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**GCSE**  
**RELIGIOUS STUDIES**  
**8062/2A**

PAPER 2A

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Mark scheme

Specimen

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V1.1

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

### Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

### Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

## Levels of response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

## Spelling, punctuation and grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
<b>High performance</b>	<ul style="list-style-type: none"> <li>Learners spell and punctuate with consistent accuracy</li> <li>Learners use rules of grammar with effective control of meaning overall</li> <li>Learners use a wide range of specialist terms as appropriate</li> </ul>	3
<b>Intermediate performance</b>	<ul style="list-style-type: none"> <li>Learners spell and punctuate with considerable accuracy</li> <li>Learners use rules of grammar with general control of meaning overall</li> <li>Learners use a good range of specialist terms as appropriate</li> </ul>	2
<b>Threshold performance</b>	<ul style="list-style-type: none"> <li>Learners spell and punctuate with reasonable accuracy</li> <li>Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> <li>Learners use a limited range of specialist terms as appropriate</li> </ul>	1
<b>No marks awarded</b>	<ul style="list-style-type: none"> <li>The learner writes nothing</li> <li>The learner's response does not relate to the question</li> <li>The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>	0

**01 Theme A: relationships and families**

Qu	Part	Marking guidance	Total marks
01	1	<p>Which one of the following best expresses the religious view that one purpose of marriage is to have children?</p> <p><b>A</b> Procreation.  <b>B</b> Contraception.  <b>C</b> Stability.  <b>D</b> Polygamy.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: A Procreation.</p>	1
01	2	<p>Give <b>two</b> religious beliefs about the nature of the family.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Should be based on the marriage of two people – male and female/extended family/ordained by God or commanded in scripture/a duty to marry/a vocation for some believers only.</p>	2

01	3	<p>Explain <b>two</b> contrasting beliefs in contemporary British society about the use of artificial contraception within marriage.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First contrasting belief</b>          Simple explanation of a relevant and accurate contrast – 1 mark          Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p><b>Second contrasting belief</b>          Simple explanation of a relevant and accurate contrast – 1 mark          Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p><b>Buddhism</b>          The Moral Precept of ahimsa (non-harming) means that no living being should be harmed. Since rebirth takes place at conception, no methods which cause an abortion should be used, such as the coil or morning after pill. Other methods are acceptable. The principle of Right Intention means that using contraception to prevent suffering, such as risk to a mother’s health is acceptable but using it for selfish reasons is wrong. The underlying philosophy of the Moral Precepts is the interconnectedness and value of all life.</p> <p><b>Christianity</b>          There are contrasting views within Christianity. Orthodox and Roman Catholics teach artificial contraception within marriage is wrong- against natural law and purpose of marriage; might encourage infidelity. Every sexual act should have the possibility of creating new life (Humanae Vitae, 1968). Other Christians accept its use in family planning for health, financial and other personal reasons. The Church of England approved the use of artificial contraception at the Lambeth Conference in 1930: ‘The Conference agrees that other methods may be used, provided that this is done in the light of Christian principles.’</p> <p><b>Hinduism</b>          It is a Hindu’s dharma (duty) to marry and have children; at least one son is needed for important religious rituals in Hinduism. But overpopulation means contraception is encouraged in India. Respect for life (each person is a reincarnated soul) means Hindus should not bring a child into the world to suffer. Like Buddhists, Hindus should practise ahimsa (non-harming). As long as this principle and the dharma is followed, contraception is permitted as long as couples do not use it to prevent having children altogether.</p> <p><b>Islam</b>          Most Muslims accept the use of artificial contraception within marriage</p>	4
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	<p>as long as it is not used to avoid having children altogether. Although Muslims prefer to use natural methods, most accept the use of artificial methods for reasons of the wife's health, if couples have financial difficulties, to help 'space' children or to avoid passing on genetic disorders. Muslims would oppose any method that causes an abortion. Some Muslims oppose the use of artificial contraception as against Allah's plans. Allah gives strength to cope with any children that come along.</p> <p><b>Judaism</b>  A large family is a blessing from God, fulfilling God's command to 'be fruitful and increase in number' (Genesis 1:28). Orthodox Jews only allow the use of artificial contraception within marriage if the mother's health is at risk, and not for social or economic reasons. The pill is preferred as it does not destroy semen or interfere with the sexual act. Reform and Progressive Jews accept the use of artificial contraception for reasons of the mother's mental or physical health or the welfare of the rest of the family.</p> <p><b>Sikhism</b>  Sikhs tend to follow the customs of the society in which they live. There are no specific teachings or guidance in their sacred books. They prefer natural methods, but leave it up to each married couple to decide if they wish to limit the size of their families for the sake of the mother's health or the welfare of the existing children. They would oppose the use of methods that cause abortion because it is a sin to destroy life and interfere with the creative work of God.</p>	
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01	4	<p>Explain <b>two</b> religious beliefs about the role of parents in a religious family.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b> Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b> Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to scripture or sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited.</p> <p>All religions teach that a key role for parents is to provide their children with all the necessities of life/provide a secure and stable background for children to grow up in/teach their children right from wrong/giving them moral standards to live by.</p> <p>All religions teach parents should set an example to children by living the faith/educating and raising children within the faith/bringing them to maturity and full membership of the faith/teaching them to pray/take part in worship in the home or in the place of worship. Examples of these teachings follow.</p> <p><b>Buddhism</b> In the Sigalovada Sutta Buddhist parents have five duties: dissuade children from doing evil, persuade them to do good, give a good education, arrange a suitable marriage partner, and hand over their inheritance at the proper time. 'To support one's father and mother, to care for one's wife and children, and to have a peaceful occupation. This is the highest blessing.' (Dhammapada 313) 'Parents are worthy of offerings, because the mother and father do much for children. They bring them up, nourish them, and introduce them to the world.'(Anguttara Nikaya, Ch 7, Sutta 63)</p> <p><b>Christianity</b> It is the duty of Christian parents to raise their children in the faith. Depending on their denomination, Christians are expected to ensure their children receive religious instruction/attend religious schools/participate in rites of passage ceremonies, eg christening/confirmation/membership ceremonies/attend church, etc. 'Honour your father and your mother.' (Exodus 20:12) and Paul's teaching 'Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.' (Ephesians 6:4)</p>	5
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	<p><b>Hinduism</b>  It is part of the dharma for Hindu parents to support their children, perform all sacraments for them, educate them and pass on one's good name to them. Parents may ensure that their children participate in rites of passage ceremonies, eg sacred thread ceremony. According to Manu, a man re-creates himself through his children. 'In the destruction of a family, the immemorial religious rites of that family perish. On the destruction of spirituality, impiety overcomes the whole family.' (Bhagavad Gita, ch 1, v40).</p> <p><b>Islam</b>  Muslim parents will ensure their children participate in rites of passage ceremonies, eg aqiqah/bismillah ceremonies/attend classes at a madrassah to learn to read the Qur'an/make sure the home is halal/in some religious families, father and mother have equal but different roles/father working to support the family, mother at home looking after the children. Because parents' role is so important scripture teaches Muslims to care for elderly parents with kindness and respect because they loved and cared for their own children when they were young. (Qur'an 17:23-24) Duties of parents are expressed: '...a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it...' (Hadith 3:592) and the Prophet said 'A father gives his child nothing better than a good education.' (Hadith collected by Tirmidhi and Al-Bayhaki)</p> <p><b>Judaism</b>  Jewish mothers have a particular role in passing their faith on to their children./The Torah commands parents to teach God's words to their children (Deuteronomy 11:19/Parents should keep a kosher home/ensure children take part in rites of passage ceremonies, eg Brit Milah, Bar/Bat Mitzvah, etc./lead family celebration of Shabbat and festivals such as Passover/in some religious families, father and mother have equal but different roles/father working to support the family, mother at home looking after the children eg Orthodox Jews/the mother 'watches over the affairs of the household (Proverbs 31:27)/some Orthodox Jews will arrange suitable marriage for their children.</p> <p><b>Sikhism</b>  Sikhs are encouraged to nurture children for the benefit of creation. Sikh fathers take an active role in the upbringing of children. The Guru Granth Sahib compares the relationship between God and humans to that of father and son: 'Devotees of the Lord dwell ever in peace. They have a child-like nature and remain detached from the world....and God caresses them, as a father does his son.' (GGS 1076:14) Sikh parents will ensure their children participate in rites of passage ceremonies, eg naming ceremony (Naam Karan) using the Guru Granth Sahib to name the child. They will initiate children into Sikh modes of dress and the five Ks. Guru Nanak stressed the importance of the 'householder' stage of life. Many Sikh parents arrange a suitable marriage partner for their child.</p>	
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01	5	<p>‘Divorce is never right.’</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     A well-argued response, reasoned consideration of different points of view.                      Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.  <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.                      Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.  <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     Reasoned consideration of a point of view.                      A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.                      OR                      Recognition of different points of view, each supported by relevant reasons/evidence.  <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table> <p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• religious couples have made vows to be faithful/to stay together no matter what the circumstances/eg ‘till death do us part’/bring up children together/it is wrong to break those vows</li> <li>• children are badly affected by divorce/parents have a duty to</li> </ul>	Levels	Criteria	Marks	4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12	3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9	2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6	1	Point of view with reason(s) stated in support.	1–3	0	Nothing worthy of credit.	0	12
Levels	Criteria	Marks																			
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12																			
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9																			
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6																			
1	Point of view with reason(s) stated in support.	1–3																			
0	Nothing worthy of credit.	0																			

	<p>children</p> <ul style="list-style-type: none"> <li>• this argument may be presented from a religious or utilitarian perspective</li> <li>• marriage is a contract/sacrament/sacred bond. Divorce goes against religious teaching.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• some religious believers, as well as many atheists and humanists, would argue that in cases of abuse, the harm to children is greater than the harm done by separation eg continual fighting disrupts the peace of family life, drug addiction, alcohol problems and infidelity can be detrimental to family life. Many atheists and humanists would argue for utilitarian principles to operate/ie whatever causes the greatest happiness and least pain for human beings</li> <li>• humans make mistakes, marriages fail, and for some religious believers, it is more compassionate to allow divorce when people have irreconcilable differences and the most compassionate act is the right act.</li> <li>• atheists and humanists do not believe that marriage vows are made before God, so they would generally support a couple's right to divorce, decide for themselves about the future of their relationship. Divorce is legal so people are allowed to divorce.</li> </ul> <p><b>Buddhism</b></p> <p>Let the wise man avoid an unchaste life, as he would a burning heap of coals...' (Sutta Nippata, 14:395) Ideal is to remain married and faithful. The factors which lead to marital discord like intolerance, lack of trust, etc. are hindrances to spiritual growth. 'Not to be contented with one's own wife, and to be seen with harlots and the wives of others — this is a cause of one's downfall.' (Sutta Nippata)</p> <p>However, Buddhists accept some marriages fail and divorce, although it will be painful, should proceed in such a way as to limit the harm done. Right intention must be present.</p> <p><b>Christianity</b></p> <p>Teaching on divorce in Mark 10:2-12; 'Man must not separate what God has joined together' (Matthew 19:6) Ideal: marriage is for life, a view supported by Biblical teaching. Churches must uphold sanctity of marriage. Roman Catholics believe marriage cannot be dissolved/revoked. Civil divorce not recognised - couple not free to remarry.</p> <p>Eastern Orthodox church has the authority to end marriages: church itself grants divorce and remarries, but usually not for the third time. Protestant churches accept civil divorce as end to marriage and allow remarriage in church.</p> <p><b>Hinduism</b></p> <p>Orthodox Hindus believe that marriage is a sacred bond that should last for life. Adultery is not grounds for divorce in itself: a Law of Manu states that a wife must respect her husband even if he is unfaithful. Divorce is not actually forbidden under all circumstances, but is frowned upon. Divorce is possible under Indian law if the husband is cruel or the couple are unable to have children after 15 years of</p>	
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	<p>marriage. Manu does permit divorce under particular circumstances, for example if the husband has left home for certain periods of time. Other smriti texts allow divorce if the husband engages in violent conduct or disgraceful behaviour such as stealing, drinking or consorting with prostitutes (Gautama-smriti).</p> <p><b>Islam</b> Divorce is allowed but is considered 'hateful to Allah' (Hadith). The right procedures must be followed: Before divorce, couples must try to resolve their differences. They must bring in two friends or relatives to help settle matters, one from his family and the other from hers. Couples must wait 3 months (iddah) staying in the same home but sleeping separately – to see if the wife is pregnant and to allow reconciliation if possible (Qur'an 4:35). A wife can divorce her husband but must repay the dowry, unless the cause for divorce is his fault, and she will not be supported by him. A man still has responsibility for the support of his children in all circumstances.</p> <p><b>Judaism</b> Torah says a man can divorce his wife if 'he finds something indecent about her'/'shameful conduct' (Deuteronomy 24:10) but today divorce (get) is allowed by mutual consent since marriage is a voluntary agreement. 'Tears fall on God's altar for whoever divorces his first wife.' (Gittin90a) in the section of Talmud Wife cannot initiate a Jewish divorce, but reasonable grounds include infidelity, impotence, financial deprivation, cruelty or irreligiousness. In Israel a husband can be imprisoned if he does not grant the divorce to his wife, but elsewhere he is not bound by it, and then she cannot remarry another Jew ('agunot' = chained woman). Reform Jews have their own get which treats men and women equally. Liberal Jews now accept civil divorce alone. Divorce regarded as unfortunate but has no stigma attached – people are encouraged to remarry, but not to previous husband (Deuteronomy 24:1–4).</p> <p><b>Sikhism</b> Marriage should be for life; a Sikh couple is 'one spirit in two bodies' (Guru Amar Das). The marriage commitment is made in front of God and should not be broken. Divorce is against the principles of the Sikh religion. There is also a promise in Amrit ceremony when a Sikh becomes member of the khalsa to maintain a monogamous relationship with one's spouse. Divorce is rare, but grounds for divorce include desertion, insanity, impotence of husband, habitual cruelty, adultery and change of religion. Sikhs follow the laws of the country in which they are living.</p> <p>SPaG 3 marks</p>	
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**02 Theme B: religion and life**

Qu	Part	Marking guidance	Total marks
02	1	<p>Which <b>one</b> of the following is a religious theory about how the universe began?</p> <p><b>A</b> The big cloud.  <b>B</b> Creation.  <b>C</b> Collision theory.  <b>D</b> Atomic theory.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: B Creation.</p>	1
02	2	<p>Give <b>two</b> examples of what religious believers might do to help to carry out the duty of stewardship.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Recycle/protect the environment/stop pollution/raise awareness about environmental issues, etc.</p>	2

02	3	<p>Explain <b>two</b> contrasting beliefs in contemporary British society about abortion.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First belief</b> Simple explanation of a relevant and accurate belief – 1 mark Detailed explanation of a relevant and accurate belief – 2 marks</p> <p><b>Second belief</b> Simple explanation of a relevant and accurate belief – 1 mark Detailed explanation of a relevant and accurate belief – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p><b>Buddhism</b> Abortion goes against the 1<sup>st</sup> Precept – ‘I will not harm any living thing.’/abortion should not take place out of selfish reasons./‘Abortion is the same as taking the life of a living being and as such is not a just action’ (The Dalai Lama). Abortion to save a mother’s life may be the most compassionate action carried out with the right intention.</p> <p><b>Christianity</b> Roman Catholics oppose abortion/made in God's image (Genesis 1:27)/life begins at conception/Exodus 20:13/God loves children (Matt 18:10; Luke 18:15–16)/most Protestants believe that it depends on the circumstances, abortion to save the life of the mother may be the most loving action.</p> <p><b>Hinduism</b> Brahman, the Supreme Spirit, is within every living being/life is sacred and needs to be valued and respected/Ahimsa/Chandogya Upanishad 5.10.7 shows that life begins at conception/some texts say that abortion is a worse crime than killings one’s parents/abortion to save the life of the mother may be justified.</p> <p><b>Islam</b> Human life is precious/sacred gift from Allah (Qur’an 17:33)/‘No severer of womb-relationship ties will ever enter paradise (Hadith)/On Judgement Day children will ask why they were killed/Qur’an 17:31. Abortions to save a mother’s life are permitted by some jurists as the lesser of two evils.</p> <p><b>Judaism</b> God creates life and knows us before we are born/Psalm 139:13, 15–16/given vocation before birth: Isaiah 49:5 and Jeremiah 1:5/abortion is permitted for serious reasons as the lesser of two evils/Rabbis give guidance on when it is permissible/mothers are required to have an</p>	4
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	<p>abortion if continuing with the pregnancy would kill them. Abortion on demand is not permitted.</p> <p><b>Sikhism</b>          Child a gift from God (Guru Granth Sahib 1239)/everyone important and valuable/'divine spark' in everyone/'abortion is taboo as it is an interference in the creative work of God' (Mansukhani 1986b:183), but allowed if the mother's life is at risk or if the developing foetus is unviable.</p>	
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02	4	<p>Explain <b>two</b> religious beliefs about animal experimentation.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to scripture or sacred writing – 1 mark</p> <p>Students may include some of the following points, all other relevant points must be credited:          Good purposes for animal experimentations would include testing and developing life-saving medicines but not testing frivolous things such as cosmetics/respect for animals would include not using them unless there is no alternative and the outcome is likely to be of value, otherwise it is not right to experiment on animals.</p> <p><b>Buddhism</b>          Wrong to hurt or kill animals so oppose animal experimentation/1<sup>st</sup> Precept – teaching of Ahimsa, do not harm any living thing/belief in interdependence of all living things which is linked to rebirth/loving kindness and compassion the teaching of the Buddha/effect on karma/Dhammapada 129.</p> <p><b>Christianity</b>          Opposes cruelty but may accept animal experimentation if it benefits humans/ideas of stewardship stress responsibility for animals and their welfare, so may be opposed to testing/beliefs about dominion stress animals may be used to benefit humans/opposes testing of cosmetics on animals/Proverbs 12:10/Luke 12:6.</p> <p><b>Hinduism</b>          Hindus are against animal experimentation because of samsara, the belief that all life is interconnected/some deities appear as animals/teaching of Ahimsa – no harm/animals have the divine spark of the divine within them/“There is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life” Mahavira</p> <p><b>Islam</b>          Muslims believe animals have legal rights but experimentation may be acceptable if it benefits humans and does not cause suffering – God has provided animals for human use and benefit: Qur'an 40:79–80/ actions are judged according to intention – there must be a ‘just cause’ for harming or killing an animal (hadith)/oppose testing of cosmetics on animals.</p>	5
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		<p><b>Judaism</b>                  Jews are taught not to blemish or injure animals/Deuteronomy 22:6/                  Deuteronomy 25:4/human beings take priority over animals and have                  dominion over them Genesis 9:1–3/may be allowed if it helps to                  advance medical science/The righteous person regards the life of his                  beast – Proverbs 12:10.</p> <p><b>Sikhism</b>                  Sikhs teach that God is present in all living beings so animals have God                  within them/but may accept animal experimentation if it advances                  medical science, although strongly opposed to causing harm to                  animals/believe that animals have equal rights with humans/against                  cosmetic testing on animals/Guru Granth Sahib Ji, 1350</p>	
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02	5	<p>'It is not reasonable to believe in life after death.'</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• many atheists and humanists would argue that there is no proof of any form of afterlife/or of a soul or spirit that could survive death/nobody has come back from the dead in a way that is</li> </ul>																			

	<p>guaranteed/even Jesus' 'appearances' could have been made up</p> <ul style="list-style-type: none"> <li>• neither reincarnation nor resurrection make sense/a person can only be human in one physical body/another body means another person/you cannot live without a body</li> <li>• ideas of spirits etc. are just wishful thinking because people are scared of facing the reality that they are alive only for a short time.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• there is evidence in scripture or religious texts of life after death and scripture is the 'Word of God' or the teaching of Gurus etc</li> <li>• there are a lot of cases of people being able to recall previous existences in detail that can only be valid if the person actually lived that previous existence</li> <li>• in near death experiences, the soul leaves the body for a time, proving that the soul is different from the body and can live on without the body/people who have near-death experiences meet people who are already dead but who are obviously continuing in a different form of existence, etc</li> </ul> <p><b>Buddhism</b> Scripture describes the six places of rebirth – heaven, human, asura, animal, hungry ghost and hell and some Buddhists take this literally. Recollection of previous lives also taken as evidence. This included stories in scriptures about the Buddha's previous lives. The Tibetan Book of the Dead describes the Bardo stage between rebirths in detail.</p> <p><b>Christianity</b> It is claimed that Jesus rose from the dead and promised that those who follow him will enjoy the Kingdom of Heaven/Jesus claimed to be the 'resurrection and the life' (John 11:25) and that those who believe in him will have eternal life (John 5:24)/Jesus told one of those crucified with him that he would join him in paradise (Luke 23:43)</p> <p><b>Hinduism</b> According to scripture, the atman is reborn many times, this is samsara (reincarnation)/Bhagavad Gita 2:22 "As a man casts off his worn-out clothes and takes on other new ones, so does the embodied soul cast off his worn-out bodies and enters other new"/the atman can move nearer the ultimate release from rebirth, moksha/Bhagavad Gita 2:27</p> <p><b>Islam</b> The Qur'an includes teaching about the Day of Resurrection or the Day of Judgement when Allah will balance the good deeds a person has done in their life against the bad deeds (Surah 39:70)/good people will go to paradise (Jannah) (Surah 3:115), a place of joy and bliss/those rejected will be punished in hell (Jahannam) (Surah 3:116).</p> <p><b>Judaism</b> Jewish scriptures say that after death everyone goes to Sheol (eg Psalm 86:13, Job 14:13)/Daniel 12:2 "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." Some believe good people will enter paradise and wicked people will go to Gehenna (hell) after the last judgement.</p>	
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		<p><b>Sikhism</b>          According to scripture, a person's soul may be reborn many times as a human or an animal (Guru Granth Sahib Ji 88, 115, 126 and 325)/the body is just clothing for the soul and is discarded at death/there is a divine spark which is part of Waheguru in each person and this spark or soul is taken back to join Waheguru when a person is finally released from the cycle of rebirth.</p> <p>SPaG 3 marks</p>	
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**03 Theme C: the existence of God and revelation**

Qu	Part	Marking guidance	Total marks
03	1	<p>Which <b>one</b> of the following best expresses the idea that the divine (God, gods or ultimate reality) is beyond this world?</p> <p><b>A</b> Omnipotent.  <b>B</b> Omniscient.  <b>C</b> Transcendent.  <b>D</b> Immanent.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Transcendent.</p>	1
03	2	<p>Give <b>two</b> types of general revelation.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Revelation in nature/other people/scripture, etc.</p>	2

03	3	<p>Explain <b>two</b> contrasting beliefs in contemporary British society about visions.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and non-religious beliefs.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First contrasting belief</b>          Simple explanation of a relevant and accurate contrast – 1 mark          Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p><b>Second contrasting belief</b>          Simple explanation of a relevant and accurate contrast – 1 mark          Detailed explanation of a relevant and accurate contrast – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• some Christians believe that God or holy figures including angels appear in visions to people: examples include the Angels of Mons, St Bernadette’s vision of Mary at Lourdes. Some visions are recorded in scripture such as Peter’s vision of the sheet (Acts 10:9–16), Jacob’s ladder (Genesis 28:10–17), so the authority of scripture supports them. The vision may appear in a dream or in the external world, it may be in the ‘mind’s eye’ or appear to many people at the same time.</li> <li>• many atheists and humanists believe that visions are imaginary or mistaken interpretations of a natural event – for example a dream or the result of drink or drugs (including natural substances that can cause hallucinations). They believe that people interpreted them as religious visions because of what they already believed. People claiming to have visions may be seeking fame or fortune. The media sometimes expose such people as fraudulent. Psychological studies tend to show that the subconscious is at work when people have visions. Often those having visions are considered to be mentally ill. Others may be physically ill, for example epileptic (as was argued in the case of Ellen G. White, the founder of the Seventh Day Adventists). Atheists and humanists would point to the lack of scientific proof that such visions are genuine owing to lack of reliable witnesses.</li> </ul>	4
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03	4	<p>Explain <b>two</b> religious beliefs about miracles.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to scripture or sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:          Miracles are seen by some as the work of God or gods or spiritual powers rather than natural events. In this case they are caused by God, have no natural explanation. Examples include raising from the dead. Some religious believers do not believe that God interferes with life, so they do not accept that this type of miracle happens. They believe that God would not interfere to help some people rather than others because that would show that God was unfair. Miracles may also be seen as signs, events in which the presence of the divine is clear although the divine is actually present in every event. Such miracles may be natural events like rainbows or the birth of a child, or a coincidence that happens at exactly the right moment to save a life.</p> <p><b>Buddhism</b>          Some believe miracles may happen because of the stage of enlightenment someone has reached/though the power of the human mind/eg Anguttara Nikaya contains accounts of the Buddha being able to was seen in several places at once, fly, hear things over long distances, read minds, walk on hot coals, remember past lives. The Theravadin Vinaya Pitaka has the story of Buddha taming an elephant that was about to trample a baby.</p> <p><b>Christianity</b>          Christianity is based on miracles, eg the Incarnation and the Resurrection of Jesus (Mark 16:1–8). Christians believe that Jesus performed many miracles which revealed that he was the Son of God, eg walking on water (Mark 6:45–51), healing the sick (Mark 6:53–56), raising the dead (John 11:40–44).</p> <p><b>Hinduism</b>          Hindus believe Brahman directly intervenes in the world in some cases, and in others the gods perform miracles in their role as aspects of Brahman, eg Ganesha drinking milk, or scriptural accounts of the births of Rama and Sita as incarnations of Vishnu and Lakshmi (Ramayana) and the birth of Krishna (Mahabharata, Harivamsa ch 4–</p>	5
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	<p>5).</p> <p><b>Islam</b>          Muslims believe Allah alone can perform miracles, but may work through prophets or other individuals. The greatest miracle is the Qur'an itself, God's complete revelation. The Qur'an relates the virgin Mary receiving the news that she will give birth to Jesus (Qur'an 3:47). Other traditions relate that two angels opened Muhammad's chest, removed his heart and cleansed it of sin.</p> <p><b>Judaism</b>          Jews accept miracles worked by God on their behalf, eg Moses leading the people to freedom across the Red Sea (Exodus 14:21–29), collapse of the walls of Jericho (Joshua 6:20) or the sun standing still for Joshua to defeat the enemy (Joshua 10:13–14). Miracles are a sign of God's direct intervention. No one has the right to believe that they are worthy enough for God to perform a miracle for them.</p> <p><b>Sikhism</b>          Sikhs believe that miracles occur to help people or to teach people about God and the right way to live. Prophets and saints can perform miracles but not for selfish ends. The Guru Granth Sahib is considered a miracle in itself/is thought to be a living guru. Sikh traditions of miracles include Guru Nanak and the Grazing Buffalo/Guru Nanak as a child being shaded by a cobra. Guru Arjan and Guru Teg Bahadur were tortured and martyred while refusing to perform miracles.</p>	
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03	5	<p>'The design argument proves that God exists.'</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     A well-argued response, reasoned consideration of different points of view.                      Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.  <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.                      Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.  <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     Reasoned consideration of a point of view.                      A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.                      OR                      Recognition of different points of view, each supported by relevant reasons/evidence.  <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table> <p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• signs of design in the natural world are obvious. Snowflakes, DNA helix, all have regular patterns</li> <li>• the workings of nature show that it is like a machine, everything runs in fixed patterns of cause and effect which scientists have</li> </ul>	Levels	Criteria	Marks	4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12	3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9	2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6	1	Point of view with reason(s) stated in support.	1–3	0	Nothing worthy of credit.	0	12
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0	Nothing worthy of credit.	0																			

	<p>observed and named. Things like the human eye are like small machines, they are made up of parts put together in a specific way to do a specific job. Machines are the work of intelligence, but these machines are much better than anything a human being can design and make so the intelligence that designed and made them must be much greater than a human being</p> <ul style="list-style-type: none"> <li>• the universe had to be exactly as it is to produce human life, the set of conditions needed for human life are so exact that the fact that they have come together cannot be just a coincidence, they must have been deliberately designed by God, etc</li> <li>• most Christians and Jews believe that the Genesis account of creation supports the design argument as it shows God planned the development of the world (Genesis 1). Credit mention of the design arguments of Thomas Aquinas, William Paley, Isaac Newton or F.R. Tennant. Muslims accept scientific accounts of creation but believe they were designed by God: ‘Do not the disbelievers realise that the heavens and earth were a solid mass, then We split them asunder, and We made from water every living thing? ... He it is Who created the night and the day, and the sun and the moon each gliding freely in its orbit.’ (Qur’an 21:31–34)</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• there is no evidence that any designer still exists. It is perfectly possible that the universe as we know it was designed by someone who has died – just as many designed things were designed by people who have since died</li> <li>• the designer(s) may not be God. It/he/they may not be intelligent, because what we are seeing could be the end result of a very slow process of trial and error. The designer(s) need not be good – there is so much evil in the world that it looks as though it has been made by an evil God if any</li> <li>• science can explain the regular patterns in nature such as the pattern of cause and effect or the shape of snowflakes without needing to refer to God. Evolution gives the appearance of design, eg the opposable thumb developed naturally, etc.</li> </ul> <p>SPaG 3 marks</p>	
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**04 Theme D: religion, peace and conflict**

Qu	Part	Marking guidance	Total marks
04	1	<p>Which <b>one</b> of the following best expresses the religious ideal that there should be no violence in the world?</p> <p><b>A</b> Defence.  <b>B</b> Justice.  <b>C</b> Peace.  <b>D</b> Terrorism.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Peace.</p>	1
04	2	<p>Give <b>two</b> ways in which religious believers help victims of war.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Provide food and shelter; medical help; help to rebuild their lives; work to create peace.</p>	2

04	3	<p>Explain <b>two</b> contrasting beliefs in contemporary British society about weapons of mass destruction.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First belief</b> Simple explanation of a relevant and accurate belief – 1 mark Detailed explanation of a relevant and accurate belief – 2 marks</p> <p><b>Second belief</b> Simple explanation of a relevant and accurate belief – 1 mark Detailed explanation of a relevant and accurate belief – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <ul style="list-style-type: none"> <li>• pacifism is right because war can never be justified. This is because Buddhists support the idea of ahimsa (not harming a living thing)/religious believers support the idea of the sanctity of life, etc</li> <li>• pacifists believe that all killing is wrong. This is because religions have laws such as ‘do not kill’ and so will not fight eg Quakers, etc</li> <li>• some Christians believe that war is the sometimes the best option and would not support being a pacifist. For example, they would fight in a ‘Just War’ or to stop genocide taking place, etc.</li> </ul> <p><b>Buddhism</b> Buddhists oppose all weapons of mass destruction following the example of the Dalai Lama/they believe in pacifism/1<sup>st</sup> moral Precept ‘I will not harm a living thing’/concept of Ahimsa.</p> <p><b>Christianity</b> There are different views among Christians/some see nuclear weapons as a deterrent to maintain peace and prevent attack/others like the Quakers are pacifists and oppose them/against the Just War rules.</p> <p><b>Hinduism</b> Some Hindus are like Gandhi, pacifists, and are opposed to violence in virtually any form, and especially possessing nuclear weapons; others accept that the world is violent and there is a need for nuclear weapons as a deterrent.</p> <p><b>Islam</b> Muhammad forbade the killing of innocent civilians/Islam only allows Muslims to fight those who take up war against them or actively participate in the battle/WMD kill indiscriminately/use of them would not follow the Just War rules.</p> <p><b>Judaism</b> The Talmud (Shavuot 35b) explicitly prohibits the waging of war in a</p>	4
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		<p>situation where the casualty rate exceeds a sixth of the population/it would be difficult to actually use a nuclear weapon but having them as a deterrent is seen as justified.</p> <p><b>Sikhism</b> Sikhs have called for nuclear disarmament/concerned about the proliferation of WMD's eg in the Indian sub-continent/believe in the Just War rules/such destructive weapons should never be used.</p>	
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04	4	<p>Explain <b>two</b> religious beliefs about forgiveness.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b> Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b> Simple explanation of a relevant and accurate teaching – 1 mark Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to scripture or sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p>Between human beings, forgiveness is a duty, it is wrong to hold grudges because you are only harming yourself by doing so. That does not mean that you are accepting that what the person did was right or that they should not be punished. It does mean that you should try to understand why they did it, because in some cases it may not have been their fault. If the person repents their sin or crime they may be forgiven.</p> <p><b>Buddhism</b> Karmic consequences mean that the person will suffer because of the wrong they have done so the victim will get justice, but revenge also has karmic consequences because it expresses hate/forgiveness will bring positive karma/Dhammapada 1.3–4/concepts of metta (loving kindness), karuna (compassion) both encourage forgiveness.</p> <p><b>Christianity</b> Forgive one another – Colossians 3:13/Jesus told Peter to forgive seventy times seven/forgive others so God will forgive you – Lord's Prayer/Matthew 6:14–16/Matthew 18:21–35 – Parable of the Unmerciful Servant/Matthew 5:7/Some Christians believe that you should only forgive those who repent.</p>	5
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	<p><b>Hinduism</b>  Forgiveness is considered one of the six cardinal virtues in Hinduism/Mahabharata, Book 3, Vana Parva, Section XXIX/Mahabharata, Book 5, Udyoga Parva, Section XXXIII/may be difficult to forgive some sins but forgiveness brings positive karma.</p> <p><b>Islam</b>  Allah is merciful and the source of all forgiveness/repentance is a virtue/Qur’an 5:95/forgiveness between believers is encouraged, with a promise of reward from Allah/the sin of shirk (associating partners with God) is unforgivable and some sins have prescribed punishments.</p> <p><b>Judaism</b>  Prior to Yom Kippur, Jews ask forgiveness of those they have wronged during the year so that God will forgive them/sins between people require the asking and granting of forgiveness by the parties concerned/the person who has sinned against God needs to repent and ask God for forgiveness/Leviticus 16:30</p> <p><b>Sikhism</b>  Sikhs welcome all types of people to follow the path of Waheguru Ji and receive forgiveness of all sins. Even murderers are given the choices so that they too be forgiven/“<b>Forgiveness</b> is fundamentally a moral relation between self and others.” “Where there is forgiveness, there is God.” Guru Granth Sahib Ji.</p>	
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04	5	<p>‘War is never right.’</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
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	<p>violence breeds violence and does not bring about peace and stability</p> <ul style="list-style-type: none"> <li>• modern warfare targets innocent civilians through use of weapons of mass destruction. Modern warfare is therefore morally wrong.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• idea of Just War – criteria include - started and controlled by a properly instituted authority/just cause/last resort/not involve suffering to innocent civilians/protect trees, crops, animals/not act of aggression or to gain territory/aim to restore peace and freedom/enable release of prisoners of war/must be winnable/proportionality</li> <li>• war can be the lesser of two evils: It can be justified if its purpose is to: stop atrocities/depose a dictator/to defeat terrorists/stop spread of weapons of mass destruction. If the consequences of war are better than the consequences of not fighting, then war is justified.</li> <li>• people have a right to self-defence.</li> </ul> <p><b>Buddhism</b></p> <p>Dhammapada 270: "A man is not a great man because he is warrior and kills other men, but because he hurts not any living being he is in truth called a great man."/the first precept not to take life, oppose warfare/concept of Ahimsa (non. violence)</p> <p>Will defend their lands if it is seen as having the right motivation/Buddhists have fought in war eg in the 14th century Buddhist fighters led the uprising that evicted the Mongols from China.</p> <p><b>Christianity</b></p> <p>Matthew 5v9: "Happy are those who work for peace."/Matthew 5v44: "Love your enemies and pray for those who persecute you."/Matthew 5v38–48 – do not take revenge, if anyone slaps you on the right cheek, let him slap your left cheek...Matthew 22v39: 'Love your neighbour'/Romans 12v17–21</p> <p>Jesus taught peace, forgiveness and overcoming evil with goodness but he did use force in the temple because it had become 'a den of thieves.'/Matthew 10:34.</p> <p><b>Hinduism</b></p> <p>The Mahabharata: "This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain."/Hindus believe in the principle of Ahimsa (non-violence)/good Karma would not involve violence, but work towards peace/the Upanishads teach non-violence/example of Gandhi.</p> <p>Hindus have had the Kshatriyas (warrior caste) and believe war is justified if their country is invaded or if the people are oppressed or exploited/There is no greater good for a warrior than to fight in a righteous war. Bhagavad Gita 2:31</p> <p><b>Islam</b></p> <p>Surah 49.9: "If two parties of believers take up arms ... make peace</p>	
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	<p>between them." Surah 3.134: "Paradise is for ... those who curb their anger and forgive their fellow men." Islam seeks peace within the community/in the daily prayers peace is promoted: "peace be unto you."/the Qur'an teaches that revenge is wrong.</p> <p>Islam has the idea of the lesser jihad and those killed in jihad being rewarded in paradise./Surah 4:74/Fight for Allah – Surah 2:190/Surah 4:76/will fight in a Just War.</p> <p><b>Judaism</b> Exodus 20v13: "Do not kill"/Micah 4v3 "Nation will not lift sword against nation, there will be no more training for war."/Proverbs 25v21: "If your enemy is hungry, give him something to eat; if thirsty, something to drink."/the Talmud: "What is harmful to yourself do not to your fellow men".</p> <p>Judaism portrays God as a warrior and see some wars as obligatory – a necessary last resort/these may be fought in self-defence or a pre-emptive strike against an enemy about to invade, or by God's command/Deuteronomy 20:1–4/Exodus 15:3</p> <p><b>Sikhism</b> Peace is a gift of God/believe in non-violence/Guru Nanak taught that is someone hurt you, you should put up with it three times; on the fourth time God would defend you. GGS teaches Sikhs to cause no one any suffering.</p> <p>The kirpan symbolise the willingness of Sikhs to defend people's religious freedom, dignity and self-respect/concept of the Just War (Dharam Yudh)“When all efforts to restore peace prove useless and no words avail, Lawful is the flash of steel. It is right to draw the sword.” Guru Gobind Singh.</p> <p>SPaG 3 marks</p>	
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**05 Theme E: religion, crime and punishment**

Qu	Part	Marking guidance	Total marks
05	1	<p>Which <b>one</b> of the following expresses the religious idea that one aim of punishment should be to encourage people not to commit any more crimes?</p> <p><b>A</b> Reformation.  <b>B</b> Protection.  <b>C</b> Deterrence.  <b>D</b> Reparation.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Deterrence.</p>	1
05	2	<p>Give <b>two</b> examples of religious moral laws which some criminals break.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Any of the Ten commandments or 5 moral precepts of Buddhism for example, including do not steal/murder/commit adultery/lie/drink alcohol.</p>	2

05	3	<p>Explain <b>two</b> contrasting beliefs in contemporary British society about the death penalty for murder.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First belief</b>          Simple explanation of a relevant and accurate belief – 1 mark          Detailed explanation of a relevant and accurate belief – 2 marks</p> <p><b>Second belief</b>          Simple explanation of a relevant and accurate belief – 1 mark          Detailed explanation of a relevant and accurate belief – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p><b>Buddhism</b>          Buddhist teachings oppose the death penalty/the first moral precept is: I undertake to avoid harming another life/'All living things fear being put to death. Putting oneself in the place of the other, let no one kill nor cause another to kill' (Dhammapada 129)/the death penalty contravenes the principles of loving kindness (metta) and compassion (karuna)/the story of Angulimala shows that reformation is always possible, and this might lead to the offender making a positive contribution to society/violence towards others incurs negative kamma (karma)/'Criminals, people who commit crimes, usually society rejects these people. They are also part of our society. Give them some form of punishment to say they were wrong, but show them they are part of society and can change. Show them compassion' (Dalai Lama).</p> <p><b>Christianity</b>          Many denominations oppose the death penalty/Jesus replaced the concept of 'an eye for an eye' with 'turn the other cheek' (Matthew 5:38–39)/when asked for his opinion on a particular case, Jesus said, 'If anyone of you is without sin, let him be the first to throw a stone' (John 8:7)'/do not be overcome by evil; but overcome evil with good' (Romans 12:21)'/I am passionately opposed to the death penalty for anyone...I think, myself, that it is an obscenity' Desmond Tutu)/the Catechism of the Catholic Church permits the death penalty only if an absolute necessity, but thinks that other options for punishment make such cases 'very rare, if not practically non-existent'/some Christians think that 'an eye for an eye' should apply to murder.</p> <p><b>Hinduism</b>          No official view/the principle of ahimsa means it is wrong to cause harm to living things/'If you want to see the brave, look at those who can forgive. If you want to see the heroic, look at those who can love them in return for hatred' (Bhagavadgita) implies that the death penalty is wrong/a discussion in the Mahabharata implies that because the death</p>	4
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	<p>penalty creates suffering for the family of the executed person, it is excessive and harms the innocent/'any attempt to remedy the harm done by the taking of one life through taking another life encourages bad — indeed dangerous — moral reasoning' (Dr. Amartya Sen) some Hindus agree with the death penalty for serious crimes/'great criminals should all be put to death' (Vishnu Smriti).</p> <p><b>Islam</b>  Several Qur'anic texts support the use of the death penalty/essential for justice to be done/'Take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.' (Qur'an 6:151)/'If any one slew a person – unless it be for murder or for spreading mischief in the land – it would be as if he slew the whole people' (Qur'an 5:33)/according to the Qur'an, the victim's family can insist on the death penalty or in an act of mercy, accept monetary compensation and some UK Muslims would see this as an argument against the death penalty/'O ye who believe! the law of equality is prescribed to you in cases of murder... But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord.' (Qur'an 2:178)/'If somebody kills my brother, then I should not go about killing him, but demand compensation – and even in that matter I shouldn't exceed bounds, but demand only what is just and according to status and circumstances' (Kashif Shahzada).</p> <p><b>Judaism</b>  The Torah prescribes the death penalty for murder/seen as justice and essential to the preservation of the community/'Life for life, eye for eye, tooth for tooth ...' (Exodus 21:23–24)/'A man who spills human blood, his own blood shall be spilled by man because God made man in His own image.' (Genesis 9:6)/its deterrent value was a matter of great debate among 1<sup>st</sup> and 2<sup>nd</sup> century rabbis: Rabbi Tarfon and Rabbi Akiva say, 'If we had been among the Sanhedrin, no one would ever have been executed.' Rabbi Simon ben Gamaliel responds, 'Such an attitude would increase bloodshed in Israel.'/Judaism sets so many conditions to be met for the death penalty to be given that sentencing a person to death is virtually impossible/this reflects concern that a mistake might be made/many British Jews would agree with this modern statement: 'While traditional Judaism clearly contemplates and condones the death penalty as the ultimate sanction within a legitimate legal system, Judaism simultaneously insists that capital punishment be administered by a process that ensures accuracy as well as justice; our valuing of human life as infinite demands no less' (Union of Orthodox Jewish Congregations).</p> <p><b>Sikhism</b>  Most Sikhs are opposed to the death penalty/it goes against beliefs about the status and dignity of human beings/'When an affair passes beyond all remedy, it is lawful to draw the sword' (Guru Gobind Singh) interpreted by Lord Indarjit Singh as opposing the death penalty/'It follows from this that killing is justified under certain circumstances. That is, it is justified when fighting in the heat of combat ...executing a prisoner, on the other hand, is without excuse, and would be killing in cold blood'/justice and protection are important but can be achieved in</p>	
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		other ways/the story of Saijan shows how the most hardened offender can change and contribute to society/some Sikhs might support the death penalty, thinking it serves as a deterrent.	
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05	4	<p>Explain <b>two</b> religious beliefs about breaking the law in order to get a bad law changed.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to scripture or sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:          Many religious believers would argue that breaking the law if it contradicts religious teaching is justified/for example, breaking a law that discriminates against different races when religion teaches that all races are equal/protest including violent protest, raises similar issues/if a repressive government denies its people their human rights as laid down in scripture and makes public demonstrations of opposition illegal, then many religious believers might consider breaking the law/ and be prepared, as citizens of the state, to face the consequences that would follow.</p> <p><b>Buddhism</b>          Right Speech and Right Action might justify breaking the law and protesting/engaged Buddhism might support non-violent actions that broke the law/'have the courage to speak out about situations of injustice, even when doing so may threaten your own safety' (Venerable Thich Nhat Hanh)/but the 1<sup>st</sup> moral precept and Right Action mean that any use of violence is wrong/many Buddhists have been involved in protesting against unjust regimes/'hatred will not cease by hatred, but by love alone. This is the ancient law' (The Dalai Lama)/ some Tibetan Buddhists support the use of violent protest as a last resort.</p> <p><b>Christianity</b>          Romans 13:1–7 requires Christians to obey the laws of the land because God has given them the authority to do so/however Acts 5:27–27 shows that when a government law is against the law of God, it may (and possibly should) be broken/following the teaching of Jesus in Mark 12:15, Christians accept their duty of obedience both to the state and to God/but God is the priority/in the 20<sup>th</sup> century, some Christians refused to pay a tax that they saw as morally wrong and went to prison as a result/most Christians would not accept violent protest because it shows a lack of love and respect for others/Martin Luther King and his supporters broke the law non-violently.</p>	5
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	<p><b>Hinduism</b>          Gandhi led a movement of civil disobedience against British rule in India/satyagraha was the name for his policy of passive resistance/'he who resorts to civil disobedience obeys the laws of the state to which he belongs, not out of fear of sanctions, but because he considers them to be good for the welfare of society. But there come occasions, generally rare, when he considers certain laws to be so unjust as to render obedience to them a dishonour. He then openly and civilly breaks them and quietly suffers the penalty for their breach' (Gandhi)/compassion, tolerance, the desire for justice and the virtue of serving others justify breaking the law in protest against oppression or injustice/the doctrine of ahimsa means that violent forms of protest are wrong/the use of violence to get bad laws removed is contrary to the spirit of detachment that is at the heart of Hinduism/will generate negative karma.</p> <p><b>Islam</b>          The name Islam means 'peace'/Muslims are committed to obedience to the law unless it promotes injustice, threatens Islam etc/Muslims have a duty to protest against repressive and immoral laws or governments/it may be part of the Greater Jihad to do so/'The prophet was asked what kind of jihad is better. He replied, "A word of truth in front of an oppressive ruler." (Sunnah)/violence in protest is only justified if in self-defence/though some Muslims would regard it as acceptable as a last resort, if everything else had failed to remove the injustice or the threat to the faith.</p> <p><b>Judaism</b>          The Tenakh contains many examples of protest against repression and injustice/the refusal of the midwives to carry out the order to kill all newborn Hebrew males (Exodus 1) has been described as the first act of civil disobedience/the person who breaks the law in protest must be prepared to face the consequences/in the 2<sup>nd</sup> century BCE many Jews died when they disobeyed the Syrian king's ban on religious practices/'whoever can protest and does not, is accountable to his household, his community and the whole world' (rabbinic teaching)/many Jews in modern times protest against injustice/the emphasis in religious teachings is on non-violence.</p> <p><b>Sikhism</b>          Sewa is central to the Sikh way of life so when people are persecuted or suffering other injustice, Sikhs should take action/'a Sikh is not to renounce the world like a deserter on the battlefield of life, but he is to fight...evil while living in the world like a lotus in the pond' (Handbook of Sikh Theology)/this might support protest and breaking the law where religion and religious principles are threatened/but the virtues of compassion and love would discourage violence/some Sikhs, however, might view their religion as a warrior faith and might fight physically for justice and equality.</p>	
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05	5	<p>‘Corporal punishment can never be justified.’</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     A well-argued response, reasoned consideration of different points of view.                      Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.  <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.                      Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.  <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     Reasoned consideration of a point of view.                      A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.                      OR                      Recognition of different points of view, each supported by relevant reasons/evidence.  <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table> <p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• it destroys the innate dignity of human beings that is given to them by God</li> <li>• many atheists and humanists, as well as religious believers, would claim that it creates a society in which violence is not only accepted</li> </ul>	Levels	Criteria	Marks	4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12	3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9	2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6	1	Point of view with reason(s) stated in support.	1–3	0	Nothing worthy of credit.	0	12
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	<p>but actually encouraged</p> <ul style="list-style-type: none"> <li>• it destroys one of the basic human rights of integrity of the body</li> <li>• it encourages resentment and a desire for revenge against society on the part of the offender</li> <li>• its effects on the person carrying out the punishment are negative/it desensitises the person and encourages a lack of compassion</li> <li>• utilitarians (eg Mill) who focus on the individual as well as society and on the quality of the pleasure could never justify it.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• corporal punishment is a cheap way of punishing effectively</li> <li>• it is quickly administered/allows the convicted person to resume a normal life speedily</li> <li>• depending on the form of the punishment, it could have no long-term negative effects/only the criminal suffers, not the rest of society which has to pay heavy taxes to maintain prisons etc</li> <li>• the principle of utility might be used to argue that if harsh punishment of one person deterred countless others and so protected society from future harm, it could be justified.</li> </ul> <p><b>Buddhism</b></p> <p>The first moral precept is opposed to corporal punishment/wrong to inflict harm and suffering on any living creature/it shows a lack of compassion (karuna) and loving kindness (metta)/the Buddha taught that no action can be counted as good if it causes mental or physical pain to another/'who, though innocent, suffers insults, stripes and chains, whose weapons are endurance and soul-force – him I call a Brahmin' (Dhammapada 399).</p> <p><b>Christianity</b></p> <p>Most are opposed to the Old Testament teaching of 'spare the rod and spoil the child' (Proverbs 13:24)/does not reflect Christian love/'those who live by the sword die by the sword' (Matthew 26:52) points to the negative effects of violence/rejection by many of retribution as a valid aim of punishment/a minority of fundamentalist Christians might see corporal punishment as justified by Old Testament teachings.</p> <p><b>Hinduism</b></p> <p>The principle of ahimsa means that corporal punishment is wrong/no living creature to be harmed/Gandhi stated that the principle of an eye for an eye makes the whole world blind/so the effects of corporal punishment are negative and counter-productive/just intensifies the violence/some Hindus might accept it on the basis of the laws of Manu/ 'if a man raises his hand or a stick, he should have his hand cut off; if in anger, he strikes with his foot, he should have his foot cut off' (8:280).</p> <p><b>Islam</b></p> <p>Permitted in Shari'ah law/'as to the thief, male or female, cut off his or her hands: a punishment by way of example from Allah' (Surah 5:38)/ flogging in Islamic countries for adultery and drinking or possessing alcohol/intended as a deterrent/punishment in earthly life instead of in afterlife, so can be seen as merciful/some Muslims opposed to it as culturally outdated/too harsh.</p>	
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		<p><b>Judaism</b>                  The emphasis is on people judging themselves rather than on punishment/the Torah allowed for it but with strong restrictions/‘It shall be that when the convicted person deserves to be beaten ... Forty lashes he may be given, but no more ... then shall your brother be dishonoured in your sight.’ (Deuteronomy 25:2–3)/‘Whoever spares the rod hates his son but if you love him, you will chasten him at an early age’ (Proverbs 13:24)/the Talmud does not support corporal punishment and modern Judaism interprets ‘rod’ metaphorically/ preference for reparation and reformation.</p> <p><b>Sikhism</b>                  Against corporal punishment as it contravenes the dignity of and respect due to all human beings/God is within each person/the two virtues of compassion and love for God and his creatures are incompatible with it/it encourages revenge, which stems from anger, one of the five vices/‘do not be angry with anyone else; look within your own self instead’ (GGS 259)/‘Fareed, if you have a keen understanding, then do not write black marks against anyone else. Look underneath your own collar instead. Fareed, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home’ (GGS 1378).</p> <p>SPaG 3 marks</p>	
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**06 Theme F: religion, human rights and social justice**

Qu	Part	Marking guidance	Total marks
06	1	<p>Which <b>one</b> of the following best expresses the religious ideal that everyone should get what they deserve?</p> <p><b>A</b> Tolerance.  <b>B</b> Prejudice.  <b>C</b> Justice.  <b>D</b> Compassion.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>Answer: C Justice.</p>	1
06	2	<p>Give <b>two</b> examples of what religious believers would see as exploitation of the poor.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p>One mark for each of two correct points.</p> <p>Loans offered with interest or excessive interest/low pay/slavery/people trafficking.</p>	2

06	3	<p>Explain <b>two</b> contrasting beliefs in contemporary British society about the right of freedom of belief.</p> <p>In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.</p> <p><b>Target: AO1:3</b> Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs</p> <p><b>First belief</b> Simple explanation of a relevant and accurate belief – 1 mark Detailed explanation of a relevant and accurate belief – 2 marks</p> <p><b>Second belief</b> Simple explanation of a relevant and accurate belief – 1 mark Detailed explanation of a relevant and accurate belief – 2 marks</p> <p>Students may include some of the following points, but all other relevant points must be credited:</p> <p><b>Buddhism</b> Belief in the equality of all human beings gives the right to freedom of belief/‘I always say that every person on this earth has the freedom to practise or not practise religion. It is all right to do either.’ (The Dalai Lama)/‘one must not exalt one’s creed discrediting all others, nor must one degrade these others without legitimate reasons. One must, on the contrary, render to other creeds the honour befitting them.’ (Ashoka)/Right Speech encourages speaking the truth as someone perceives it/‘Let us live happily, not hating those who hate us. Among those who hate us, let us live free from hatred.’ (Dhammapada 197)/but the first moral precept applies not only to physical harm/restraint should therefore be applied to how beliefs are expressed/the proper application of Right Speech cuts out anything that would infringe the rights of others to follow their beliefs.</p> <p><b>Christianity</b> God made all people free and equal/all created in the image of God/therefore all should have the right to freedom of religion and belief/Jesus never compelled people to follow him but respected their decision/eg he invited the rich man to follow him, but did not stop him from walking away/Jesus refused to perform a sign to prove his identity/he thus protected their freedom of choice/‘I feel extremely passionate about representing those... who are persecuted for their beliefs.’ (Jim Shannon)/‘the human person has a right to religious freedom’ (Dignitas Personae)/many Christians would argue for some restrictions on freedom of religion or belief/where it might cause hurt or harm/‘not everything done in the name of every religion can be allowed even in a free and democratic society’ (Roger Trigg).</p> <p><b>Hinduism</b> The varied nature of Hindu belief encourages a spirit of tolerance towards differing beliefs/the Dalai Lama commented on India’s long history of tolerance to faiths other than Hinduism/the right to freedom of</p>	4
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	<p>faith is a natural entitlement of every human being/the Hindu saying 'truth is one; sages call it by different names' encourages a belief in the right of all to reach God in their own way/but the belief in the right to freedom of religion should not contradict the principle of ahimsa/ currently in India, many Hindus see the right to freedom of belief as including the right to proselytise actively/some British Hindus might support the current trend in India towards promoting Hinduism/ others might be concerned at possible restrictions on the right to freedom of belief.</p> <p><b>Islam</b> The belief that the whole of humankind was created by Allah in equality encourages the acceptance of the right to freedom of belief/humans have been given minds to think things through and come to a reasoned decision/'there is no compulsion in matters of faith' (Qur'an 2:256)/ Muhammad's task was to explain right and wrong to people, not to force conversion on them/'If it had been your Lord's Will, they would all have believed. Will you then compel mankind against their will, to believe!' (Qur'an 10:99)'/Let him [or her] who will, believe, and let him [or her] who will, reject it' (Qur'an 18:29)/in Madinah Muhammad showed religious tolerance towards Jews and Christians/this policy was followed by his political successors/the decision of a Muslim to abandon Islam however is generally seen as apostasy/'Whosoever forsakes Islam for another Faith, it shall not be accepted of him [or her], and in the Hereafter, he [or she] shall be among the losers' (Qur'an 3:85).</p> <p><b>Judaism</b> All humankind created in the image of God (Genesis 1:27)/all have equal rights, which includes the right to freedom of religion and belief/the Torah contains laws relating to resident aliens, i.e. non-Jews living within Israel and commands them to be treated well/'the alien living with you must be treated as one of your native-born. Love him as you love yourself' (Leviticus 19:34)/this has been interpreted to support the right of non-Jews to religious freedom/freedom of religion and belief does not include the right to be hurtful in any way to those of other faiths/some British Jews are concerned about the apparent restrictions on those of other faiths in modern Israel/others support such restrictions, recognising Judaism alone as the true faith/but Judaism is not a proselytising faith.</p> <p><b>Sikhism</b> There is only one God, who is the same for all religions/all people have God in them/Sikhism teaches the equality of all people/so people of different religions are equal in the eyes of God/accepting the right to freedom of religion for all is a way of showing respect to others/it is wrong to 'call any religion inferior or false' (GGS 1350)/the Gurus believed in the right of all humans to choose their spiritual path and opposed putting those to whom they spoke under any pressure or compulsion/restrictions only on promoting religions and beliefs that would cause harm in any way.</p>	
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06	4	<p>Explain <b>two</b> religious beliefs about the status of women in religion.</p> <p>Refer to sacred writings or another source of religious belief and teaching in your answer.</p> <p><b>Target: AO1:1</b> Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.</p> <p><b>First belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p><b>Second belief</b>          Simple explanation of a relevant and accurate teaching – 1 mark          Detailed explanation of a relevant and accurate teaching – 2 marks</p> <p>Relevant and accurate reference to scripture or sacred writing – 1 mark</p> <p>Students may include some of the following points, but all other relevant points must be credited:          Understanding of the status of women changed considerably in the course of the 20<sup>th</sup> century/most religions would claim that women have always been held in high regard but that has often not been seen in practice/what some people would count as discrimination, many religious believers would claim as a difference in role.</p> <p><b>Buddhism</b>          The Buddha criticised attitudes to women in the society of his day/taught that both men and women were equally capable to gaining enlightenment/'I call the Dhamma the charioteer, with right view running out in front. One who has such a vehicle – whether a woman or man – has, by means of this vehicle, drawn close to Nibbana' (The Connected Discourses of the Buddha I:122)/nun admitted to the sangha during the Buddha's lifetime/in Zen Buddhism women can attain to positions of high responsibility in the monastic sangha/in Theravadan Buddhism the genders are equal but have different roles/the man is to provide for and the woman to care for the family.</p> <p><b>Christianity</b>          Both men and women created in the image of God/Jesus treated women with great respect/women were the first witnesses to the resurrection of Jesus/'there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Galatians 3:28)/ Paul spoke highly of Phoebe as working for the church and to be shown respect/but he told the church in Corinth that women were to be silent and to play no active role in worship/in the 21<sup>st</sup> century, the ordination of women to the priesthood is not recognised by the Roman Catholic and Orthodox denominations and some Anglican churches/this is seen by some as discriminatory but they claim it is a difference of roles and not of status/in other denominations, women are regarded as having the same religious authority as men and officiate at the highest levels.</p>	5
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	<p><b>Hinduism</b>  Men and women are seen as equal but with different roles/the importance of women is reflected in the relationships between Hindu deities such as Kali and Shiva/interdependent/allusions to women teachers in the Upanishads/mixed messages in the Law of Manu/'her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence' (Laws of Manu 9.3)/'where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards' (Laws of Manu 3:56)/inferior status attributed to women by some Hindus a cultural rather than religious issue.</p> <p><b>Islam</b>  Men and women created by and equal in the sight of Allah/women have many rights, including right to freedom of expression/equality does not mean identical and men and women have different roles/'men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard' (Qur'an 4:34)/the man's role tends to be to provide for the family and the woman's is to care for the home, for her husband and family/but these roles not compulsory/women pray separately from men but this seen as to prevent distraction and protect modesty.</p> <p><b>Judaism</b>  According to Genesis 1:27 both men and women were created in the image of God/many Jews think that Genesis 2 tells of 'man' being created with dual gender and only later being separated into male and female/actions of women often celebrated in the Tenakh, eg Deborah and Jael in Judges 4 and 5/Jewish descent traced from the mother/different roles of women in Orthodox Judaism seen by Reform Jews as discriminatory/exempt from religious duties, separate from men in synagogue/not allowed to handle the scrolls or read publicly from the Torah/not part of the minyan/in Reform Judaism, women are treated as equals of men in the synagogue/allowed to become rabbis, read from the Torah.</p> <p><b>Sikhism</b>  The insistence of the Gurus on the equal status of women was totally contrary to the accepted view of women as possessions/Sikhs emphasise this/'within a woman, the man is conceived, and from a woman he is born. With a woman he is betrothed and married...From a woman, a woman is born. Without a woman, there can be none (Guru Granth Sahib)'/they are not said to be husband and wife, who merely sit together. Rather they alone are called husband and wife, who have one soul in two bodies' (Guru Amar Das)/women may be members of the Khalsa/may be granthis.</p>	
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06	5	<p>'It is always right to give charity to the poor.'</p> <p>Evaluate this statement.</p> <p>In your answer you:</p> <ul style="list-style-type: none"> <li>• should give reasoned arguments in support of this statement</li> <li>• should give reasoned arguments to support a different point of view</li> <li>• should refer to religious arguments</li> <li>• may refer to non-religious arguments</li> <li>• should reach a justified conclusion.</li> </ul> <p><b>Target: AO2</b> Analyse and evaluate aspects of religion and belief, including significance and influence.</p>	12																		
		<table border="1"> <thead> <tr> <th style="text-align: center;">Levels</th> <th style="text-align: center;">Criteria</th> <th style="text-align: center;">Marks</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">4</td> <td>                     A well-argued response, reasoned consideration of different points of view.                      Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information.  <b>References to religion applied to the issue.</b> </td> <td style="text-align: center;">10–12</td> </tr> <tr> <td style="text-align: center;">3</td> <td>                     Reasoned consideration of different points of view.                      Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.  <b>Clear reference to religion.</b> </td> <td style="text-align: center;">7–9</td> </tr> <tr> <td style="text-align: center;">2</td> <td>                     Reasoned consideration of a point of view.                      A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information.                      OR                      Recognition of different points of view, each supported by relevant reasons/evidence.  <b>Maximum of Level 2 if there is no reference to religion.</b> </td> <td style="text-align: center;">4–6</td> </tr> <tr> <td style="text-align: center;">1</td> <td>Point of view with reason(s) stated in support.</td> <td style="text-align: center;">1–3</td> </tr> <tr> <td style="text-align: center;">0</td> <td>Nothing worthy of credit.</td> <td style="text-align: center;">0</td> </tr> </tbody> </table>	Levels	Criteria	Marks	4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12	3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9	2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6	1	Point of view with reason(s) stated in support.	1–3	0	Nothing worthy of credit.	0	
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		<p>Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:</p> <p><b>Arguments in support</b></p> <ul style="list-style-type: none"> <li>• the duty to give charity is accepted by many people, including religious believers, atheists and humanists/many make regular donations or give generously when emergencies arise. Those who are wealthy have a duty to share their wealth with the poor/greed</li> </ul>																			

	<p>and selfishness has to be fought against</p> <ul style="list-style-type: none"> <li>• charities do a great deal of good with the money donated/especially in times of crisis when emergency aid is needed/if money was not given, none of this would be possible/many charities work with those in poverty to overcome the causes of poverty</li> <li>• from a utilitarian perspective, it could be argued that the consequences of sharing wealth fairly would be greater stability for the world as a whole.</li> </ul> <p><b>Arguments in support of other views</b></p> <ul style="list-style-type: none"> <li>• beggars may rely on gifts of money rather than help themselves, some work in groups, treating begging as a job from which they 'earn' income</li> <li>• there is no way of guaranteeing that anyone given money will use it to help get themselves out of poverty/it is better to help the poor to help themselves than give money directly to them</li> <li>• governments that should be spending money on the poor and needy may spend it on other, sometimes unethical things/eg on weapons or status symbols for the leaders, knowing that charities will step in to help the poor</li> <li>• from a utilitarian perspective, it could be argued that the money given to the poor would be better spent on things where the benefits are more certain.</li> </ul> <p><b>Buddhism</b></p> <p>Craving is a major obstacle to attaining enlightenment so Buddhists should be willing to give wealth away/giving to the poor helps to build up positive kamma/it reflects the principles of the Middle Way as extreme poverty is to be avoided/in Mahayana Buddhism, generosity is one of the six perfections/giving charity to the poor is an expression of metta and karuna/'as from a large heap of flowers many garlands and wreaths can be made, so by a mortal in this life there is much good work to be done' (Dhammapada 53). The donor needs to be sure that it will not be misused/it must not be in the form of weapons/poverty may be the result of negative kamma accrued in previous lives, but this should not discourage compassion now/the giving must be done in such a way that the recipient doesn't acquire craving ( desire for money).</p> <p><b>Christianity</b></p> <p>The parable of the sheep and goats states that in giving to those in need, the donor is giving to Jesus/Jesus told the rich man to sell his possessions and give the proceeds to the poor/the Early Church followed this practice/'If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with action...' (1 John 3:17–18)/charity should be given without show (Matthew 6:2–4)/the donor needs to be sure that it will not be misused/it should not be in the form of weapons or encourage aid dependency/but should be aimed at enabling people to become self-reliant.</p> <p><b>Hinduism</b></p> <p>'Recall the face of the poorest and weakest man whom you may have</p>	
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	<p>seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to control over his own life and destiny?’ (Gandhi)/poverty might be the result of negative karma, but the poor should still be given help/though a minority might treat them unsympathetically, thinking they deserve their fate/Hindus are encouraged to use money for their families in the first place and then give to the local poor/before the midday meal, many Hindus give food to a needy person/sacrificial giving is thought to bring unseen merit.</p> <p><b>Islam</b> Wealth is Allah’s gift and its value lies in the good it can do, so the poor should be helped/families are encouraged to support the poorer members/‘he who eats and drinks while his brother goes hungry is not one of us’ (Hadith)/zakah is one of the five pillars/sadaqah is encouraged/giving to the poor is common at Eid-ul-Adha and Eid-ul-Fitr/‘so give what is ue to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance of Allah, and it is they who will prosper’ (Qur’an 30:38)/poverty may be a test from Allah, so the poor should try to help themselves.</p> <p><b>Judaism</b> Wealth is a sign of God’s blessing but should be used for the benefit of everyone/the requirement to be generous applies to both men and women/‘a woman of valour is one who stretches out her hand to the poor’ (Proverbs 31:20)/tikkun olam (‘repairing the world’) entails helping to alleviate poverty/tzedakah is the requirement to give one tenth of income to the poor/not giving it is seen as robbing the poor because tzedakah belongs to them/giving should be done in the right way/Maimonides said the best types of giving were where neither the giver nor the recipient knew the identity of the other and where the recipient was enabled to become self-reliant.</p> <p><b>Sikhism</b> Poverty may be seen as due to bad karma, but the poor should still be helped/the langar provides free food for everyone/three duties for Sikhs are: pray, work and give/vand chakna (charitable giving is a key responsibility)/Sikhs are expected to give 10% of their income for the poor/‘blessed is the godly person and the riches they possess because they can be used for charitable purposes (Guru Amar Das)/international aid should not be seen as the ultimate answer, but instead the poor should be empowered to take control of their lives.</p> <p>SPaG 3 marks</p>	
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