



GCSE
RELIGIOUS STUDIES A
8062/2A

Paper 2A: Thematic Studies

Mark scheme

June 2020

Version: 1.1 Final



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 Examiner.

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

Copyright information

AQA retains the copyright on all its publications. However, registered schools/colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools/colleges to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Copyright © 2020 AQA and its licensors. All rights reserved..

Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../.) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

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.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

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

Level 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.)

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.

Level 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. If examiners have any doubt about what level to award a response, they should consult their team leader.

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 examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

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.

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.

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

0 1 Theme A: Relationships and families

0 1 . 1 Which one of the following means a man having more than one wife at the same time?

[1 mark]

- A Cohabitation
- B Procreation
- C Monogamy
- D Polygamy

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: D Polygamy

0 1 . 2 Give two religious teachings about divorce.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

Students may include some of the following points, but all other relevant points must be credited.

Divorce breaks promises made before God / 'Until death do us part.' / Divorce always wrong / 'God hates divorce' (Malachi) / 'Of all legal things the one Allah hates most is divorce.' (Qur'an) / 'The throne of Allah shakes due to divorce.' (Hadith) / 'Whenever anyone divorces his first wife even the altar (God) in the Temple sheds tears' (Talmud) / Divorce permitted as a last resort / In Buddhism divorce is discouraged but may be seen as the right thing to do if it prevents suffering / Two people staying together may cause themselves and others great suffering, breaking the Precepts, creating bad karma and going against the principles of compassion and ahimsa / In Hinduism forbidden to the Brahmin caste but allowed, though frowned upon, in the rest of society / Sikhs do not approve of divorce but it is permitted / Guru Amar Das said a couple should be 'one spirit in two bodies' showing divorce should be only in exceptional situations / do everything possible to avoid divorce / seen by some as a sin, etc.

0 1 . 3 Explain two contrasting religious beliefs in contemporary British society about sexual relationships before marriage.

In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.

[4 marks]

Target: Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Students must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

The contrast may refer to either the religious belief (s) used or the issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

Students may include some of the following points, but all other relevant points must be credited.

Traditional religious teachings strictly forbid pre-marital sex / seen as a sin / Risk of pregnancy / may lead to STIs / Children should be brought up within marriage / In the modern world some religious believers take a more liberal approach eg tolerating pre-marital sex amongst loving couples in a long term relationship / Casual relationships/one night stands are not supported by religious teachings / Loving, committed homosexual relationships may be supported by some believers / In many places in the world a civil partnership or marriage is not a possibility so living in an officially unrecognised committed partnership is the only option for many homosexual couples, etc.

Buddhism

Buddha taught that a man should only have sex with his wife / Sex as part of a loving caring relationship seen as a good thing / If sex is based on lust which leads to craving then that leads to bad karma / Sex before marriage can be a cause of suffering if based on the desire for pleasure rather than based on love / The sex drive needs to be controlled as ‘craving’ can only lead to dukkha, suffering / Right Action/one of the Five Precepts is about avoiding sexual misconduct which many would see as including sex before marriage, etc.

Christianity

Sex is the expression of what should be a deep, life-long commitment and loving union / It is a gift of God / therefore sex before marriage is seen as wrong / people can be used / to risk pregnancy / causing STIs is irresponsible / 'Flee from sexual immorality...Whoever sins sexually, sins against their own body' (1 Cor 6:18) / Body is seen as a temple of the Holy Spirit and therefore worthy of special respect / Roman Catholic teaching says 'Every sexual act must be within the framework of marriage' (Casti Connubii) / Church of England says that casual sex is wrong but it does recognise that some couples in long term committed relationships do have sex before they marry, etc.

Hinduism

Teaches that sex outside marriage is wrong / as it can damage spiritual development / there are many religious stories that warn about unrestricted sexual activities / students are expected to remain chaste / and seek to advance themselves educationally and spiritually / at the householder stage Hindus can seek kama (physical pleasure) through marriage / sex is a gift from the Ultimate Reality (God) for enjoyment / to have children / and must be treated with respect, etc.

Islam

Sex before marriage is expressly forbidden in the Qur'an / is punishable by flogging / sex is a gift from Allah / needs to be controlled hence modest dress and avoidance of actions that lead others into sexual temptation / Muslims should be aware of anything that could open the door to improper sexual behaviour / 'A man should not stay with a woman in seclusion unless he is a Dhu-Mahram (relative)' Hadith / 'The only way to protect all within society is to maintain a society where only a man and his wife share the act of sex.' Abdul Wahid Hamid, etc.

Judaism

Sex before marriage is expressly forbidden / it is thought to cheapen sex / and lower a person's self-respect / sex is a wonderful gift but should be carried out only at the proper time and with the proper intention / sex should only be within a stable committed marriage / 'Hence a man leaves his father and mother and clings to his wife, so that they become one flesh' Genesis 2:24, etc.

Sikhism

Sex before marriage is expressly forbidden / The Rehat Maryada (Sikh Code of Conduct) says that anyone who has sexual relations outside marriage is not a true Sikh / Sikhs try to avoid things that might tempt them to have sex / such as dancing with the opposite sex / mixing with them without a chaperone / Guru Granth Sahib teaches Sikhs to avoid things that produce evil thoughts in the mind / 'For a moment of sexual pleasure, you shall suffer in pain for millions of days' GGS 403, etc.

0 1 . 4 Explain two religious views about same-sex parents.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First view

Simple explanation of a relevant and accurate view – 1 mark
Detailed explanation of a relevant and accurate view – 2 marks

Second view

Simple explanation of a relevant and accurate view – 1 mark
Detailed explanation of a relevant and accurate view – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

Generally, opinions within religions will vary on this topic between liberal and more traditional believers. Those who accept same-sex relationships are likely to accept same-sex parents whilst those who oppose homosexuality will also usually oppose same-sex parents.

Traditionally heterosexual relationships are seen as providing the role models children need to grow and develop within a family / heterosexual relationships are part of God’s plan for procreation / raising a family / therefore same-sex relationships are not seen as part of God’s wider plan for procreation/ they are not part of natural law / they may therefore be considered to be wrong, etc.

Other religious believers would argue that a person’s sexual orientation has nothing to do with whether or not they would be good parents / same-sex relationships and orientation are not wrong / a faithful committed relationship is more important for couples who are bringing up children, etc.

Children need a secure, stable and loving family and that is more important than the sexual orientation of the parents.

Buddhism

Most Buddhists allow same-sex relationships provided it is a loving, caring, committed relationship / committed relationships are important for bringing up children / Buddhist teachings suggest that the values, morals and love shown in the family are more important than the gender of the parents / the Dalai Lama said that for a Buddhist a relationship between two men is wrong suggesting he would not support same-sex parents, etc.

Christianity

Based on teaching in Genesis 2 of a man leaving his parents and becoming one with his wife, Christianity has taught that a heterosexual relationship is God’s plan and as part of that children will be born and raised / therefore some may believe same-sex parents to be unnatural/ may not be

God's plan for procreation / many fundamentalists oppose same-sex parenting / other Christians do not oppose any people in a faithful and committed relationship raising children, etc.

Hinduism

Within Hinduism there is a strong family tradition and men and women each have roles in parenting / one of the three key functions of marriage is procreation in order to continue the family / however Hinduism is very diverse and Hindu scriptures do not generally condemn homosexual relationships / many accept same-sex relationships / same-sex parenting, etc.

Islam

Some Muslims believe that homosexual relationships are morally wrong and therefore do not approve of same-sex parents / there may be concerns about role models for children as there would not be both male and female parents / same-sex relationships in some countries are punishable by imprisonment and in some countries, death / The Qur'an describes how Allah destroyed a city for ignoring Lut's condemning of their behaviour / Some argue that it is lust that is condemned in the Qur'an and not faithful same-sex relationships, love, etc.

Judaism

Men and women have specific roles in parenting so same-sex parenting is often opposed by Orthodox Jews / The Torah forbids a sexual relationship between two people of the same sex (Leviticus 18:22) / many Reform and Liberal Jews accept loving same-sex relationships / so may support same-sex parenting / the most important thing being that the children are raised in a secure, loving environment, etc.

Sikhism

The Guru Granth Sahib supports heterosexual relationships / marriage / parenthood / same-sex parenting may not be seen as part of a Sikh lifestyle / More liberal Sikhs who do not oppose same-sex relationships think it is more important for children to be raised in a secure loving family regardless of the gender of their parents / Sikhs more interested in attaining enlightenment and becoming one with God / less concerned with a person's sexuality, etc.

0 1 . 5 ‘Gender discrimination is always wrong.’

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | 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. Reference to religion applied to the issue. | 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. Clear reference to religion. | 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. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- Humans created by God.
- All are equal before God.
- Prejudiced attitudes cause people to act in unloving way and potentially discriminatory ways.
- Discrimination causes hurt and upset and so not a loving thing to do.
- Discrimination causes injustice.
- Discrimination prevents a person fulfilling their potential and stops them becoming the person God wants them to be, etc.

Arguments in support of other views

- Some religious believers see gender differences as the result of different roles rather than discrimination.
- Much religious teaching supports differences in roles and it cannot be explained away just because it is old and inconvenient.
- Men and women's roles are complementary.
- What appears to be discrimination in a religion may be cultural expectation rather than religious belief.
- Some people may see discrimination when it is not there eg some Muslim women do not regard the burqa as a problem.
- Some may support positive discrimination in promoting equality for example within the workplace, allowing women priests etc.

Buddhism

Today most Buddhists believe that men and women should have and can have equal status / Women and men have equal potential for enlightenment / 'If a man denies the possibility of enlightenment of women then his own enlightenment is impossible (Lotus Sutra) / Women have been able to become nuns in the Mahayana tradition for many centuries / In 2015 the Dalai Lama said he saw no reason why a future Dalai Lama could not be a woman / many western Buddhist organisations accept women as senior teachers / practising discrimination would be an unskillful action / Right Action / Right Intention / promoting metta / karuna / everyone is equal as everyone is welcome in the sangha, etc.

Christianity

Christianity very clear that discrimination is wrong / all are made in God's image / all equal before God / 'There is no Jew nor Gentile, slave nor freeman, male nor female, all are one in Christ Jesus' (Galatians 3:28) / 'Love your neighbour as you love yourself' / 'Do unto others what you would have done to you' (Matthew 7:12) / In the early church there is evidence of women having leading roles eg Dorcas in Joppa / teaching that appears to be prejudiced to women may not be so on closer inspection / Paul's instruction on the role of women in some of his letters appear to have been for that time in allowing the church to be a distinct witness against the practices that were going on at the time / so should not be used to limit the role of women today / many more liberal denominations allow women a full role in all aspects of church life / Roman Catholic and Orthodox churches however do not allow women to be ordained, etc.

Hinduism

'Where women are honoured there the gods are pleased' (Manusmriti) / 'Good treatment of women is seen as a blessing' (Laws of Manu / Hindus believe in ahimsa / love / respect for all things / Hindus will greet each other with 'namaste' meaning 'I honour the God within you' recognising that we all have the divine within us and therefore are equal / compassion is a key belief with a desire to improve things for people rather than hurt them / traditional roles are laid down for man and women through life / all Brahmin priests are male, etc.

Islam

Allah created all people equal from a single soul and with the same human nature (Qur'an 49:13) / Men and women have the same religious and moral responsibilities and God will reward them for their good deeds (Qur'an 16:97) / The Five Pillars apply to all equally / Hajj, everyone is equal in dress and action / 'I shall not lose sight of any who labours in My way, be it man or woman; each of you is equal to the other' (Qur'an 3:195) / all religious leaders are men / Women do not pray at the front of the mosque, etc.

Judaism

God made men and women in his image / men and women have equal value and status / traditionally women's role has been different to that of men / men seen as responsible for providing an income and dealing with matters outside of the house / women looking after the home and children / however there is nothing to stop these roles being reversed / Orthodox Judaism only has male rabbis and the minyan only counts male Jews / women and men are separate / Reformed and Liberal synagogues men and women will mix / women will take a full role in the worship of the synagogue / women rabbis / after their Bat Mitzvah, girls are counted in the minyan, etc.

Sikhism

Women may take part in all religious activities, including reading the Guru Granth Sahib / women therefore have equal status to men / Rehat Maryada places no restrictions on women other than that, as with men, modest clothing should be worn / initiation ceremony into the Khalsa is available to men and women / women are given the name Kaur so do not have to take their husband's name / 'Waheguru is neither male nor female' (GGS) / 'The Beloved Himself enjoys every heart; He is contained within every woman and man' (GGS 605), etc.

[Plus SPaG 3 marks]

0 2 Theme B: Religion and life

0 2 . 1 Which one of the following describes the religious belief that humans have authority to rule over the world?

[1 mark]

- A Abuse
- B Dominion
- C Evolution
- D Misuse

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: B Dominion

0 2 . 2 Give two reasons why many religious people use animals for food.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

Students may include some of the following points, but all other relevant points must be credited.

Their religion doesn't forbid it / examples from sacred writings of eating meat / permission given by God eg to Noah / personal choice as there isn't a law against it / most people eat meat (only a minority of people are vegans or vegetarians) so it must be alright / enjoy the taste / good for health / good source of protein, vitamins, and minerals / it's the tradition, etc.

0 2 . 3 Explain two contrasting religious beliefs in contemporary British society about euthanasia.

In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Students must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

Students may include some of the following points, but all other relevant points must be credited.

Goes against the sanctity of life / Seen by some as murder / God gives and takes life / Playing God to end it / Life is special and should be preserved / It's against the law and therefore wrong / Can be seen as assisted suicide / People change their mind / Relatives could pressurise a person to seek an early death so they can inherit his or her property, etc.

Buddhism

The First Precept is to help not hurt others / Hospices which help people face death are supported by Buddhists / Belief that life is special and should be protected / Must show compassion and practise ahimsa / Has karmic consequences, etc.

Christianity

All life is sacred life and should end naturally / The Ten Commandments – 'Do not kill' / God gives and takes life / Ecclesiastes 3:1-2 / Support given to the hospice movement allowing a sufferer to die naturally with dignity, etc.

Hinduism

Hindu virtues include compassion, ahimsa and respect for life / May be suffering because of karmic consequences – Yajur Veda warns that the one who tries to escape from the trials of this life by taking their own life will suffer more in the next life / Life is special and sacred / Principle of caring for the dying, etc.

Islam

Euthanasia is zulm – wrong doing against Allah / Playing God / Qur'an says that no one can die except by Allah's leave, that is a decree with a fixed term / Life is sacred, created by Allah who has a plan for each life / Muhammad told a story of a man who helped a friend die because he was suffering so much and as a result of his action was denied entry into paradise / The suffering may be part of Allah's plan / Life should end when Allah wills it, etc.

Judaism

Life is sacred and precious / The Ten Commandments – 'Do not kill' / God gives and takes life / Active euthanasia is considered wrong as it actually causes death – murder / It is wrong to throw life away / Ecclesiastes 3:1-2, etc.

Sikhism

Sikhs believe that life is sacred and God-given / No one has the right to decide to end life as it is decided by God / 'Praise the Great Giver, who gives sustenance to all. Those who are sent come, O Nanak; when they are called back, they depart and go' Guru Granth Sahib 1239 / Karmic consequences - escaping suffering in this life would result in suffering in the next life / Duty to care for the dying - Gurus began hospitals for the sick and dying, etc.

0 2 . 4 Explain two religious beliefs about the use of natural resources.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark
 Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
 Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

God created natural resources for people to use but not abuse / God gave people free choice so no one can stop people doing what they want to the world / Humans are the most intelligent beings and have dominion and modern lifestyles require the use of resources eg for generating electricity, transport (oil) / Should try to live sustainably and trees can be replanted but deforestation is having a negative effect on the world's climate / Need for stewardship eg reduce, reuse and recycle / Need for conservation as humans are only tenants and future generations need to be considered and natural resources left for them / less selfish to use renewable energy sources such as wind, wave and solar power as natural resources take millions of years to renew / religious believers should not be selfish, etc.

Buddhism

Greed is one of the poisons so do not abuse natural resources / First moral precept – avoid causing harm / Consider future generations and live simply and sustainably / Concept of dependent arising / Karmic consequences if used unwisely / Support projects like the Holy Isle project – replanting trees, water conservation / Unskilful action to abuse the natural resources / Caring for the earth leads people towards enlightenment, etc.

Christianity

God created humans to look after the world (Genesis – Adam and Eve looked after the Garden of Eden) / Ideas of stewardship and trusteeship – Genesis 2 : 15, Psalm 8 : 6 / Important to live sustainably / God will hold people accountable on Judgement Day / Support for Earth summits eg Assisi and Ohito meetings / Resources are available to use but not abuse / Humans are only tenants of God's world (Leviticus 25 : 23), etc.

Hinduism

Idea of karmic consequences so natural resources should not be abused as it will otherwise affect reincarnation / Need to live sustainably as natural resources are precious / The Upanishads teach that material resources should be used wisely / Idea of stewardship / Interdependence / Gandhi's quote about not enough resources for human greed / Nature is sacred and cannot be destroyed without humanity destroying itself, etc.

Islam

Religious duty to look after what Allah has created / Khalifah 'He has given you the earth for your heritage.' (Surah 6:165) / 'To him belongs all that is in the heavens and the earth' (Surah 2: 256 & 257) / The Islamic Foundation for Ecology and Environmental Sciences (ITEES) has developed conservation projects and protection of natural resources / Belief in importance of replanting trees and sustainable development / Oppose the abuse of natural resources, etc.

Judaism

God created humans to look after the world (Genesis – Adam and Eve looked after the Garden of Eden) / Ideas of stewardship and trusteeship / The bal tashchit (do not waste) precept supports conserving resources / Leviticus – love thy neighbour / 'All that I created for you ... do not corrupt or desolate my world ...' (Midrash Ecclesiastes Rabbah 7 : 13) / Resources are available to use but not abuse / God will hold people accountable on Judgement Day, etc.

Sikhism

God created everything (Guru Nanak), therefore everything should be treated with respect / Ideal to live a simple life free from conspicuous waste / Karmic consequences to abusing natural resources / Need to live in harmony with nature / Avoid waste and live sustainably / Conservation projects in the Punjab / Reuse, recycling and share resources where possible / Greed one of the five evils / GGS refers to the earth as mother so should be looked after and not exploited / Trees are regarded as special and some species are named as sacred, etc.

0 2 . 5 'It is possible to believe in both the Big Bang theory and religious teachings about the origins of the universe.'

Evaluate this statement.

In your answer you:

- should give reasoned arguments in support of this statement
- should give reasoned arguments to support a different point of view
- should refer to religious arguments
- may refer to non-religious arguments
- should reach a justified conclusion.

[12 marks]
[Plus SPaG 3 marks]

Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | 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. References to religion applied to the issue. | 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. Clear reference to religion. | 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. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- Some believe that God created/caused the Big Bang as a way of forming the universe.
- Most scientists believe that the universe had a beginning. So was God the first cause?
- Some creation stories suggest that God created the universe in six days but the days might stand for a long period of time and so not disagree with the Big Bang theory.
- The creation stories may only be designed to show that God was involved in creation and not to explain how it happened, etc.

Arguments in support of other views

- The Big Bang theory does not need a supernatural cause as the universe could have come into being by accident.
- Scientists say that the universe has evolved naturally over billions of years not in six days for instance.
- There are contradictions in the religious teachings about the origins of the universe.
- The creation stories are just myths, etc.

Buddhism

Buddhist teachings neither explicitly support nor deny the Big Bang theory / All things are dependent upon conditions (dependent arising) / Buddhists believe in the cycle of samsara – cycle of birth, life, death and rebirth / There is no teaching in a creator God / Doesn't teach that the universe has any origin / Suggests that universes come into existence, expand and evolve, and then wither and die, over and over again, etc.

Christianity

Genesis 1:1 – Genesis 2 : 3 gives an account of how God created the universe in six days and rested on the seventh / Genesis 2 gives a second creation story / fundamentalist Christians believe that these stories are exactly how God created the universe as they believe that every word in the Bible has been inspired by God and is therefore true / The Big Bang theory suggests that the universe has come into being over billions of years so the six days cannot be true / Many Christians see the six days of creation as just symbolic of a period of time which can be interpreted as an indefinite length, so there is no contradiction / Some Christians believe that the Genesis stories are myths that portray important truths about the universe, eg that it is good / The 'why' is more important than the 'how' / They may argue that the Big Bang was how God formed the universe, etc.

Hinduism

Hindu beliefs are based on a cyclical idea of time / Worlds are continually being recreated / They see the universe as like one of many bubbles in space / There isn't just one universe or act of creation as it is a continuous process / There are various creation stories such as that of Lord Vishnu, Brahma and the lotus flower / The story of the golden egg expanding until it cracked open could be compared with the Big Bang / The Big Bang followed by the Big Crunch followed by another Big Bang would fit in with the Hindu ideas of a cyclical universe, etc.

Islam

Only God existed before the universe which he created with his divine word / Most Muslims believe that the Qur'an refers to six phases or distinct periods of time in the creation of the universe / What is included in the Qur'an concerning creation closely resembles the Big Bang theory / The heavens and stars were at one time in 'smoke' material / Could be interpreted as the universe gradually cooled and matter joined together to form the stars / The Qur'an is more concerned about why the universe came into being whereas scientists focus on how / Islam teaches that creation wasn't an accident but was designed by God, etc.

Judaism

The Torah, Genesis 1 and 2 tell the creation stories of God creating the world by speaking it into existence / It tells of six days of creation and God resting on the seventh day / Some Orthodox Jews believe this account literally / Other Jews believe that it is symbolic and that the days mean a passage of time / Some Jews believe that the creation stories are important not as scientific accounts of creation but in emphasising the importance of human beings being made in the image of God / Some believe that the universe started at a particular moment in time as the Big Bang theory suggests / They believe that it came about by design and not by accident, etc.

Sikhism

Sikhism does not find itself in conflict with the Big Bang theory because this theory attempts to explain how things happened rather than why / Sikhs believe that the universe happened because of God's will - GGS 1035 / GGS 276 supports the idea of an expanding universe / GGS 117 shows that Sikhs believe that the current universe is not permanent / There is a continuous cycle of creation and destruction of the universe, etc.

[Plus SPaG 3 marks]

0 3 Theme C: The existence of God and revelation

0 3. **1** Which one of the following means to have a close relationship with God? [1 mark]

- A Eternal
- B Impersonal
- C Omnipotent
- D Personal

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: D Personal

0 3. **2** Give two arguments which claim to prove the existence of God. [2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

Students may include some of the following points, but all other relevant points must be credited.

Argument from design (Teleological argument) / argument from Cause (Cosmological argument or Kalam Argument) / argument from definition (Ontological argument) / argument from miracles / argument from experience / argument from morality, etc.

Credit also any argument where the philosopher is named, eg Paley's argument, Anselm's argument – regardless of whether the argument itself is named.

0 3 . 3 Explain two contrasting beliefs in contemporary British society about religious visions.

In your answer you should refer to the main religious tradition of Great Britain and non-religious beliefs.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Students must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

Students may include some of the following points, but all other relevant points must be credited.

Visions are real / God speaks to people through visions / humans learn about the qualities of God through visions / humans learn God’s guidance and instruction through visions, etc.

Christianity

Examples of Abraham (re sacrifice of son), Moses (Burning Bush), Jesus (baptism), St Paul (on road to Damascus) all demonstrate that visions happen / many Christian mystics relied on visions for their knowledge of God and the way He wants humans to live, eg Teresa of Avila, Julian of Norwich, etc.

Non-religious traditions

Visions are hallucinations / visions are the result of ill-health or poor mental health / religious people just want to see God, so they misinterpret their experiences / there is no God, so there can be no vision, etc.

0 3 . 4 Explain two religious views about the belief that God is omniscient.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First view

Simple explanation of a relevant and accurate view of the belief – 1 mark
Detailed explanation of a relevant and accurate view of the belief – 2 marks

Second view

Simple explanation of a relevant and accurate view of the belief – 1 mark
Detailed explanation of a relevant and accurate view of the belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

General points

- That God knows everything about everything, past, present and future;
- That God designed and created the world, whereas humans simply take ideas from that creation, so God is infinitely more intelligent;
- Wisdom is a name used for God in many religions;
- God is beyond human comprehension.

Buddhism

For Buddhists who have no belief in God, God cannot be omniscient.

Christianity

God created the world from nothing, so must be omniscient – Genesis / 'I am the Lord, the Maker of all things, who stretches out the heavens, who spreads out the earth by self.' Isaiah 44:24 / 'so that from the rising of the sun to the place of its setting, people may know there is none besides me. I am the Lord, and there is no other. I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things' - Isaiah 45:6-7 / 'The Lord looks down from heaven, God sees all of humanity. . . God who fashions that hearts of them all, and observes all their deeds' - Ps. 33:13,15 / 'God knows everything' - 1 John 3:20 / 'Everything is laid bare before God' – Hebrews 4:13, etc.

Hinduism

'He is the Lord of all who, hidden in the heart of things, watches over the world of time' – Vedas / which suggests omniscience / Brahman is Ishwara, which includes being all-knowing / as pre-existent being, Brahman must be omniscient / Brahman is the essence of everything, so innately knows everything, ie is omniscient, etc.

Islam

Al-Qadr (predestination of Allah) means that Allah knows us intimately and knows everything we will do, / because Allah sees all things at all times in the same instant / 'Say: Do you instruct Allah about your religion? But Allah knows all that is in the heavens and on the earth; Allah is Knowing of all things' - Qur'an 49:16 / 'Read! In the name of your Lord Who created. Created man of a clot. Read! And your Lord is the Most Bountiful, who taught man what he knew not...' - Qur'an 96:1-5, etc.

Judaism

'The Lord looks down from heaven, God sees all of humanity. . . God who fashions that hearts of them all, and observes all their deeds' - Ps. 33:13,15 / 'O Lord, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O Lord' - Ps. 139:2-3 / 'so that from the rising of the sun to the place of its setting, people may know there is none besides me. I am the Lord, and there is no other. I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things' - Isaiah 45:6-7, etc

Sikhism

Belief that God created everything, hence must be omniscient / 'What was that season, and what was that month, when the Universe was created?... The Creator who created this creation-only He Himself knows' - GGS 4 / 'The name is truth' – Mool Mantra / through the Guru's teachings, the Light shines forth...' – GGS, etc.

0 3 . 5 'It is impossible to prove God exists.'

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | 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. References to religion applied to the issue. | 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. Clear reference to religion. | 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. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- We are a scientific people / science cannot provide evidence of God / or science explains things adequately without reference to God / hence God does not exist.
- The existence of evil and suffering in the world suggest there is no God as described by religions / eg natural disasters affect 'God's people', disease is never fully controllable.
- Personal view of atheism / leads a person to discount any 'proof' anyway.
- Proof is too strong a word / religions (and God) demand faith / faith must be a leap in the dark / ie not proof / proof comes in the afterlife not now / so it is impossible to prove but that is fine for a believer, etc.

Arguments in support of other views

- Many arguments formulated to prove God exists / eg design, cause, miracles etc / these are persuasive.
- Many people claim to have experienced God directly / special revelation / provides personal proof to a person / life-changing events
- It doesn't matter about proof / people believe things without proof all the time / eg that their football team will win the League, etc.

[Plus SPaG 3 marks]

0 4 Theme D: Religion, peace and conflict

0 4 . 1 Which one of the following describes what is right and fair, as required by the law?

[1 mark]

A Forgiveness

B Greed

C Justice

D Selfishness

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Justice

0 4 . 2 Give two reasons why most religious people are against terrorism.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

Students may include some of the following points, but all other relevant points must be credited.

Terrorism is indiscriminate in causing suffering / innocent people and civilians are targeted / often results in death, which is against the sanctity of life / no religion promotes terrorism / goes against the first precept / caused by hatred – one of the three poisons in Buddhism / some are pacifists and do not believe in any violence / not loving your neighbour / concept of ahimsa / scaring and hurting people is the wrong way to resolve issues / it is against the law (illegal), etc.

0 4 . 3 Explain two contrasting religious beliefs in contemporary British society about pacifism.

In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Students must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

If similar views are given only **one** of them may be credited up to 2 marks max.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

Students may include some of the following points, but all other relevant points must be credited.

Some people in Britain today believe that pacifism is right because killing can never be justified / religious believers support the idea of the sanctity of life / God gives life-only God should take it so it is wrong to fight in a war in which people will be killed / religions have laws such as ‘do not kill’ and so some will not fight, etc.

Some believe that war is the sometimes the best option and would not support being a pacifist / they would fight in a ‘Just War’ or to stop genocide taking place, etc.

Buddhism

Peace and non-violence are core beliefs in Buddhism / idea of ahimsa (not harming a living thing) / right action / first precept (not to harm any living thing) / karuna (compassion) / some Mahayana Buddhists believe killing is acceptable if it saves further lives, etc.

Christianity

Pacifist Christians believe they are following the example of Jesus / ‘turn the other cheek’ / ‘do not kill’ / some Christian pacifists assist the war effort in non-combat roles / Quakers are pacifists / Jesus taught ‘Blessed are the peacemakers’ / just war may justify fighting / sometimes it is better to fight to save lives and protect a country or way of life (eg WW2), etc.

Hinduism

Non-violence builds good karma / concept of ahimsa / life should be respected / pacifism follows example of Mahatma Gandhi / some Hindus believe in fighting under certain circumstances to protect life / in the Bhagavad Gita, Krishna advised Arjuna to fight / may be acting in self-defence, etc.

Islam

The root of word Islam means peace / peace features in main Muslim greeting (Salaam) / peace and reconciliation are better than fighting / wrong to return evil with evil / God forgives and expects people to do the same / no duty to be a pacifist because lesser jihad permits violence in defence of Muslims and Muslim countries / will fight in a Holy or Just War, etc.

Judaism

Shalom (Peace be upon you) is main Jewish greeting / truth, justice and peace keep the world safe / Jews look forward to time of peace because they have suffered greatly in history, eg the Holocaust / commandment 'do not kill' / Jews will fight if it promotes greater good and in self-defence, etc.

Sikhism

Peace is a gift from God / Sikhs believe in the principle of non-violence / believe it is important to work at preventing war and violence / Guru Nanak preached peace and the importance of finding the root cause of the conflict / later gurus permitted violence in self-defence and in defence of the faith, etc.

0 4 . 4 Explain two reasons why some religious people support the just war theory.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

NB. Responses which only give an outline of a just war theory should receive no more than 2 marks.

Students may include some of the following points, but all other relevant points must be credited.

Sometimes to do nothing would be to allow injustices to continue / it may be seen as the lesser of two evils / it may be seen as right for religious believers to fight if there is a just reason for a war / such as it has a just cause eg to defend their country / lawfully declared by proper authority like the government / has a good intention eg to overthrow an evil dictator / is the last resort eg after sanctions and diplomacy have failed / there is a reasonable chance of success – of winning the war / fought by just means, not by weapons which are banned eg chemical weapons / the good achieved will outweigh the evil and peace restored / avoidance where possible of injury to civilians / care is taken to protect trees, crops and animals / need to overthrow a cruel dictator / stop genocide or other atrocities / bring freedom to a country where the people are oppressed / defend faith and freedoms / in self-defence against an invading army / religious believers like St Augustine and Thomas Aquinas developed the criteria for the Just War theory, etc.

Buddhism

Most Buddhists do not believe in fighting but Mahayana Buddhists may agree to fight to save innocent lives or in self-defence / the Dalai Lama has said, 'If someone has a gun and is trying to kill you, it would be reasonable to shoot back with your own gun', etc.

Christianity

Many Christians are prepared to fight for their country or religion against evil / many stories in the Old Testament of wars promote heroes in battles eg David against Goliath / St Augustine and Thomas Aquinas developed the criteria for the Just War theory / Jesus used violence in the Temple to throw out those who were exploiting the pilgrims, etc.

Hinduism

Hindus believe war is justified if it is in self-defence or fighting for freedom from oppression or the establishment or restoration of good government / have a warrior caste (Kshatriyas) / 'For a warrior, nothing is higher than a war against evil' – Bhagavad Gita 2:31 / Krishna gave Arjuna four reasons for fighting which included the duty of his varna required him to act as a warrior / prepared to fight if war achieves more good than the evil it is trying to destroy, etc.

Islam

Muslims believe in the lesser jihad – a military struggle in defence of Islam, self-defence and justice / if a country is mistreating its Islamic citizens, it is permissible to fight in support of fellow Muslims / Muslims believe that those who fight for Islam will receive the favour and reward of God – Qur'an 4 : 74 / although believing in the just war principles, Muslims believe that it is much better if war can be avoided, etc.

Judaism

Many Jewish believers do join the armed forces / many Jews believe in pre-emptive strikes to overcome evil / many stories of war heroes in the Tenakh eg Joshua, Samson, King David and Gideon / some wars are regarded as obligatory, others defensive wars and others optional wars / no specific just war theory in Judaism but many accept the Just War theory criteria / many suffered during the Holocaust and many Jews believe it right to stand up against evil wherever it occurs, etc.

Sikhism

The Sikhs' kirpan symbolizes the willingness to defend people's religious freedom, dignity and self-defence / will fight against injustice but not for revenge / many Sikhs fought with the allied troops in the First and Second World Wars / Sikhs have developed a Just War theory called dharam yudh (war in defence of righteousness) / war has to be morally justified and everything else tried first / 'When matters pass all other means, it is allowed to take up arms' – Guru Gobind Singh, etc.

0 4 . 5 'It is wrong for any country to have weapons of mass destruction.'

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | 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. References to religion applied to the issue. | 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. Clear reference to religion. | 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. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- If used, weapons of mass destruction may kill thousands of innocent people and wildlife and cause immense suffering.
- If weapons of mass destruction are used, the conflict may escalate and destroy the planet so they should be destroyed.
- Weapons of mass destruction are hugely expensive and it is unlikely that they will ever be used so there is no point in having them.
- Accidents could occur which could have a devastating impact, etc.

Arguments in support of other views

- Weapons of mass destruction may serve as a deterrent and help to prevent war.
- Countries that possess weapons of mass destruction can be considered to be safer than those without.
- The existence of nuclear weapons and weapons of mass destruction has kept the peace in Europe since end of WW2.
- As the technology to make them exists, the clock cannot be turned back to 'uninvent' them.
- Mutually Assured Destruction, etc.

Buddhism

Harming living things is wrong (1st precept) and weapons of mass destruction cause massive harm / weapons of mass destruction do not help to show compassion / deterrence is against Buddhism because it is based on fear / Buddhists are permitted to fight but nuclear weapons are disproportional / use of weapons of mass destruction is likely to involve selfishness and greed / money could be better spent on providing for the poor and disadvantaged / 'The mechanisation of war ...poses an increasing threat to peace.' (Dalai Lama), etc.

Christianity

Christians are encouraged to work towards peace / following the peaceful example of Jesus would rule out weapons of mass destruction / weapons of mass destruction disobey the just war criteria (proportionality) / potential for massive civilian casualties / against the sanctity of life / 'do not kill' / 'love your neighbour' (may be the more loving thing to do if it ends violence) / nuclear weapons have proved to be a deterrent and have helped to keep the peace / they could be used as a last resort in the most serious of circumstances, especially if they prevent further suffering, etc.

Hinduism

Weapons of mass destruction are against ahimsa / give bad karma / even if war is justified, it should not cause unnecessary suffering, especially to civilians which weapons of mass destruction does / nuclear weapons are aggressive not defensive / fighting is justified in self-defence and to protect the vulnerable if under threat but weapons of mass destruction are not proportional, etc.

Islam

Use of weapons of mass destruction is wrong because it could destroy the world God created for humankind / they don't reflect a belief in peace / war should be in defence but weapons of mass destruction are aggressive, not defensive / nuclear weapons do not fulfil lesser jihad / money could be used better on providing for the poor / some Muslim countries, eg Pakistan, have nuclear weapons as deterrence and for self-defence but have never used them, etc.

Judaism

Teachings on peace, justice and sanctity of life rule out the use of weapons of mass destruction / using weapons of mass destruction are contrary to stewardship of God's earth / mass destruction is unacceptable conduct in war / teachings such as 'do not kill' / peace should not be built on fear / Israel possesses nuclear weapons and relies on other countries with them / in Israel's history, there have been occasions where large numbers were killed in battle eg the conquest of Canaan, etc.

Sikhism

Only minimum force should be used in wars, weapons of mass destruction are maximum force / civilians should be protected but weapons of mass destruction kill thousands over a large area / everybody has an equal right to life so using such weapons is completely unacceptable / 'No one is my enemy and neither is he a stranger, because I am a friend of all.' (GGS) / nuclear weapons have kept the peace through fear (eg between India and Pakistan), etc.

[Plus SPaG 3 marks]

0 5 Theme E: Religion, crime and punishment

0 5 . 1 Which one of the following do religious believers regard as an evil intention? **[1 mark]**

- A Showing forgiveness
- B Going to prison
- C Planning murder
- D Opposing an unjust law

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: C Planning murder

0 5 . 2 Give two reasons why some religious people may break the law. **[2 marks]**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

Students may include some of the following points, but all other relevant points must be credited.

Poverty / upbringing / mental illness / addiction / greed / hate / opposition to an unjust law / jealousy / ignorance / the law may be against their faith / because of their conscience, etc.

0 5 . 3 Explain two contrasting religious views in contemporary British society about the use of corporal punishment.

In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting view

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting view

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Students must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

If similar views are given only **one** of them may be credited up to 2 marks max.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

Students may include some of the following points, but all other relevant points must be credited.

Provides a deterrent and reducing crime is a good thing / teaches an offender a lesson so that they won't reoffend, etc.

Seen as degrading of human dignity / parents physically punishing children / against UK law which religious believers encourage followers to obey / there are other better ways to treat offenders / it is a breach of human rights / causes physical and emotional harm / used to be used in schools, etc.

Buddhism

Corporal punishment expresses violence / is likely to encouragement resentment rather than reformation / it does not solve the underlying motives for the crime / punishments should help the individual to recognise crime's negative impacts, etc.

Christianity

Some Christians support corporal punishment as they believe in the importance of discipline / 'He who spares the rod hates their children but the one who loves their children is careful to discipline them' Proverbs 13 : 24.

Many Christians oppose corporal punishment as they focus on positive sanctions that help offenders to see the error of their ways and reform / it doesn't treat people with respect, etc.

Hinduism

Hinduism opposes violence and revenge in the treatment of offenders but recognises that social justice should be administered / the fear of consequences will deter an offender / Hindus believe in trying to help as well as punish, etc.

Islam

Public caning or flogging is used in Muslim countries such as Iran, Saudi Arabia and the United Arab Emirates / used as punishment for offences such as gambling, selling alcohol or sexual promiscuity / some believe that it is better than imprisoning people for a long time, etc.

Judaism

Although the Torah and Talmud both allow for corporal punishment (up to 40 lashes) it doesn't happen in Jewish practice today / 'He who spares the rod hates their children but the one who loves their children is careful to discipline them' Proverbs 13 : 24 / most Jews would not use physical punishment in teaching children right from wrong / the focus is on helping offenders realise the error of their ways, etc.

Sikhism

Sikhs oppose corporal punishment as it is against their principles / it is harmful / lacks compassion / makes no effort to reform the offender, etc.

0 5 . 4 Explain two religious beliefs about forgiveness.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First belief

Simple explanation of a relevant and accurate belief – 1 mark
 Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark
 Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

Religions believe in the importance of forgiveness / this does not mean to excuse or forget what has happened / it enables people to move on and let go of the desire to see the other person being punished / recognises that the other person may change, etc.

Buddhism

Failure to forgive leads people to feel angry or resentful / “He abused me, he struck me, he overcame me, he robbed me.’ Of those who wrap themselves up in it hatred is not quenched” – The Buddha – Dhammapada verse 3 / forgiving a person does not mean that their actions will not have consequences (Buddhism teaches that unskillful actions lead to suffering) / forgiveness can sometimes bring about reconciliation / belief in compassion, etc.

Christianity

Core belief of Christianity is to forgive others regardless of what they have done / in return God will forgive them / The Lord’s Prayer – ‘Forgive us our sins, as we forgive those who sin against us’ / many Christians would say that forgiveness isn’t necessarily a replacement for punishment / Jesus’ reply to Peter’s question – Matthew 18 : 21-22 / there can be no limit to forgiveness / Jesus’ words on the cross “Father forgive them, for they do not know what they are doing” / Jesus died that people might be forgiven, etc.

Hinduism

Hindus teach that [Forgiveness is] the one supreme peace (Mahabharata 5:33) / [Forgiveness is] a Divine characteristic (Bhagavad Gita 16 : 1-3) / it is not a duty to blame and punish people; that will happen anyway under the law of karma / a person who does not forgive carries a burden of negative feelings, anger and unresolved emotions that affect his or her present as well as future / Lakshmi forgives even when the one who does wrong does not repent / Vishnu forgives only when the wrong-doer repents / Sita is well-known for forgiveness / some texts suggest that murder and rape are naturally unforgivable, etc.

Islam

God is compassionate and forgiving / only God can truly forgive / but will only forgive those who are truly sorry and intend to follow the faith properly in the future / humans showing forgiveness is a good way to establish goodness over evil / humans should forgive those who ask for forgiveness and encourage them to also ask God to forgive them / “..let them pardon and forgive. Do you not wish that God should forgive you? God is most forgiving and merciful” – Qur’an 24:22 / “Pardon each other’s faults and [God] will grant you honour” – Hadith, etc.

Judaism

Forgiveness is a core belief and is strongly linked with repentance / Ten Days of Repentance between Rosh Hashanah and Yom Kippur are traditionally the time to ask for forgiveness / on Yom Kippur Jews traditionally believe that sins between people and God are forgiven / the person wronged has a duty to forgive if genuinely asked / Isaiah 1:18 “Be your sins like crimson. They can turn snow-white; Be they red as dyed wool, They can become like fleece.” / forgiveness is not a replacement for punishment, etc.

Sikhism

Sikhs follow the example of the gurus and show compassion / forgiveness is often the most powerful response to wrong doing / “Where there is falsehood, there is sin. Where there is greed, there is death. Where there is forgiveness, there is God Himself” - Guru Granth Sahib 1372 / “To practise forgiveness is the true fast, good conduct and contentment” – Guru Granth Sahib 223 / forgiveness is not a replacement for punishment / there are karmic consequences, etc.

0 5 . 5 ‘Deterring people from committing crime is the best aim of punishment.’

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | 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. Reference to religion applied to the issue. | 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. Clear reference to religion. | 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. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support

- Deterrence is a good aim as it designed to prevent a crime taking place.
- The punishment given should deter the offenders and help them to realise that they should not commit another crime.
- Others are put off committing a crime when they see the punishment which is given.
- Society needs to be protected from criminals and punishments that deter do this, etc.

Arguments in support of other views

- Other aims of punishment can be more effective in preventing crime
- Offenders need to reform and change their ways so 'reformation' is the most important aim
- Society needs to show and victims know that crime will be punished
- Sometimes crimes are so horrific that retribution should occur, etc.

Buddhism

Buddhists see retribution as a form of violence that contradicts basic ethics / "We should not seek revenge on those who have committed crimes against us or reply to their crimes with other crimes. We should reflect that by the laws of kamma, they are in danger of lowly and miserable lives to come" Tenzin Gyatso (the Dalai Lama) / some people might be deterred by the thought of punishment but many doubt its effectiveness / the thought of being reborn into a realm of suffering may act as a deterrent / it is important to protect society / reformation is very important as a person should be encouraged to recognise the suffering they have caused / punishments should encourage the transformation of the criminal, etc.

Christianity

Retribution is seen as the least positive aim of punishment / the Old Testament does say that the punishment should be equal to the crime / "The penalty shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot ..." Exodus 21 : 23-25 / many Christians believe that deterrence is very important / if offenders are punished it might put others off from committing the crime / the offenders themselves might be deterred from reoffending / punishment in public places is not allowed as people should be treated with respect / that some reject deterrence because it is a weapon of fear / most Christians prefer the aim of reformation / reformation expresses Jesus' teaching to love one's enemy / it is hoped that offenders will change their ways and become responsible members of society / Romans 12 : 19-21, etc.

Hinduism

A punishment is only just if the punishment fits the crime / "An eye for an eye ends up making the whole world blind" - Gandhi / The Laws of Manu contain a sequence of punishments which gradually leads to move severe punishments / there are karmic consequences for committing crime / support given to deterring people from committing crime / aim to bring about reformation so that there can be a process of healing, reconciliation and rehabilitation, etc.

Islam

In Shari'ah law the punishment is laid down to punish the offender on behalf of the victim, their family and their community / "We prescribed for them a life for a life, an eye for an eye, a nose for a nose, and ear for an ear ..." Qur'an 5 :45 / for an Al-Jinayat crime the victim can opt to grant mercy and receive compensation from the offender / many support severe punishments as offences are breaches of Shari'ah law and so are against God who created the law / some punishments in some Muslim countries are carried out in public to act as a deterrent to others / the offender can also learn from the punishment / reformation is an important aim as it is considered necessary for offenders to seek God's forgiveness and to become purified, etc.

Judaism

Making an extreme example of an offender is not acceptable to many Jews / the Torah does say that the punishment should be equal to the crime / “The penalty shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot ...” Exodus 21 : 23-25 / most prefer Leviticus 19 : 17 -18 “Do not seek revenge...” / most Jews believe that the best aim is of reformation – Ezekiel 33 : 11 / however, if it is necessary for an individual to be punished as a deterrent, then it is acceptable / working with offenders to turn their lives around is the positive response, etc.

Sikhism

Some Sikhs favour deterrence because it teaches that bad actions bring bad consequences, which is the basis of belief of karma / most believe that reformation is the best aim / it recognises that offenders have the potential to change / this change may include the desire to listen to and follow the word of God / Rehat Maryada states what should happen when religious vows are broken / the community should help make a change in behaviour effective / retribution is the least positive aim of punishment / taking revenge is regarded as a crime because it comes from anger, one of the five evils / “Do not be angry with anyone else ..” – Guru Granth Sahib 259, etc.

[Plus SPaG 3 marks]

0 6 Theme F: Religion, human rights and social justice

0 6. **1** Which one of the following best describes social justice?

[1 mark]

- A Being prejudiced
- B Protecting human rights
- C People-trafficking
- D Being wealthy

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: B Protecting human rights.

0 6. **2** Give two examples of positive discrimination.

[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

1 mark for each of two correct points.

Students may include some of the following points, but all other relevant points must be credited.

Positive discrimination is to promote opportunities for minority groups so they are better represented so examples of people being treated positively on account of them being a minority should be credited, for example:

being given a job / gaining promotion in a job / police advertising for Asian, gay, female officers / school advertising for a native speaker to work with immigrant students, families / a disabled person being part of an able-bodied sports team / disabled parking spots, etc.

Note: Positive discrimination is linked in the specification only to racial discrimination however any relevant examples of positive discrimination based on race, gender, sexuality etc. should be credited.

0 6 . 3 Explain two contrasting religious beliefs in contemporary British society about the status of women in religion.

In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs

First contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting belief

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Students must refer explicitly to a belief from Christianity, so showing that they know and understand that the main religious tradition of Great Britain is Christian. The belief they choose to explain may vary according to the denomination or tradition they refer to.

The contrast may refer to either the religious belief (s) used or the issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

If students do not refer to the main religious tradition of Great Britain (Christianity) a maximum of 2 marks may be awarded.

Students may include some of the following points, but all other relevant points must be credited.

The status of women has changed considerably in the 20th and 21st centuries / most religions would claim that women have always been held in high regard / this has not always been seen in practice / some would argue that cultural practices rather than religious teaching has meant women appear to have a lesser role / what some people would claim as discrimination, others may argue was difference in role / some would argue for complementarity of roles, etc.

Buddhism

The practice of Buddhism is the same for men and women showing that there is no inequality of demands on either / the Buddha criticised attitudes to women in the society of his day / taught that men and women were equally capable of gaining enlightenment / a nun was admitted to the sangha during the Buddha's lifetime / in Zen Buddhism women are able to attain positions of high responsibility in the monastic sangha / in Theravadan Buddhism the genders are equal but have different roles / the man is to provide and care for the family / 'If a man denies the possibility of enlightenment of women then his own enlightenment is impossible' (Lotus Sutta) 'The things which separate and divide people, race, religion, gender and social position are illusory.'(Dhammapada 6), etc.

Christianity

Genesis 1:27 teaches that men and women are created in the image of God / Jesus treated women with great respect / welcomed them as followers eg Martha and Mary / women were the first witnesses to the resurrection / 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Galatians 3:28) some of the earliest converts to Christianity were women / many became leader for example Dorcas in Joppa, Priscilla in Ephesus and Phoebe in Cenchreae / Paul told the church in Corinth that women were to be silent and to play no active role in worship / Ephesians 5:22 tells women to submit to their husbands / in many modern Christian denominations women are regarded as having the same religious authority as men and officiate at the highest levels, eg Methodist church / however the ordination of women is not recognised in the Roman Catholic church, the Orthodox church and some Anglican churches / in the Church of England women priests are accepted by many but not all members / since 2014 women have been consecrated as Bishops in the Church of England etc.

Hinduism

Good treatment of women is seen as a blessing / '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) / men and women are seen as equal but with different roles / the importance of women is seen reflected in the relationship between Hindu deities such as Kali and Shiva / interdependent / Shaktism- form of Hinduism which sees females as the energy behind the power of the male deities / allusions to women teachers in the Upanishads / Hindu scriptures say a woman passes through three stages in life, when she is supported by her father, when she is supported by her husband and when she is supported by her son / there is no difference between men and women on a spiritual level / the difference only exists due to past lives / 'I look upon all creatures equally' (Bhagavad Gita 9:29), etc.

Islam

Men and women created by and equal in the sight of Allah / have the same spiritual nature / women have many rights including the 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' (Qur'an 4:34) / Muhammad said, 'I command you to be kind to women' (Qur'an 3:195) / man's role tends to be to provide for the family and the woman's is to care for the home, husband and family / but these roles are not compulsory, etc.

Judaism

'So God created human beings, making them to be like himself. He created them male and female.' (Genesis 1:27) / Everyone created by God / created in God's image so everyone is equal in God's sight / Tenakh tells stories of women who are greatly respected for example, Deborah, Abigail, Ruth et al. / Orthodox Judaism sees the roles of men and women as separate but equal / the Orthodox view that men are expected to work to support the family/ women are to care for the children and home / mother's role is crucial in Judaism / Judaism passes down the maternal line / at the synagogue women sit separately from the men and do not play a part in the service / in Reformed and Liberal Judaism women are able to be rabbis / sit with men in the synagogue / handle the Torah Scrolls etc.

Sikhism

'All men and women are equal. We are the children of one God' (Guru Granth Sahib 611) / 'Man is born of woman and woman is born of woman; without women there would be no world at all.' (GGS) / Waheguru is neither male nor female / Gurus insisted on total equality of women which was totally contrary to the accepted view of women as possessions / Guru Ram Das set up centres of Sikhism across India, most of which were led by women / Guru Gobind Singh's wife was in charge of the Khalsa after his death / Sikh marriage is described as 'two bodies, one spirit' emphasising the equality of partners / women able to be members of the Khalsa / women may be granthis etc.

0 6 . 4 Explain two religious reasons why people should give money to charity.

Refer to sacred writings or another source of religious belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to writings or another source of religious belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited.

General points

- Money is a gift from God that should be used selflessly.
- Should be used to provide for needs so people who can afford their needs are not dependent on others.
- Responsible use of money helps spiritual growth.
- Giving of charity is seen as a way to bring justice to the world.

Buddhism

Giving excess wealth to help others develops good karma / middle way between wealth and poverty is stressed / 'riches that are not rightly utilised run to waste, not to enjoyment' (Buddha) / Right action / Right intention / showing metta/ karuna, etc.

Christianity

'Yours Lord is the greatness, the power, the majesty...everything comes from you.' (1 Chronicles 29) / all wealth comes from God and is to be used for his glory / wealth should be used to help those in need/ example of the widow in the temple giving from her poverty rather than her wealth / 'The love of money is the root of all kinds of evil' (1 Timothy 6:10) / Jesus told the rich to give their money to the poor / examples from the parables such as the Sheep and the Goats where helping those in need is also helping Jesus / 'Love your neighbour as you love yourself' (Mark 12: 31) / 'No one can serve two masters...You cannot serve both God and money' (Matthew 6:24), etc.

Hinduism

Wealth may be the result of good karma in a previous life but if it is not used for others then it will lead to bad karma / wealth should not be hoarded / 'One who helps others wins wealth' (Rig Veda) / 'None can possibly hope to attain immortality through wealth' (Upanishads), etc.

Islam

The value of money is in what it can do rather than in what it is / wealth is a blessing from Allah / requirement to give zakah / khums / choice to give extra (sadaqah) / 'Let not those who... withhold of the gifts Allah has given them, think that it is good for them.' (Qur'an) / 'Richness does not lie in abundance of worldly goods, but true richness is the richness of the soul' (Hadith), etc.

Judaism

'Yours Lord is the greatness, the power, the majesty...everything comes from you.' (1 Chronicles 29) / all wealth comes from God and is to be used for his glory / wealth should not take the place of God / tzedakah is given from a sense of justice and righteousness / 'If anyone is poor among your fellow Israelites...do not be hard-hearted or tight-fisted toward them.' (Deuteronomy 15:7) / 'Love your neighbour as you love yourself' (Leviticus 19:18), etc.

Sikhism

'Blessed is the godly person and the riches they possess because they can be used for charitable purposes and to give happiness (Guru Amar Das) / 'Practise...kindness; this is the most excellent way of life' (GGS) / 'Be kind to all beings' (GGS) / spiritual goals are more important than wealth so wealth should be shared with the poor / all should have access to the necessities of life / vand chakna (sharing wealth) / sewa includes financial service to others, eg charity / expectation Sikhs will give to others, eg tithing (daswandh) is compulsory for Khalsa Sikhs, etc.

0 6 . 5 ‘Religious teachings can help to stop discrimination against homosexuals.’

Evaluate this statement.

In your answer you:

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[Plus SPaG 3 marks]

Target: AO2:1a and 1b Analyse and evaluate aspects of religion and belief, including significance and influence

| Level | 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. References to religion applied to the issue. | 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. Clear reference to religion. | 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. Maximum of Level 2 if there is no reference to religion. | 4–6 |
| 1 | Point of view with reason(s) stated in support. | 1–3 |
| 0 | Nothing worthy of credit. | 0 |

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited.

Arguments in support:

- All humans are made in the image of God.
- How can something God created be wrong?
- All discrimination is wrong.

Arguments in support of other views:

- Some religious people see same-sex attraction as being against natural law.
- Some religious teachings condemn same-sex relationships; religious authority cannot be explained away because it is seen as old and inconvenient.

- In much traditional religious thought there is great emphasis on having children, this cannot occur biologically between a same-sex couple without a surrogate or donor.
- Some people might believe that human sexuality is a choice made by the individual.
- Much traditional religious teaching is focused on the continuation of family and communities, hence the focus on heterosexuality.

Buddhism

Homosexuality is not condemned provided it is part of a loving and committed relationship and not just a lust-based one-night stand (also applies to heterosexual relationships) / The sex drive needs to be controlled as 'craving' can only lead to suffering, 'dukkha' (Third Precept) / The Buddha did not give any teachings regarding same-sex relationships / many western Buddhists would say the five moral precepts apply to same-sex relationships / the Dalai Lama stated that the best way to live life was to 'always think compassion' / everyone has the Buddha nature, the potential to be enlightened / discrimination leads to dukkha (suffering) so must be avoided / develop metta / creates bad karma and has a negative effect on rebirth / everyone is equal as everyone is welcome in the sangha, etc.

Christianity

Believes discrimination is wrong / 'God created everyone equally / 'There is neither Jew nor Greek, slave nor free, male nor female for all are one in Christ Jesus' (Galatians 3:28) / Jesus told people to 'love their neighbour' / to 'treat others as we wish to be treated' / homosexuality is seen as wrong by some Christians though attitudes are changing / some branches of Christianity eg Quakers accept same-sex relationships / others question the traditional application of the teachings on homosexuality / God created humans, 'and it was very good' (Genesis 2) regardless of their sexuality / God recognises that 'it is not good for man to be alone' (Genesis 2) / much New Testament teaching is built around the condemnation of cultic prostitution in the temples and maintaining a lifestyle distinct from those who worshipped in the various temples so is not really easily applied to a loving same-sex relationship / some Christians distinguish between sexual orientation and sexual acts / regarding only the latter as sinful / the Metropolitan Community Church is a worldwide denomination that has grown from the LGBT community and therefore accepts all relationships, etc.

Hinduism

Hindu teaching is that Brahman is found in everything, therefore any prejudiced thoughts or discriminatory actions are wrong / every person is born with the spark of the divine within them hence all must be equal / Hindus believe in ahimsa (non-violence) / love / respect for all things / compassion is a key belief / need to improve things for people not make them worse / hurting others leads to bad karma / negatively affects future incarnations / some believe that homosexuality is wrong based upon the teachings of some dharmic texts / however a number of Hindu mythic stories have portrayed homosexual experience as natural and joyful / there are several Hindu temples which have carvings that depict both men and women engaging in same-sex relations, etc.

Islam

Allah created everyone equal but different / this is Allah's design so discrimination is unjustified / 'Allah loves the fair-minded' / discrimination therefore wrong / some believe that same-sex relationships are against Islam / the Qur'an sets out severe punishment which can include the death penalty / many Muslim states however use jail or corporal punishment rather than the death penalty as it is argued that the death penalty is not stipulated in the Qur'an / some Muslims do argue that it is acceptable to be in same-sex relationships / and argue that it is lust that is condemned in the Qur'an and not faithful homosexual love / this view remains controversial in some Muslim communities / the Inclusive Mosque Initiative is an organisation in the UK that believes homosexuality should be accepted in Islam, etc.

Judaism

Prejudice and discrimination are incompatible with Jewish law / God created everyone equal / prejudice is seen as an insult to God / 'Treat others as you wish to be treated' (Leviticus) / The Torah lists punishments for homosexual acts / some Orthodox Jews consider it to be an abomination / 'No man is to have sexual relations with another man; God hates that.' (Leviticus 18:22) / many Liberal and Reform Jews accept homosexuality if it is within a loving relationship / The Central Conference of American Rabbis in 1998 stated that the holiness within a Jewish marriage "may be present in committed same gender relationships between two Jews and that these relationships can serve as the foundation of stable Jewish families, thus adding strength to the Jewish community etc.

Sikhism

'Using the same mud the Creator has created many shapes in many ways.' (GGS) / God created everyone therefore all are equal and so deserve the same treatment and respect / every person is born with the spark of the divine within them hence all must be equal / some Sikhs see homosexuality as being wrong since it is not mentioned in the Guru Granth Sahib / where marriage is repeatedly encouraged / others argue that Guru Nanak's teaching on universal equality respects the rights of people of all sexualities/ and accept it as part of what God has created in a person, etc.

[Plus SPaG 3 marks]