(b) Explain how having a religious faith might influence how believers cope with suffering? [4]

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(c)

It is never right to fight back.

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

(i)

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(ii)

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(d) Explain from **two** religious traditions teachings about taking part in a war. (You must state the religious traditions you are referring to.) [6]

(i)

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(ii)

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2. Study the information below and answer the questions which follow.



DOCTORS TAKING THE HIPPOCRATIC OATH



Diane Pretty campaigned to die with dignity

EUTHANASIA
Bringing about of a gentle and easy death. Often known as 'dying with dignity'.

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

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(b) Explain how having a religious faith might influence someone making a choice concerning medical ethics? [4]

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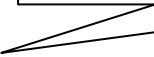
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(c)

Only doctors should decide who lives and who dies.



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

(i)

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(ii)

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(d) Explain the teachings of **two** religious traditions about abortion. (You must state the religious traditions you are referring to.) [6]

(i)

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(ii)

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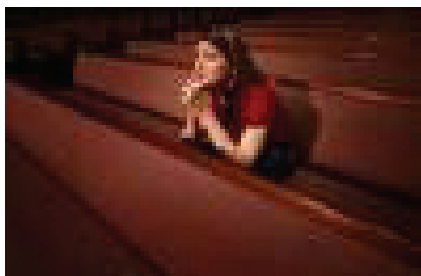
3. Study the information below and answer the questions which follow



MANY RELIGIONS HAVE PILGRIMAGES



Through my charity work I feel I practise my religion



SHOULD WE EXPRESS OUR RELIGION TO OTHERS?

(a) Explain what religious believers mean by 'symbols'. [2]

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(b) Explain how having a religious faith might encourage believers to go on pilgrimage? [4]

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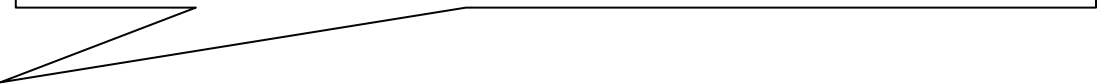
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(c)

Religious believers should not be allowed to wear symbols of their faith.



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

(i)

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(ii)

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(d) Explain how faith is expressed through the work of **two** religious charities or organisations. (You must state the religious traditions you are referring to.) [6]

(i)

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(ii)

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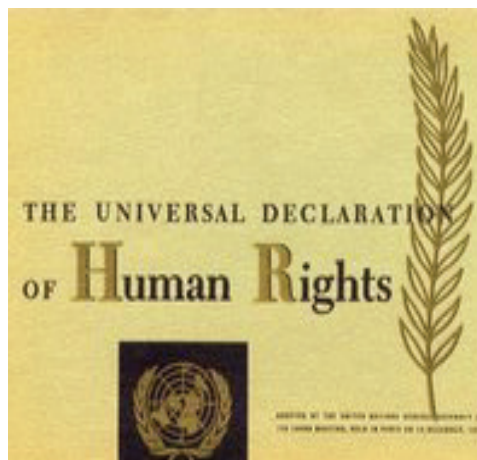
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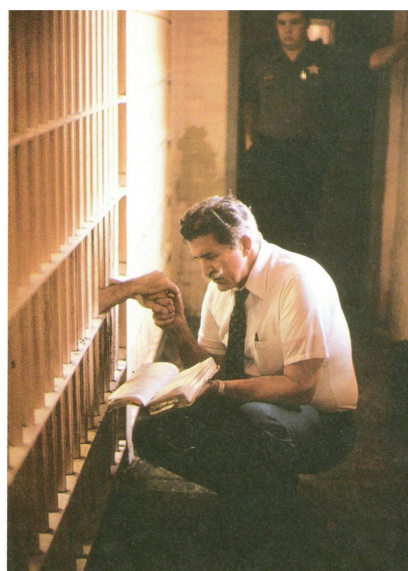
4. Study the information below and answer the questions which follow.

HUMAN RIGHTS

What everyone should be able to have or do



How important are sacred texts?



Waiting for execution on Death Row

(a) Explain what religious believers mean by 'justice'. [2]

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(b) Explain how having a religious faith might influence a view on human rights? [4]

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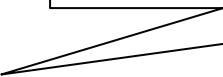
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(c)

There's no point obeying sacred texts - they were written so long ago.



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

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(d) Explain **two** different examples of when there may be a conflict between personal convictions and authority. (You must state the religious traditions you are referring to.) [6]

(i)

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(ii)

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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

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' responses.
2. The purpose of the levels of response grids is to help achieve consistency among examiners, and avoid 'penny-point' marking.
3. The whole answer, or part answer, must be read and then, taking everything into account, allocated to the level of 'best fit' using the level descriptors above. Where there are two marks assigned to a level, the higher mark will be given where all or most of the descriptor is satisfactorily met. The lower mark will be given where the answer barely matches the descriptor.
4. Correct and relevant material should be indicated by a "L1", "L2", etc. (showing achievement of the criteria in the level description). A brief comment may be written alongside to justify or clarify the level allocated; but no other comments should be added.
5. Irrelevant or incorrect statements should be indicated with a cross (x).
6. Marks for each part question should be clearly written in the column provided, and the total for the whole question clearly written in the box provided at the end of the question. The statement of the Level of Response should be written alongside (to the left) the total marks box – not in the marks column.
7. Where an examiner feels that a response is particularly weak, and has not achieved even the lowest level of response, "0" should be written in the mark column, and "LO" written alongside plus an explanation as to reason.
8. In an answer requiring two religious traditions, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.
9. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective
10. Candidates will express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language level employed. Credit should also be given for answers that are acceptable even if they are not referred to in the mark scheme.

Please remember to total marks for each question.

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.

Mark Scheme

Question 1

- (a) Explain what religious believers mean by 'commitment' in marriage.

Candidates are likely to refer to the following:

- A couple cohabiting together
- A couple deciding to get married
- Being faithful to each other
- Making and keeping promises
- Being devoted to someone
- Dedication to someone

AO1 (2)

- (b) Explain how having a religious faith might influence a couple who want a divorce?

*Answers should show the impact of faith. This question is not required to be answered in relation to any **one** religious tradition.*

The general points likely to be offered are:

- Divorce may be regarded as breaking a promise made in front of God
- Divorce may break up families
- Divorce may not be accepted in the religious tradition
- Remarriage after divorce may not be accepted in the religious tradition
- Religious faith may allow a couple to stay together
- Religious community may help a couple
- The religious leader may help the couple

AO1 (4)

- (c)

Chastity is out-of-date; sex before marriage harms no-one.

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

The following sorts of comments may appear:

- Some people regard chastity as old-fashioned
- Some people regard chastity as irrelevant to everyday life
- Some people are unsure of the religious basis for chastity
- Some people accept chastity as an important religious vow
- Religions have a teaching or view on chastity
- Religions have a teaching on issues of sexuality
- Many people practise sex before marriage
- Many people have a number of sexual partners before marriage
- Many people cohabit before marriage
- Many people cohabit

AO2 (4)

- (d) **Explain from two different religious traditions the most important features of a marriage ceremony.**

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:

Generally:

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

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

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

BUDDHISM:

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

HINDUISM:

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

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

SIKHISM:

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

AO1 (6)

- (e) **'Same sex marriages should be allowed in places of worship.'**
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.

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 from two different traditions in their answers and moral reasoning.

Possible answers may include some of the following points:

For

- Same sex partnerships may have a civil ceremony
- The press reports these ceremonies as 'marriages'
- Same sex partnerships are accepted as part of modern lifestyle
- Same sex partners may be religious
- Same sex partners may want a religious service
- Same sex 'blessings' in church would fall short of marriage
- Mixed marriages (of different faiths) already take place

Against

- Most world religions do not accept same sex partnerships
- Civil ceremonies are available
- Religious communities would find same sex marriages in a place of worship unacceptable
- Religious beliefs and teachings do not necessarily accept aspects of lifestyle in contemporary society
- The actual format of religious services would need to be changed **AO2 (8)**

Question 2

(a) **Explain what religious believers mean by 'authority'.**

Accept any suitable answers:

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

AO1 (2)

(b) **Explain how having religious faith might encourage someone to be socially responsible?**

Answers should show the impact of faith.

This 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 social responsibility
- All religions teach that religious believers are accountable for their actions
- All sacred texts have reference to social responsibility
- Following the example of religious founders believers must have a sense of social responsibility
- The universal commandment - love your neighbour - is a key belief of religious teaching

AO1 (4)

(c) **Discrimination is always wrong.**

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

The following sorts of comments may appear:

- Discrimination divides people
- Discrimination may cause hatred
- Discrimination is based on prejudice
- Discrimination is based on negative stereotyping
- Positive discrimination may positively help individuals or groups
- Discrimination is part of human society
- Discrimination has always been an aspect of human existence

AO2 (4)

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

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:

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

BUDDHISM:

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

HINDUISM:

- there is a need to avoid actions that demonstrate greed, as this will lead to bad karma
- 'artha' – gaining wealth by lawful means is acceptable
- there is a need to fulfil one's dharma or duty through one's wealth
- wealth is not wrong in itself; it is not owned, it is loaned – by God
- if one is wealthy then one should be generous and compassionate
- a person should fulfil their duty through their wealth
- the way money is obtained is significant – no illegal means accepted (smuggling, bribery, theft)

ISLAM:

- it is not wrong to be wealthy; all wealth is a gift from Allah
- wealth acquired must be through honest means (halal) and work
- wealth should not be used to harm others
- gambling or dishonesty in money is unacceptable
- all Muslims are required to pay zakat (poor due) [2.5% of cash wealth]
- the more wealth one has the more generous one can be
- voluntary payments (sadaqah) or good actions for charity are encouraged too

JUDAISM:

- all possessions belong to God, so people should neither strive for them nor shun them
- people should budget carefully and provide for oneself and one's family
- giving to those in need is also a duty (use of 'pushkes' [money boxes for charity] in many homes, and the practice of setting aside a tenth first [tithing])
- wealth should be used for the benefit of the community
- avoidance of using money on the Sabbath
- employers should pay wages promptly

SIKHISM:

- wealth must be honestly gained
- it should be used for the benefit of others (seva)
- a tenth should be given to charities or those in need
- gambling is forbidden
- one should not covet or be jealous of the wealth of others

AO1 (6)

- (e) **'If you follow a religion seriously you are less likely to be prejudiced.'**
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.

Those achieving the higher levels should be including appropriate religious reasoning or evidence from two different traditions in their answers and moral reasoning.

Possible answers may include some of the following points:

For

- All religions teach the value of all human beings
- All religions teach a universal message of equality
- All religions regard people as equal, regardless of age, gender and social class
- Religious believers should follow the teachings of their religion and not necessarily trends in society

Against

- Following a religion may lead to religious prejudice
- Incorrect interpretation of religious teachings ,may lead to prejudice
- Roles and responsibilities for men and women may be different

AO2 (8)

Question 3**(a) Explain what religious believers mean by 'revelation'?**

Accept any suitable answers:

Candidates are likely to refer to the following:

- Revelation is the way in which God chooses to reveal himself to the world
- Revelation is a gradual understanding of important religious truths
- Revelation is the way in which human beings develop a sense of awe for God
- Revelation is part of the spiritual development of human beings **AO1 (2)**

(b) Explain how a religious believer might use symbols to express beliefs about God?

*Answers should show the impact of faith. This question is not required to be answered in relation to **any one** religious tradition.*

The general points likely to be offered are:

- Symbols may be used to represent a religious belief
- Symbols may be used to represent God
- Symbols may be used in worship
- Symbols may be used in rites of passage
- Symbolism may be part of the sacred building
- Symbolism may be incorporated in the words of worship
- Religious believers may use symbols in posture during worship **AO1 (4)**

(c) God must exist because people believe in him.

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

The following sorts of comments may appear:

- Religious believers believe that God chooses to reveal himself to humankind
- Belief in God is a key belief of any religion
- Evidence of sacred text confirms belief in God
- Evidence from personal experience confirms belief in God
- Evidence from faith proves that God exists
- People may be afraid of death and belief in God may remove this fear
- People need a set of rules to organise society
- People need comfort in a world that contains suffering
- People need comfort in a world that appears unjust
- People need to create a sense of awe and mystery **AO2 (4)**

(d) **Explain the funeral rites of two religious traditions.**

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.

References to diversity of views within a tradition should be credited.

Answers may well refer to the following sorts of points:

CHRISTIANITY:

(For candidates answering from Christianity alone, it is expected they acknowledge where there are differences, as well as where there are similarities)

Anglican and Protestant churches:

Service usually at a church or chapel, beginning with the words from

1 John 11: "I am the resurrection and the life", or other passage from the Bible

Hymns and prayers, together with a Bible reading and possibly a short sermon will take place

Some churches will have a Eucharist or communion service too

Usually the priest/minister/or member of the family will make a tribute to the person who has died

There follows a second 'service' – of committal – either at the graveside, where the body is buried (interment), or at the crematorium if the body is to be cremated

The final words are often "Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection and eternal life through our Lord Jesus Christ, who died, was buried and rose again for us.

To him be glory for ever and ever." (Cremation services may have slightly different words, but the same sentiments)

A cross or memorial stone may be erected for those buried, and families may visit on the anniversary of death

For those cremated, the ashes may be scattered – at the crematorium, or some special place – and perhaps a tree or flowering bush planted in memory; sometimes a plaque is also placed.

Roman Catholics:

Coffin will be taken to the church the night before, and prayers said for the soul of the dead person

The service at the church usually begins with the words from John

11: "I am the resurrection and the life ...", or other passage from the Bible.

The priest is usually dressed in white robes – the colour associated with life after death and the resurrection of the body

Prayers and hymns will follow, and there will usually be Requiem

Mass, which includes prayers for the soul while it is in Purgatory

There follows a second 'service' – of committal – either at the graveside, where the body is buried (interment), or at the crematorium if the body is to be cremated

The final words are often "Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection and eternal life through our Lord Jesus Christ, who died, was buried and rose again for us.

To him be glory for ever and ever." (Cremation services may have slightly different words, but the same sentiments)

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For those cremated, the ashes may be scattered – at the crematorium, or some special place – and perhaps a tree or flowering bush planted in memory, sometimes a plaque is also placed

Orthodox Churches:

After death the body is washed, dressed in new clothes and placed in an open coffin, and placed in front of the altar

A strip of material containing icons of John the Baptist, Mary and

Jesus is placed across the forehead of the corpse, and an icon in the hand

A linen cloth is then placed over the open coffin to symbolise the protection of Christ, whether a person is dead or alive

The service that follows reminds people that death is a tragedy – a result of sin which separates God and humanity – yet reminds all of the hope a believer has in Christ

Candles are burnt, incense offered, and prayers and readings from the Bible

At the very end of the service the coffin lid is closed

Interment (burial) will normally follow as in other Christian traditions

BUDDHISM

Friends, relations and monks gather around the death-bed to engage the dying person in acts of devotion and the recitation of the scriptures

People are reminded of the impermanence of life and of the hope that eventually everyone will reach nirvana

Relatives and friends may help through the giving of alms (dana)

Burial or cremation follows

Ceremonies also take place seven days, three months and annually after the death – in which it is hoped that there would be some 'handing-over' of merit to the person who has died (such as feeding the monks, presenting them with new robes, participating in water washing ceremonies)

HINDUISM

Soon after death family will prepare the body by putting water from the Ganges or a tulsi leaf in the mouth

Antyesti rituals follow, allowing the family to say goodbye and express their emotions

The funeral follows the next day, led by a priest and the eldest son; at the place of cremation, he walks three times around the funeral pyre, pours holy water over the body, and sets the pyre alight

Near relatives also gather for a reading of scriptures which stress that death is the door which must be passed through from birth to birth

Cremation is usually practised, as it is believed to help release the atman (soul); only sadhus (holy men) and children are buried

Ashes should be scattered in running water; many will try to take the ashes to the Ganges

For ten days following cremation, water and rice cakes are offered, relatives will visit and give presents and pray for the departed soul, ending in a final 'kriya' on the 11th day

Annual commemorations are held to remember the deceased

ISLAM

Family members gather around the dying person to read the Qur'an and offer prayers, and to help the person repeat the Shahadah

The last words to be heard should be the adhan (call to prayer)

After death the body is washed at least three times – by spouse or close relative – and perfume applied (to hair [and beard], forehead, nose, palms of hands, knees and feet)

The body is wrapped in a shroud (3 pieces for a male, 5 for a female); if the person was a hajji the ihram would be used

The imam leads the prayers in the Mosque and at the graveside, and the funeral should take place within 24 hours of death, attended only by men

Burial is preferred, as it is believed Allah will raise up bodies on the Last Day.

Usually the body is laid on the right side, facing Makkah

Expensive memorials should not be set up, and mourning should only last no more than three days

JUDAISM

After death the body is washed and wrapped in a single white linen shroud – or perhaps tallit (with one of the fringes cut)

The funeral should take place within 24 hours, and is a very brief service conducted by the Rabbi

Prayers and Psalms will be read, and everyone present will throw a spadeful of earth into the grave – symbolising the returning of the body to the earth

Stones are placed on the grave, not flowers

A period of time, called shiva, allows close family to mourn and usually lasts seven days

The anniversary of death (yartzheit) will be observed each year by the reciting of kaddish and the burning of a candle symbolising the departed soul

Some Jews fly the body to Israel to be buried on the Mount of Olives

SIKHISM

After death the body is washed and dressed, and covered with a white sheet

No cooking is done in the house of the dead person on the day of death

A funeral service will take place as soon as possible after death

Prayers are said for the dead person's soul, and the Kirtan Shilla

(evening prayers) and the Ardas are read while the body is cremated

Cremation is usually practiced but burial is allowed; ashes are usually scattered over running water

No monuments or memorials are permitted

Scriptures are read in the home of the deceased – or in the gurdwara –

after the cremation, sometimes being extended to a 7-day or 10-day reading

Sharing of karah parshad takes place at the end of the period of mourning

AO1 (6)

- (e) **'Belief in an afterlife is the most important religious belief for any religious believer.'**
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.

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 from two different traditions in their answers and moral reasoning.

Possible answers may include some of the following points:

For

- Belief in an afterlife is one of the key beliefs of all religions
- One of the purposes of life is to achieve eternal life
- The pursuit of eternal life is a key religious teaching
- Belief in life after death is one belief that distinguishes religion from other belief systems

Against

- The most important religious belief is belief in God
- It is not possible to identify the most important belief in religion
- Pursuit of life after death is only one of a number of important beliefs in religion
- Such a belief may lead to people not living their lives to the full

AO2 (8)

Question 4

- (a) **Explain what religious believers mean by 'humanity'.**

Accept any suitable answer:

Candidates are likely to refer to the following:

- Humanity is the entire human population on the planet earth
- Humanity is showing concern for others
- Humanity is caring for others in practical ways. **AO1 (2)**

- (b) **Explain how having a religious faith might support the view that animals have rights?**

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

- Religious teaching is that humans are stewards of the earth
- Stewardship implies dominion over animals
- Animals, and particularly mammals, have senses
- People share the earth with animals

Progress in science reveals that animal and human existence are intertwined **AO1 (4)**

- (c)

There is enough for everyone's needs but not for man's greed.

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

The following comments may appear:

- According to Genesis God created the earth and it was good
- Human beings have physical needs which can be met by good stewardship of the earth's resources
- Human beings need to learn to share resources on the earth
- Human beings need to put stewardship into practice
- Practical caring for your neighbour will lead to a better lifestyle
- Human beings are naturally inclined to be greedy
- All religions teach that greed is wrong
- Greed is one form of selfish behaviour
- Contemporary culture in many ways encourages greed **AO2 (4)**

(d) **Explain from two religious traditions the teaching on creation.**

Where names are incorrect, but information accurate - credit u 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 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 nothingness

All that came to be was in unity with God, for it derived from his very being and will (huham)

Because of this, the world is the best possible world that could have been made

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.

AO1 (6)

- (e) **'Religion, not science, will provide a solution to world problems.'**
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.

Candidates should be expected to follow the rubric clearly. Use the criteria grids carefully in awarding marks.

Those achieving the higher levels should be including appropriate religious reasoning or evidence from two different traditions in their answers and moral reasoning.

Possible answers may include some of the following points:

For

- Religion is part of God's plan for the world
- Fundamental religious belief is that revelation has taken place through sacred text
- Religious teaching is that God has given humankind intellect
- Religious teaching provides the best way for humankind to live
- Religions teaching is one of stewardship

Against

- Science appears to be in conflict with religion
- Scientific claims appear to make religious stories in sacred text unbelievable
- Religion appears to be more concerned with a future life rather than the present
- Religion appears to have failed in many ways
- Science is more popular in a secular society
- World problems like over-population and pollution require scientific solutions
- Scientific solutions are of a practical nature

AO2 (8)

Specimen Assessment Materials Grid - Specification B: Unit 1

Question No.	Part No.	AO 1	AO 2	TOTAL
1	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
2	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
3	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
4	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
				Total 96

MARKSCHEME

OPTION B

RELIGION AND HUMAN EXPERIENCE

UNIT ONE

(a) Explain what religious believers mean by 'reconciliation'.

For full marks candidates must refer to the concept of making up or apologizing in some way before renewing a relationship.

Accept any suitable answers e.g.

- Apologizing and becoming friends again
- Saying sorry and having it accepted
- Making up and starting again
- Getting back together again after a fall out

2 [AO1]

(b) Explain how having a religious faith might influence how believers cope with suffering?

Answers should show the impact of faith.

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 might seek support through individual or corporate prayer
- They might seek answers through individual or corporate prayer
- They might ask for practical and spiritual help from the worshipping community
- They might feel the need to further engage with their religion e.g. going on pilgrimage
- They might study relevant texts e.g. the story of Job; suffering of Jesus
- They might accept that it is a part of a divine intention or test
- They might accept that it is a punishment
- They might consider that life is temporary and there is a greater plan.

4 [AO1]

(c)

It is never right to fight back.

Give two reasons why a religious believer might agree or disagree.

The following sorts of comments may well appear

Agree with statement

- 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

Disagree with statement

- 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 by-stander and therefore corroborate in the activity
- Importance of the teaching of the Golden Rule
- Reference to religious teachings e.g. Arjuna's dilemma

4 [AO2]

(d) Explain from two religious traditions teachings about taking part in a war

No marks for naming of religious tradition.

Where name is 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

References to diversity of views within a tradition must be credited.

Answers may well refer to the following points:

CHRISTIANITY

General-

- Different views depending upon denominations and conscience.
- Many believe it is sometimes necessary to go to war-St Thomas Aquinas and Just War
- Importance of teachings and actions of Jesus
- Importance of belief in sanctity of life and God as creator of all.
- Reference to 'thou shalt not kill' Exodus, 20:13

Baptists-

- Most believe it's a last resort
- Peace-keeping of first importance and actively worked for

Anglican-

- Never condemned war but has condemned individual acts of violence
- Indiscriminate mass killing never justified

Jehovah Witnesses-

- Wrong to take up weapons for an earthly government
- Usually conscientious objectors

Mennonites

- Refer back to Christ's command to 'love your enemies'
- Usually won't take part in any war

Methodists-

- War is contrary to spirit and teaching of Jesus
- Weapons of mass destruction are condemned and should never be used.

Quakers (Religious Society of Friends)

- Something of God in all and therefore no one should go to war.
- Can contribute towards humanitarian aid
- Importance of Peace Testimony

BUDDHISM

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

HINDUISM

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

ISLAM

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

JUDAISM

- Peace is the ideal state
- When warfare happens there must be justice.
- Obligatory war –doing God's will
- Optional War

SIKHISM

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

6 [AO1]

- (e) **'Showing forgiveness is a sign of weakness.' Do you agree?**
Give reasons or evidence for your answer, showing that you have thought of more than one point of view. 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 from different traditions in their answers and moral reasoning.

The following sorts of comments may well appear:

Agree with statement

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

Disagree with statement

- It takes great strength to forgive
- However much you want to is it always possible to forgive.
- Teachings from many religious and spiritual leaders show the importance of forgiveness e.g. Gandhi; Martin Luther King; Dalai Lama
- The actions of many religious and spiritual leaders show the importance of forgiveness e.g. when there was the attempted assassination of the Pope.
- Shows a strength in a belief in a just God e.g. Gordon Wilson; Jill Saward
- A strength is shown in not retaliating e.g. Gandhi
- Natural to make mistakes-the important feature is that the culprit asks for forgiveness
- Christians would stress the importance of hating the sin but loving the sinner
- A belief that justice can only be given by God
- References to sacred scriptures e.g. Quran states that those who are forgiving will be rewarded by God Surah 42:4; Adi Granth 1378 If someone hits you, do not hit him back. Go home after kissing his feet
- Many sacred texts refer to the importance of forgiveness e.g. Matthew 5; John 8 'Whichever of you has committed no sin may throw the first stone Lord's Prayer
- Teachings from the Tenakh about the treatment of enemies
- There can be new beginnings from forgiveness e.g. Tariq Khamisa Foundation

UNIT TWO

(a) Explain what religious believers mean by 'sanctity of life'.

An example may be included in an explanation.

Accept any suitable answers e.g.

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

2 [AO1]

(b) Explain how having a religious faith might influence someone making a choice concerning medical ethics?

Answers should show the impact of faith.

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

Answers may well refer to the following ideas:

- Obedience may be made to religious teachings, e.g. not accepting blood transfusions for Jehovah Witnesses or Rastafarians
- Members of the worshipping community may offer support and guidance.
- The reading and study of sacred texts may give advice.
- The faith leader may offer support, guidance or direction.
- People may pray for an answer
- Alternatives may be sought such as pilgrimages for healing

4 [AO1]

(c)

Only doctors should decide who lives and who dies

Give two reasons why a religious believer might agree or disagree.

The following sorts of comments may well appear

Agree with the statement

Doctors are the experts and know what they are doing

Someone has to make the decision so it should be the experts.

Doctors take the Hippocratic Oath so will do what is right.

Doctors can see the 'bigger picture' of the need for resources

Doctors can make a judgement based on expected quality of life

Disagree 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.

We should do what is going to be the greatest good for all

The relatives should be involved

It all depends on the situation (with examples)

4 [AO2]

(d) Explain the teachings of two religious traditions about abortion.

No marks for naming of religious tradition.

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

As any of the faith traditions can be chosen and pupils may be answering from their own traditions

References to diversity of views within a tradition must be credited.

Answers may well refer to the following points:

CHRISTIANITY

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

Anglican

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

Orthodox Church.

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

Roman Catholic

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

BUDDHISM

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

HINDUISM

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

ISLAM

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

JUDAISM

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

SIKHISM

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

6 [AO1]

- (e) **'Euthanasia is always wrong'.**
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 from different traditions in their answers and moral reasoning.

The following sorts of comments may well appear

Agree with statement

- God gave life and it is God's to take away
- Suffering can always be relieved with hospices etc
- Sometimes suffering can be sent for a purpose
- There is always the hope of miracle healing
- The Ten Commandments says 'thou shalt not kill' and someone has to normally assist
- It's not this life that matters but the next and ending a life early might have an effect on the next life.
- People may feel obliged to end their life if they feel a burden
- Reference to individuals who have recovered.
- The suffering may be a test of faith e.g. Job
- Goes against the Hippocratic Oath that doctor's take
- Pope John Paul II described it as 'Grave violation of the law of God'
- Role of Shulchan Aruch-Jewish legal code

Disagree with statement

- It's the quality of life that's important not the length of life
- It's up to the individual conscience.
- Humans were given free will so are allowed to exercise their rights.
- Depends on the type of euthanasia e.g. voluntary or involuntary
- For some people the suffering is unbearable and it's inhumane to keep people alive.
- Role of the Living Will

UNIT THREE

(a) Explain what religious believers mean by 'symbols'.

An example may be included in an explanation.

No marks awarded for drawing a symbol.

Accept any suitable answers e.g.

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

2 [AO1]

(b) Explain how having a religious faith might encourage believers to go on pilgrimage?

(4)

Answers should show the impact of faith.

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 develop spiritually
- To see for yourself where religious actions happened.
- To feel the sense of ummah or community
- To fulfil a religious duty

4 [AO1]

(c)

Religious believers should not be allowed to wear symbols of their faith

Give two reasons why a religious believer might agree or disagree.

Answers may well refer to one particular symbol of faith e.g. hijab/cross and relate to recent news events.

The following sorts of comments may appear:

Agree with the statement

- It can offend others
- It can divide people as they know which tradition you belong to
- It can be inappropriate depending upon where and what is worn
- You don't need to wear a symbol to show you are religious
- It can be devalued when anyone can wear the symbol

Disagree with the statement.

- Importance of respect of other's beliefs.
- Important for individuals to show their commitment
- You can show what football team you belong to so why not what religion you follow.

4 [AO2]

- (d) **Explain how faith is expressed through the actions of two religious charities or organisations.**

No marks for naming of religious tradition and charity.

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 Team Leaders must be contacted if you are unsure of the validity of answer.

The answer should refer to the work of the charity expressing faith.

Examples may include:

CHRISTIANITY

Salvation Army.

Leading people to a knowledge of Jesus through publications and activities
To actively serve the community and fight for social justice. The actions are based upon the teachings of the Bible and the motivation is the love of God as revealed in Jesus Christ
Helps the community irrespective of age, sex or race as a reflection of Jesus' teachings.

Tear Fund

Aims to lessen suffering in line with message from the Gospels.
Matthew 25 'I was hungry and you fed me.....whenever you did this for one of the least important of these members of my family you did it for me'
Serves all people as believes every person is special to God.
Believes by help with long term projects people regain their dignity

BUDDHISM

Karuna Hospice Movement.

Gives holistic care to the terminally ill exemplifying karuna (compassion)
Important part of the work is to openly discuss the Buddhist teachings of the impermanence of life.
Examples used of Kisagotami.

ISLAM

Islamic Relief

Often receives donations from Zakah and used as stipulated in the Quran.
One of the projects would include care of the orphans as stated in the Quran
Importance of supporting the ummah

HINDUISM

SEWA

Aspects of the work are usually community based and support health care and home based workers in India

Importance of agami karma and the way that actions in this life will relate to the next life

Ghandian thinking is the principle force with the principles of Ahimsa-non-violence in thought and deed.

Sarvadharm-integrating all people in community action

Khadi-promoting local employment and reliance by supporting women to set up own businesses

JUDAISM

Jewish Aids Trust

Provides counselling and support for those with HIV/Aids based on the value of bikkur cholem (caring for the ill) and cheved ve'emet (loving kindness) through their counselling and actions to relieve suffering.

Their education programme of aids awareness exercises the importance of pikuach nefesh (saving life)

SIKHISM

Khalsa Aid

By serving others it is seen as serving God.

Also reflects teachings of Guru Granth Sahib 'the true path to God lies in the service of our fellow human beings'

To show the importance of equality all are helped irrespective of caste.

6 [AO1]

- (e) **'Your religion is your own business. You shouldn't talk about it to anyone'. 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.**

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 from two different traditions in their answers and moral reasoning.

The following sorts of comments may well appear:

Agree with statement

- Religious faith is own personal business and shouldn't be discussed.
- People can be discriminated against if they tell anyone e.g. Jews in the Holocaust
- People may try to change your beliefs.
- Different view-points within families can cause arguments.

Disagree with statement

- Religions practices are needed to create policies
- Requirement for the census form and to assist planning.
- People shouldn't be ashamed as it's a part of their identity
- Some consider it a religious duty
- Interesting for other people to know and helps them be aware of different practices.
- Reference to scriptural texts
- Importance of inter-faith dialogue

8 [AO2]

UNIT FOUR

(a) Explain religious believers mean by 'justice'.

An example may be included in an explanation.

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

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

2 [AO1]

(b) Explain how having a religious faith might influence a view on human rights?

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

The general points likely to be offered are

- Reference to the impact of sacred texts.
- Explanation of the importance of sanctity of life
- Reference to creation and creator
- Impact of actions of leaders and founders of religion e.g. Prophet Muhammad not allowing female infanticide.

4 [AO1]

(c)

There's no point obeying sacred texts—they were written so long ago.

Give two reasons why a religious believer might agree or disagree.

The following sorts of comments may well appear:

Agree with statement

- They were written for a certain time that doesn't equate to now.
- Many of the references and commandments are not relevant now.
- Some of the practices are impossible
- They don't address the issues of today e.g. global warming
- Some people would consider there are inconsistencies
-

Disagree with statement

- Many of the books are considered divinely inspired
- Many believers consider them as a message for all time
- They can still have an effect on believers' actions and faith.
- Reference to individuals where the religious book has made a difference e.g. Yusuf Islam when he read the Quran

4 [AO1]

- (d) **Explain two different examples of when there may be a conflict between personal conviction and authority.**

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.

This question does not require specific historic accounts to be referred to although these can be credited where they are appropriate. The examples may be from one religious tradition. Level one only for each identification but no explanation.

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

6 [AO1]

- (e) **'All murderers should be killed.' 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.**

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 from two different traditions in their answers and moral reasoning.

The following sorts of comments may well appear:

Agree with statement

- It is just to take a life for a life
- Will act as a deterrent
- Will reduce crime
- Ensures that less funding is needed to keep someone in prison for life
- More humane than keeping someone in prison
- Use of the utilitarian theory-the greatest good.
- The Catholic Church has never officially condemned the death sentence .
- Among the early fathers of the church some did agree with capital punishment
- In the Quran two crimes are seen as serious enough -murder and openly attacking Islam

Disagree with statement

- The importance of the sanctity of life
- Different religious teachings forbidding the taking of life
- Importance of forgiveness.
- God must be the judge
- There is no chance of reform
- It might be the wrong person who's been convicted
- People in the past have been executed for crimes that would be considered as petty crimes today
- Reference to the commandment 'Thou Shalt Not Kill'
- Jesus taught compassion not revenge
- Church of England General Synod has stated it would deplore it's 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
- Against the principles of many religions e.g. ahimsa/metta/pikuach nefesh

Specimen Assessment Materials Grid – Specification B: Unit 2

Question No.	Part No.	AO 1	AO 2	TOTAL
1	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
2	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
3	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
4	a	2		
	b	4		
	c		4	
	d	6		
	e		8	
				24
				Total 96