



GCSE RELIGIOUS STUDIES A 8062/2B

Paper 2B Thematic Studies (including textual studies)

Mark scheme

June 2025

Version: 1.0 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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from aqa.org.uk

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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 creditworthy 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 (ie levels of response grid).

Themes papers guidance (Specification A and 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	• 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	• 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	• 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	• 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 is a term for treating women differently to men?

[1 mark]

- A Age discrimination**
- B Gender discrimination**
- C Race discrimination**
- D Religious discrimination**

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

Answer: **B** – Gender discrimination

0 1 . 2

Give two reasons why some religious believers do not support polygamy.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

Most religions teach that marriage should be only between two people / monogamy generally seen as the ideal / polygamy raises the possibility of unfair treatment of one wife / may lead to jealousy / instability in family / may be considered sexually immoral / Buddhists see polygamy as a likely cause of suffering to those involved / some may see it as an unskilful action that goes against the Five Moral Precepts / 'each man should have his own wife and each woman should have her own husband.' (1 Corinthians 7:2) / Hinduism no longer supports polygamy as it has been outlawed by the Indian government / 'a man will leave his father and mother and be united to his wife and they shall become one flesh' (Genesis 2:24) / 'They alone are called husband and wife who have one light in two bodies.' (Guru Granth Sahib 778) / some consider it to be adultery which is against religious teachings such as the Ten Commandments / it is illegal in most countries / many Muslims believe it is impossible to treat multiple wives equally so they only have one wife, even though Shariah law permits it in some circumstances, etc.

0 1 . 3 Explain two contrasting religious beliefs in contemporary British society about same-sex relationships.

In your answer you must 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

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

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:

During the 21st century there have been significant changes in the attitudes of contemporary British society towards same-sex relationships / some religious attitudes have changed as society's attitudes have / significant differences of opinion about same-sex relationships exist within some religions.

General points in support of same-sex relationships may include, many same-sex relationships exhibit the characteristics found in good stable marriages / love / care / trust / faithfulness / 'God is love' so surely if any couple love each other that has to come from God / God created all humans / so those in same-sex relationships were also created by God / since God knows each person better than anyone / deliberately created each individual / so God must have created them as they are / and so same-sex relationships must be acceptable to God / the nature argument, etc.

General points against same-sex relationships may include, some religious believers see same-sex attraction as against natural law / much religious teaching condemns same-sex activity and so does not support same-sex relationships / it cannot be explained away just because it is old and inconvenient / key point of human relationships is to have children / this cannot occur naturally in a same-sex relationship / human sexuality is a choice made by the individual / to be attracted to the same-sex is to make the wrong choice / much religious teaching is focussed on the continuation of

the family and tribe, hence the focus on heterosexuality and condemnation of same-sex relationships, etc.

Buddhism

Same-sex relationships are not condemned / there should be a loving and committed relationship / the sex drive needs to be controlled as 'craving' can only lead to 'dukkha' / the Buddha did not give teachings related to same-sex relationships so most Buddhists in the UK would say that the Five Moral Precepts should apply / relationships should be based on respect and consent, etc.

Christianity

Attitudes to same sex relationships are changing within Christianity / some branches of Christianity eg Quakers accept same-sex relationships / 'It is the nature and quality of a relationship that matters...the same criteria seems to us to apply whether a relationship is heterosexual or homosexual.' (Towards a Quaker View of Sex, 1963) / in 2016 the United Reformed church began allowing same-sex marriages within their churches / since then, Methodists, Church of Scotland and the Church in Wales have all begun to allow same-sex marriage or the blessing of same-sex relationships to take place / the Metropolitan Community Church is a worldwide denomination that has grown from the LGBTQ+ community and therefore accepts same-sex relationships / 'I would not worship a God who is homophobic, I would refuse to go to a homophobic heaven' (Archbishop Desmond Tutu, 2013) / others question the traditional application of the teachings on same-sex activity / 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) / 'God is love, and those who abide in love abide in God, and God abides in them' (1John 5:16) / 'Even women pervert the natural use of their sex by unnatural acts. In the same way the men give up natural sexual relations with women and burn with passions for each other.' (Romans 1:26-27) / many Christians consider sexual relations to be a unique relationship between a man and a woman that involves their ability to create new life / 'That is why a man leaves his father and mother and is united to his wife, and they become one flesh' (Genesis 2:24) / Catholic belief is that sex should have the possibility of creating new life / therefore a sexual element in same sex relationships should not happen / gay relationships should be celibate / even though same sex marriages are legal in UK, the marriage ceremony cannot take place in Church of England or Catholic churches / same sex marriages can be blessed in church / The Bible condemns same sex relationships (eg Leviticus 18:22; 1 Corinthians 6:9), etc.

Hinduism

Teaches that same-sex relationships are wrong based upon the teachings of some dharmic texts / some argue that a loving attachment may form between atman in this life, or another life / atman is eternal, as long as the relationship is loving and faithful as demonstrated by Rama and Sita, it is acceptable / the outside form of a person is irrelevant / a number of Hindu mythic stories have portrayed same-sex experience as natural and joyful / there are several Hindu temples which have carvings that depict both men and women engaging in same-sex activity, etc.

Islam

Forbids same-sex relationships / sees marriage as being between a man and a woman / the couple are described as being like garments for each other (Qur'an 2:87) / 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 / 'must you lust after men and abandon the wives God has made for you? You are exceeding all limits' (Qur'an 25:165-166) / some Muslims do argue that it is possible to be same-sex

attracted and Muslim / and argue that it is lust for a person of the same-sex that is condemned in the Qur'an and not faithful same-sex love / even amongst 'liberal' Muslims this view is controversial / some organisations such as the Inclusive Mosque Initiative / Hidayah are organisations in the UK that believe same-sex relationships should be accepted in Islam, etc.

Judaism

Orthodox Jews do not support same-sex relationships / the Torah lists punishments for same-sex activity / many 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 'loving' same-sex relationships / 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

Most Sikhs see same-sex relationships as being wrong since they are not mentioned in the Guru Granth Sahib / teaching makes it clear that heterosexual marriage is God's intention / the Akal Takht issued a statement condemning same-sex marriage / 'The advice given by the highest temporal authority to every Sikh is that it (same-sex marriage) is unnatural and ungodly and the Sikh religion cannot support it' (Manjit Singh Kalkatta) / others argue that Guru Nanak's teaching on universal equality respects the rights of those attracted to the same-sex / and accept it as part of what God has created in a person, etc.

0 1 . 4 Explain two religious beliefs about the nature of the family.

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.

Generally religions view the family as being based on the marriage of two people / usually male and female / though some religious believers are accepting of same-sex couples / families may be nuclear (parents plus children) / extended families (parents plus children and other relatives, often grandparents) / step-families or blended families (parents and children from separate families joining together in a new family unit) / the family is believed to be commanded by religious teachings / to be ordained by God / families should be places of respect etc./nurture/ support / love / kindness / loyalty / members exhibit positive virtues / help raise the next generation/ teaching self-discipline/ equipping the young to take their place in society / caring for the older generation / specific roles which support the needs of the family, etc.

Buddhism

Within Buddhism there is no religious pressure or expectation that one should marry / to marry and raise a family is a personal decision / Buddhist families usually reflect what is normal in the country in which the family live / families may be extended families in places such as Thailand and Sri Lanka / they may be nuclear families in Britain / the Buddha taught that families should be built on respect and love for one another / if these are present then a family may be made up of same-sex parents / or may be a polygamous arrangement if permitted by the laws of the land, etc.

Christianity

Central to the Christian family is love / 'love one another' (John 13:34) / love should be at the heart of all relationships / the ideal marriage for most Christians is one man and one woman / 'this is why a man leaves his parents and is united to his wife and they become one flesh' (Genesis 2:24) / members of the family should respect each other / 'fathers do not exasperate your children'

(Ephesians 6:4) / 'honour your father and mother' (Exodus 20:22) / many Christian communities consist of extended families meaning the religion, traditions and customs are able to be passed on / in Britain and the West most Christian families are nuclear families, etc.

Hinduism

The householder stage is part of the ashrama dharma for Hindus / families tend to live as extended families / grandparents often live with eldest son and family / other family members often live nearby / so families are able to routinely support each other / householder is expected to provide for material and spiritual needs of the family / expectation across the generations of care/ respect / older generation cared for by the younger generations / younger generations learn the traditions / worship / festivals of the faith from the older family members, etc.

Islam

Extended family is seen as the basis of Islamic society / part of God's plan for humanity / family shapes the moral values / character of children / elderly parents should be cared for with kindness and respect / 'The Lord has commanded you...be kind to your parents. If either of them reaches old age with you, say no word that shows impatience with them and do not be harsh with them, but speak respectfully...' (Qur'an 17:23) / some Muslim families may be polygamous if the man is able to support additional wives and current wife / wives agree and it is permitted by the law of the land, etc.

Judaism

The ideal marriage for most Jews is one man and one woman / 'this is why a man leaves his parents and is united to his wife and they become one flesh' (Genesis 2:24) / members of the family should respect each other / 'honour your father and mother' (Exodus 20:22) / Jewish people view themselves as an extended family / they address God as the God of Abraham, Isaac and Jacob / Jews are referred to as the Children of Israel / Jewish families are crucial in the preservation of Jewish culture / identity / Jewish families in the UK may be nuclear or extended / family is the place where Shabbat is welcomed / keeping kosher is learnt by children / values of charity / respect / kindness / hospitality/ peace are learnt, etc.

Sikhism

'The householders assert their faith in family life.' (Guru Granth Sahib 71) / family is the key social unit in Sikh society / families often live as extended families / Guru Nanak taught that the life of the householder was the highest path to spirituality / family is seen as the place to teach the faith / practise the Sikh virtues such as sewa / family is crucial as it is the base unit of faith and of society, etc.

0 1 . 5

'Religious believers should wait until they are married before they start a sexual relationship.'

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: 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

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Level	Performance descriptor	Marks awarded
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Intermediate performance	• 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	• 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	• 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

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

Arguments in support

- Most religions teach that all sex before marriage is wrong.
- Sex is seen as an expression of what should be a deep, life-long commitment and loving union.
- Sex is seen by many religious believers as a gift of God / to be enjoyed only within marriage.
- Sex should be the expression of a fully committed married relationship / married couple may provide a more stable environment for raising children.
- Sex before marriage devalues and trivialises God's gift of sex / virginity is a priceless gift to be offered to one's partner at marriage.
- The married relationship enhances the sexual relationship / sex before marriage may become exploitative / lead to deep hurt / be selfish / it opens the door to underage and non-consensual sex / risks pregnancy / may lead to STIs, etc.

Arguments in support of other views

- Religious teachings and attitudes about sex within marriage come from a different age / many people see them as outdated / irrelevant to their life.
- Sex before marriage has become the norm in today's secular world / some religious leaders seem to support sex before marriage / Archbishop John Sentamu said 'test whether the milk is good before they buy the cow'.
- Reliable contraception means that pregnancy and all it entails can be avoided.
- Many people do not marry until they are 30 or older, it is not reasonable to expect people to abstain from sex until that age.

- If the couple are in a long-term relationship they should be able to show their love for each other / many couples are not married and provide a stable environment for raising children.
- Sex is something to be enjoyed / having sex may help the couple realise whether marriage would be right for them.
- Couple may be same-sex and not able to have a religious marriage ceremony.
- Expense of wedding may mean couple cannot afford to marry.
- There is a difference between a committed faithful relationship and casual sex.
- People are given free will so able to make own decisions.
- Couple may not see need for a 'bit of paper', etc.

Buddhism

Sex before marriage is not forbidden in Buddhism / individual Buddhists may personally believe in waiting until marriage to have sex / Buddha taught that a man should only have sex with his wife / Buddha did not give teachings about same-sex relationships / sex as part of a loving, caring relationship is seen as a good thing / if sex is based on lust this can lead to craving / leads to dukkha (suffering) / bad karma / sex before marriage may be a cause of suffering if it is based on a desire for pleasure rather than based in love / sex drive needs to be controlled / one of the Five Precepts is about avoiding sexual misconduct / Right Action, etc.

Christianity

Christianity teaches that sex is a gift of God / therefore sex before marriage is seen as wrong / 'flee from sexual immorality...whoever sins sexually, sins against their own body' (1Corinthians 6:18) / 'the body is a Temple of the Holy Spirit' (1 Corinthians 6:19) so is worthy of respect / 'For this reason a man will leave his mother and father and be united to his wife, and they will become one flesh' (Genesis 2:24) / Roman Catholic teaching says 'Every sexual act must be within the framework of marriage' (Casti Conubii) / many churches say that casual sex is wrong but do recognise couples in long term committed relationships do have sex before they marry, etc.

Hinduism

Hinduism teaches sex outside marriage is wrong / it is damaging to spiritual development / there are many religious stories that warn about unrestricted sexual activities / sex should only take place during the second stage of life, the married householder stage / kama (physical pleasure) can be sought through marriage / sex is a gift from the Ultimate Reality (God) for enjoyment / to have children / and must be treated with respect / for the other three stages the man should remain celibate / this means the women should only have sexual relationships within marriage / emphasis is put on fidelity within marriage / examples of faithfulness and loyalty in many stories such as Rama and Sita, etc.

Islam

Islam expressly forbids any sexual activity outside of marriage / punishable by flogging / sex is a gift from Allah / needs to be controlled / modest dress / avoiding actions that lead others into sexual temptation / '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 forbidden / it is thought to cheapen sex / lower a person's self-respect / sex is a gift from God / should be carried out only at the proper time and with the proper intention / sex should 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) / some Reform Jews may allow same-sex marriages / both Reformed and Liberal Jews emphasise the loving relationship of a same-sex couple and think what they do in private is up to them, etc.

Sikhism

Sex before marriage is expressly forbidden / the ideal for a person is to be in a faithful / loving / loyal marriage / the Rehat Maryada (Sikh Code of Conduct) says that anyone who has sexual relations outside of marriage is not a true Sikh / Sikhs try to avoid things that may 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' (Guru Granth Sahib 403) / marriage is intended by God / believed to be a man and woman's natural state / 'By the affair of this marriage, truth, contentment, mercy and faith are produced.' (Guru Granth Sahib 351), etc.

0 2 Theme B: Religion and life

0 2 . 1 Which one of the following terms describes the religious belief that humans have a responsibility to care for the world?

[1 mark]

- A** Creation
- B** Environment
- C** Evolution
- D** Stewardship

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

Answer: **D** - Stewardship

0 2 . 2 Give two ways religious believers can help to prevent pollution.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

Take responsibility for their own litter / encourage governments to keep to their internationally agreed targets to reduce pollution / write to MPs / use the media / educate people / reduce gas emissions which cause acid rain / use renewable, clean energies / campaign for more safeguards to prevent massive oil spills / reduce the use of toxic chemicals / campaign for the control of pesticides / set a good example by clearing up litter left by others / reduce / recycle / reuse / support charities like A Rocha, Operation Noah and Muslim Hands, etc.

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

In your answer you must 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

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

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 two of the following points, but all other relevant points must be credited:

Life begins at conception so abortion is seen as murder and goes against the sanctity of life / there are too many abortions for trivial reasons and should only be allowed to save the mother's life / children are God given and every child has a purpose so should not be aborted / there are other options eg adoption if the child is not wanted / if it is believed that the baby will be born with disabilities, they can live fulfilled lives / the mother might regret having an abortion later and feel guilty, etc.

The woman's circumstances should be considered, eg may be pregnant because of rape or has been deserted by the father / the mother might not be able to cope emotionally or financially / the child might be unwanted and unloved eg it might ruin her career or it may have a severe disability / there is a need for compassion eg 'Love thy neighbour' / the mother should have a choice as it is her body which has to go through the pregnancy / the current Law has got it right, etc.

Buddhism

The first moral precept teaches that Buddhists should try to avoid killing (ahimsa) / abortion is generally seen as unskillful / which does not lead towards happiness, wisdom and compassion of enlightenment / some believe that conscious life starts at conception, others that life is continuous

(samsara - cycle of life) / 'Abortion is the same as taking the life of a living being and as such is not a just action' (The Dalai Lama).

Some Buddhists may think that abortion is sometimes the most compassionate thing to do / eg if the child is likely to be born with a serious disability or will have a very poor quality of life / many agree with judging each situation on its own merits and action taken to minimise suffering of those involved / personal choice is important in Buddhism along with care, compassion and kindness, etc.

Christianity

Roman Catholics and many evangelical Christians believe that life starts at conception / created in the image of God – Genesis 1 : 27 / abortion goes against the sanctity of life and is therefore wrong except perhaps to save the woman's life / 'Before I formed you in the womb I knew you, before you were born I set you apart' – Jeremiah 1 : 5 and also Galatians 1 : 15 / God is the creator - 'For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made' – Psalm 139 :13-14

Other Christians generally oppose abortion but believe that it is acceptable in some circumstances / eg if the pregnancy is the result of rape or if the child would be severely disabled / the Church of England and Methodists say that sometimes it is 'the lesser of two evils' and the most kind thing to do, etc.

Hinduism

Hindu scriptures state that all life is sacred (sanctity of life) / 'His Being is the source of all being, the seed of all things that in this life have their life He is God, hidden in all beings, their inmost soul which is in all. He watches the works of creation, lives in all things ...' – Svetasvatara Upanishad 6.5 and 6.11 / a life taken before the time of its natural death brings bad karma to all those involved as it interrupts the cycle of birth, death and rebirth / deprives the soul (atman) of one of its many births / the foetus is being sheltered by the mother and to abort it would be a betrayal of trust.

Most do accept abortion if the mother's life is at risk / some accept abortion in cases of rape, extreme poverty or if the child is likely to be born with a severe disability / abortion is legal in India, etc.

Islam

Muslims believe that God (Allah) creates life and should decide when life should end / life is sacred and so taking a life is a sin / abortion is generally haram (forbidden) / Hadith: 'No severer of womb relationship ties will ever enter paradise.' / however many Muslims believe that an abortion should be allowed if the mother's life is at risk or if a foetus is kept will cause severe physical or mental harm to the mother / the mother's life and wellbeing takes priority as this is seen as the lesser of two evils / 'Do not kill your children for fear of poverty ... We shall provide for them and for you ... killing them is a great sin' – Qur'an 17 : 31.

Some Muslims support allowing abortions if the foetus will be born with severe disabilities or if conception was the result of rape / if an abortion is seen as necessary it should take place as early as possible and before ensoulment / some Muslims say that ensoulment occurs after 40 days of pregnancy, others say after 120 days / having an abortion after ensoulment is seen as taking a life and a grave sin, etc.

Judaism

All life is God given and sacred / humans are made in the image of God – Genesis 1 : 27 / 'Before I formed you in the womb I knew you, before you were born I set you apart' – Jeremiah 1 : 5 / God is the creator - 'For you created my inmost being; you knit me together in my mother's womb. I praise

you because I am fearfully and wonderfully made’ – Psalm 139 :13-14 / abortion on demand is not allowed in Judaism and should be avoided if possible.

Abortion may be allowed if the pregnancy is result of rape or incest / if the baby will have severe disabilities / if the mother will suffer distress or ill health / the mother’s life has precedence over the foetus / a foetus is not considered to be a person until it is halfway down the birth canal, so most Jews do not consider abortion as murder / if an abortion is to take place the earlier it is done the better, etc.

Sikhism

Sikhs teach that life begins at conception and is precious and God given / all human beings are created by Waheguru (God) and God lives in them / ‘O my body, the Lord infused His Light into you, and then you came into the world’ – Guru Granth Sahib 921 / ‘In the first watch of the night, O my merchant friend, you were cast into the womb, by the Lord’s Command’ - Guru Granth Sahib 74 / all life is sacred and should be respected / Sikhs teach that it is wrong to deliberately interfere with God’s creative work so even if there is a chance that the child may be born with severe disabilities an abortion should not take place.

An abortion might be acceptable if the pregnancy was the result of rape or if the mother’s life is at risk / there have been examples of female embryos being aborted in the Punjabi Sikh community but this is strongly condemned by Sikh Gurus, etc.

0 2 . 4 Explain two religious beliefs that suggest experimenting on animals is wrong.

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 other relevant points must be credited:

Humans should value animals as God's creation / it is cruel, and animals suffer and often die / cosmetic testing isn't necessary / there are viable alternatives to testing / animal testing takes advantage of animals' inability to give consent so is exploitative and wrong, etc.

Buddhism

Buddhists teach that it is important to protect the natural world and live in harmony with it / all creatures are part of the cycle of rebirth / compassion and loving kindness should extend to all living things / the First Moral precept - ahimsa applies to animals as well as humans / cruelty to animals is an unskilful action leading to suffering / there are alternative methods scientists can use which do not result in animal cruelty, etc.

Christianity

Christians view animals as part of God's creation / they believe part of their duty, as stewards of creation, is to protect animals, not exploit them / animals are to be treated kindly, eg 'Do not muzzle the ox while it is treading out the grain' – Deuteronomy 25 : 4 / 'The righteous care for the needs of their animals' - Proverbs 12:10 / opposed to testing cosmetics on animals as it isn't necessary, etc.

Hinduism

Hindus believe all creatures are part of Brahman and thus should be respected / it is part of duty (dharma) to protect animals / the principle of ahimsa / animals have souls and are part of the cycle of life, death and rebirth / causing them to suffer may result in bad karma / Mahatma Gandhi spoke against animal vivisection – 'I abhor vivisection with my whole soul' / animals associated with deities should be protected, etc.

Islam

Muslims believe that everyone can be challenged on Judgement Day on how they have treated animals / story of Muhammad cutting off part of his cloak rather than disturb a sleeping cat / sparrow quote (Hadith) / Muslims believe scientific experiments should not involve cruelty / actions are judged on their intention / testing cosmetics and luxuries on animals is seen as wrong and not in keeping with Islamic principles of justice, kindness and compassion, etc.

Judaism

Jewish beliefs include Genesis 1 which gives humans responsibility over animals, which must not be abused / many Biblical passages show concern for animals and treating them fairly (eg Proverbs 12:10, Genesis 7 : 2-3) / animals are to be treated kindly, eg 'Do not muzzle the ox while it is treading out the grain' – Deuteronomy 25 : 4 / 'The righteous care for the needs of their animals' - Proverbs 12:10 / The Talmud specifically instructs Jews not to cause pain to animals, etc.

Sikhism

Sikhs see humans as custodians of the earth and not as having superiority to mistreat animals / all life should be respected / the soul goes through countless cycles of birth and death – Guru Granth Sahib 176 / cruel actions like causing suffering to animals has an effect on a person's karma – Guru Granth Sahib 78 / there are other methods of experimentation which do not cause suffering which should be used if possible / cosmetic testing is wrong, etc.

0 2 . 5 'People should care for the environment in order to be rewarded in an afterlife.'

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: 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

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

Level	Performance descriptor	Marks awarded
High performance	• 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	• 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	• 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	• 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

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

Arguments in support

- Religions all encourage people to live good moral lives including looking after the environment because of beliefs about being judged when they die and the idea of reward or punishment.
- Destruction of the environment is a result of greed or ignorance and disregards the richness of all living things which goes against religious teachings.
- Religions teach that what people decide and do in this life has eternal consequences.
- If a person is reborn then the state of the environment will have a big impact on their afterlife, etc.

Arguments in support of other views

- Other activities may be more important for securing one's reward in the afterlife, eg fulfilling your duty or dharma in life / charitable acts / working for justice.
- Devotion to faith /worship/ adherence to religious practices /piety /performing good works to build good karma / accepting salvation through faith in Jesus.
- Many atheists and humanists would argue that there is no proof of any form of afterlife or of a soul or spirit that could survive death so life finishes when a person dies so caring for the environment has no effect.
- Nobody has come back from the dead in a way that is proof of an afterlife so how a person lives now has no effect on what happens after death.
- No one can prove that there is a judgement when someone dies and either a reward or punishment for how they have looked after or cared for the environment.
- Valuing and protecting the environment is a basic moral duty regardless of any or no afterlife, etc.

Buddhism

The type of world that they are reborn into (eg as a human, animal or heavenly being) depends on the quality of their actions (kamma) in their previous lives / good actions lead to a more favourable rebirth / if the environment is ruined it will affect how they enjoy their afterlife / Buddhist sacred writings describe six places of rebirth – heaven, human, asura, animal, hungry ghost and hell / recollection of previous lives also taken as evidence / this included stories in scriptures about the Buddha's previous lives / The Tibetan Book of the Dead describes the Bardo stage between rebirths in detail / the ultimate aim is to break free of the cycle of samsara and what causes suffering so caring for the environment is important, etc.

Christianity

Looking after the environment should be everyone's aim as it is a moral duty irrespective of whether there is a reward in the afterlife / the idea of loving one's neighbours applies to the future generation as well as the present so the environment needs to be protected / many Christian organisations have environmental protection groups such as CAFOD which has a 'Live Simply' campaign and Christian Aid which has projects on climate change and fair trade / Christians believe that death is not the end and God judges whether a person's soul will spend eternity in heaven or hell / heaven is indescribably wonderful and is where God is / the price for salvation was paid by Jesus' death and resurrection / those who put their faith and trust in Jesus might be forgiven and have the reward of eternal life in heaven (John 5:24) / heaven is not gained simply by being a good person or looking after the environment or believing in the value of life but is a free gift to those who believe in Jesus (Romans 10 : 9-10), etc.

Hinduism

Nature is sacred and the Divine is expressed through all nature's forms and should be protected / according to scripture, the atman is reborn many times, this is samsara (reincarnation) / Bhagavad Gita 2:22 'As a man casts off his worn-out clothes and takes on other new ones, so does the embodied soul cast off his worn-out bodies and enters other new' / After the death of the body the soul continues its journey with the ultimate aim of reaching moksha / Bhagavad Gita 2:27 / the soul's arrival in a new body is determined by its desires (detachment from worldly desires) and merits (achievement of good karma) / the levels on Earth are life in water; plants; insects and reptiles; birds; animals; humans / the Puranas state that there are worlds of demons and heavenly beings / Hindus hope to reach a better level of life afterwards so looking after the environment is important / the Bhagavad Gita describes rebirth as 'putting on new clothes' BG 2 : 22 / Puranas describe 14 loka or worlds – humans on lowest of higher worlds, ie world 7, demon and hell worlds below / could be reborn into Vishnu/Shiva's heavens, etc.

Islam

Allah made people stewards of the Earth and he will hold them accountable for their actions / the Qur'an includes teaching about the Day of Resurrection or the Day of Judgement when Allah will balance the good deeds a person has done in their life against the bad deeds (Surah 39:70), this includes how they have treated the environment / people are Allah's trustees and responsible for maintaining the integrity of the Earth, its plants, animals and environment / good people will go to paradise (Jannah) (Surah 3:115), a place of joy and bliss / those rejected will be punished in hell (Jahannam) (Surah 3:116) / on the Day of Judgement the angel Israfil will blow a trumpet announcing the last day and the dead will be resurrected in new bodies / each person will be brought before God and the book of their life, as recorded by two angels, will be opened / those with sufficient good deeds will spend eternity with God in paradise (Jannah) / everyone will have to cross the Sirat Bridge over hell and unbelievers will fall off / paradise is described as a beautiful garden of

physical and spiritual pleasures and delights / Qur'an 39 : 20 / delicious food, drink and companions Qur'an 52 : 22 so it is important to care for the environment in the hope of eternal reward, etc.

Judaism

God placed humans in charge of nature and he expected them to act with justice and compassion towards the natural world / the concern is that the environment is in danger of becoming poisoned and plants and animals becoming extinct / this goes against Jewish moral principles irrespective of a reward in the afterlife / Jewish scriptures say that after death everyone goes to Sheol (eg Psalm 86:13, Job 14:13) / Daniel 12:2 'Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.' / some believe good people will enter paradise and wicked people will go to Gehenna (hell) after the last judgement / the Tenakh gives little teaching about the afterlife / the Torah describes death as a time to rejoin one's ancestors (Genesis 25:8,17) / a place called Sheol is mentioned in the Tenakh and is described as a place of silence and darkness (Psalm 115 : 17) / the Jewish afterlife is called Olam Ha-Ba (the world to come) / many Orthodox Jews believe in a resurrection and heaven (Gan Eden) but not in a place of permanent punishment / a soul-cleansing process, which is temporary, is part of traditional Jewish belief / Judaism does not include the concept of eternal (everlasting) punishment / some Jews believe in reincarnation / important to focus on this life now and look after the environment for future generations as we cannot know what the afterlife is like, etc.

Sikhism

It is a duty to look after the world and the environment which God created / plant and animal conservation is a religious duty / humans need to use the Earth to sustain their lives but should not exhaust its resources, pollute it or destroy it / according to scripture, a person's soul may be reborn many times as a human or an animal (Guru Granth Sahib 88, 115, 126 and 325) so it is important the environment is protected for future generations / the body is just clothing for the soul and is discarded at death / there is a divine spark which is part of Waheguru in each person and this spark or soul is taken back to join Waheguru when a person is finally released from the cycle of rebirth / Sikhs believe in karma – on dying a person is rewarded or punished according to their actions which includes the way they treat the environment / in one tradition messengers take the deceased to be judged by Dharam Raj / two angels, Chitra and Gupia, present a balance of the person's actions during their life / if the balance shows many bad deeds the person will go into lower forms of life / if mainly good deeds they will get a human life again or be liberated from the samsara cycle / the Guru Granth Sahib does describe a place of horror (Guru Granth Sahib 1026) but most regard this as being out of the presence of God / Sikhs believe that the soul goes through many different lives (reincarnation) until the purified become one again with God / if no effort is made to love God and purify the soul, it can result in wandering through 8.4 million species / Sikhs believe that it is vital to overcome ego and build up good merit / meditating / doing good deeds / serving the community / looking after the environment, etc.

0 3

Theme C: The existence of God and revelation

0 3 . 1

Which one of the following is not used as an argument for the existence of God?

[1 mark]

- A Design**
- B Evil and suffering**
- C Miracles**
- D Worship and prayer**

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

Answer: **B** – Evil and suffering

0 3 . 2

Give two reasons why many religious people believe that God is immanent.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

Sacred writings state that God is immanent / people are taught it in their worship and studies / have felt the presence of God / have seen God at work in the world / miracle / revelation / stories of God active in the world / heard God's voice / God is within all, etc.

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

In your answer you must 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

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

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:

General

Miracles inform people about God and God's characteristics, eg all-loving, all-powerful, immanent / miracles provide answers to prayer / miracles prove God exists / God advises (guides) people through miracles / Miracles are very rare occurrences / Miracles are always positive events / in which a person or people are helped in some way / usually unable to hold any reasonable scientific explanation / Nature is a system operating on natural laws / which science can explain / thus negating the need to believe God is doing anything / and so not revealing God / Nature can be violent and chaotic / which does not reveal God or God's nature / but rather leads to the idea that there is no benevolent, powerful being watching over it / or that it was not created by a benevolent, powerful being / was created by a malevolent or incompetent being / this is not God / The idea of miracles is so fraught with questions / it is a better argument against God's existence than for it / Where there is a miracle, there are always many more people in the same situation who are not helped / thus making any miracle worker unreasonable, unethical and immoral / miracles are too random and without any logic or fair distribution to be attributable to an omniscient, omnibenevolent, omnipotent God / Humanists, atheists and others might say that people who claim that nature

reveals God are deluded / or misinterpreting what they see / that religious people want to see God / v so this affects their perception and explanation of events in nature, etc.

Christianity

Jesus performed 37 miracles (across the Four Gospels) / for example, healing Blind Bartimaeus / for example, raising Jairus' daughter / for example, curing lepers / there are many examples of miracles across the whole of the Bible / for example, Moses parting the Red Sea / for example, God stopping the sun and so on / miracles are evidence of God's immanence / miracles are evidence of God's love – always good events / miracles are evidence of God's power – miracles are contrary to what science can explain / miracles can come about from prayer / miracles are real events / there are many recorded and investigated examples of miracles, eg at Lourdes, Fatima and so on / the Roman Catholic Church has a very strict procedure for verifying miracles, so it must be a real miracle when the Roman Catholic Church labels it as such, etc.

Non-religious views

There is no God, so even if an event is labelled miraculous, it has no link to God / sometimes things happen which science cannot explain and which are good / these can be called miracles because of the break in natural law and unexpected nature / however that does not mean humans will never understand them / sometimes science just needs time to catch up and explain / everything is ultimately - with time and research - explicable so is not a miracle / religious people cannot be believed when they label an event a miracle as they are biased (consciously or not) so as to misinterpret events / some people lie about events for any number of reasons, and miracles are one thing people lie about / the completely random nature of miracles proves there is an unfriendly God, or an incompetent one - if they prove God / which does not help a religious person's cause or belief, etc.

0 3 . 4

Explain two views about the First Cause Argument as a proof of the existence of God.

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:

The First Cause Argument is logical / It makes sense in terms of the flow of nature / and of what science has uncovered in that time is linear so needs a start point / but nothing known to science is immortal or eternal / only God could have caused everything, God being omnipotent and pre-existent / it fits with sacred writings as God is the only eternal and absolute element of existence / it is a persuasive argument when you work through it, etc.

The First Cause argument is weak because it begs the question of ‘who made God?’ / science does not know everything about everything, so it could be that this argument just acts as a way to explain what we don’t yet know / there is no such thing as God / it makes assumptions ‘everyone would say...’ which were not tested by St Aquinas, and cannot be verified even today with modern technology, etc.

Buddhism

There are Buddhist fables and stories about the creation of the world from a single source / however, Buddhism teaches the universe to be cyclical – without start / thus making the First Cause argument unreasonable.

Christianity

Genesis describes God’s creation of the world / ex nihilo (from nothing) / so most Christians would agree with this argument / even if they also accept scientific arguments such as the Big Bang / they see God as having been the force to make the Big Bang happen / and to guide the universe thereafter / God is absolute and eternal / the only element in existence with the power to cause everything else.

Hinduism

Hinduism teaches that Brahman is the ultimate reality / the only reality / so from Brahman everything flows or exists / hence it is logical to belief in Brahman as the First cause.

Islam

Muslims believe that God is eternal and absolute / God is the creator / Hence it is easy to accept God as First Cause / the argument simply describes God's role in relation to the creation.

Judaism

The Torah begins with Genesis and the creation stories / God creates ex nihilo / so God is the First Cause / it is a logical argument.

Sikhism

All in creation exists because God wills it / hukam / hence God must be the First Cause.

Sources of authority might include:

God created the world. (Genesis)

'Who really knows, and who can swear, how creation came, when or where! Even gods came after creation's day, Who really knows, who can truly say When and how did creation start? Did He do it? Or did He not? Only He, up there, knows, maybe; Or perhaps, not even He.' (Rig Veda 10:129)

'Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding.' (Qur'an 3:190)

'How great are Your works, God. You made them all with wisdom.' (Psalm 104:24)

'He who knows how to calculate the cycles and planetary courses but does not, of him the Scripture says: 'But they regard not the work of the Lord, neither have they considered His actions'.'(Babylonian Talmud)

'Having created the creation, He watches over it. By His Glance of Grace, He bestows happiness. There are planets, solar systems and galaxies. If one speaks of them, there is no limit, no end. There are worlds upon worlds of His Creation. As He commands, so they exist. He watches over all, and contemplating the creation, He rejoices. O Nanak, to describe this is as hard as steel!' (Guru Granth Sahib p8)

Accept any other relevant sources of authority.

0 3 . 5 'Reading scripture (holy books) is the best way to learn about God.'

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: 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

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

Level	Performance descriptor	Marks awarded
High performance	• 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	• 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	• 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	• 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

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

Arguments in support

- Scriptures describe God's qualities / and how God has acted within the world / so they must be the best way / for example, the Old Testament describes how God created the world / thus showing God's intellect and power / for example, the Qur'an describes Allah with 99 names / which make it possible to get a clearer picture of what God is like (albeit in a simple way) / 'The gospel He promised beforehand through His prophets in the Holy Scriptures' – Romans 1:2 / 'Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?' - Luke 24:27 / The Mool Mantra which opens the Guru Granth Sahib describes God / the Vedas and Upanisads are considered to be information relayed directly by God, so give good insight into the nature of the Ultimate Reality, etc.
- Other ways, such as revelation, help a person to know God exists / but do less to describe God / so that a person has to interpret what they saw or felt / whereas a sacred writing describes God's qualities / so the reader is able to learn more about God.
- Scriptures are available to everyone / for example, the Bible is the most translated book in the world / making it easily accessible / so people can read and learn for themselves / without having to rely on others for information / and they can do this in their own time and at their own speed, so that they better understand what they have learnt.
- Believers in some religions believe their holy books have not been changed since their writing / for example, the Qur'an, Torah, Upanisads, Guru Granth Sahib / so have authenticity / and can be relied upon / whereas other methods such as human testimony can be changed or even made up / some scripture is believed to be inspired by God so has great authority, so that when it describes God it is authentic, etc.

Arguments in support of other views

- There are many ways to know and learn about God / even holy books make that point.
- Learning about God from parents and from those within the faith can be better / as they can explain more clearly / often holy books are complex and difficult to understand / they make contradictory statements / or give information which is beyond a person's ability to understand / or give information which is not clear or detailed enough to gain a full understanding.
- Those who have had a special revelation might feel that that is the best way / as it gives a personal sense of knowing God, rather than knowing about God / it provides proof to an individual of God's existence / demonstrating God's power / knowing God exists is the starting point for any knowledge of God / the strongest learning always has a foundation to begin with.
- Holy books come from revelations / special revelations have given the basis of holy books for many religions / eg the Qur'an provides 99 names for Allah / the Guru Granth Sahib describes God in the Mool Mantra / the Bible includes many examples of revelation, each one giving insight into God's nature / general revelations help humans to understand God's relationship to the world / for example, within nature as taught by the Guru Granth Sahib / thus revelation is more important than holy books because the revelation comes first.
- There is no God / so it is not possible to learn about God from any source / scriptures are from humans not God / so do not describe God, just what humans imagine, etc.

0 4 Theme D: Religion, peace and conflict

0 4 . 1 Which one of the following best expresses the idea of restoring harmony after relationships have broken down?

[1 mark]

- A Justice**
- B Pacifism**
- C Reconciliation**
- D Retaliation**

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

Answer: **C** - Reconciliation

0 4 . 2 Give two religious beliefs which show that terrorism is wrong.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

Most religious people think terrorism can never be justified because it harms innocent people / it promotes fear / it is morally wrong to terrify the public to achieve maximum publicity for a political goal / some terrorists target the government of a country that they blame for injustice or opposition but innocent people are usually the victims so such actions are not supported by religious beliefs / religions promote peace not violence / if people are killed in such an attack, the commandment not to kill is broken / religions believe in the sanctity of life / goes against the belief in ahimsa, etc.

0 4 . 3 Explain two contrasting religious beliefs in contemporary British society about having weapons of mass destruction.

In your answer you must 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

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

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:

All religions recognise that nuclear weapons are always a danger / if they exist that they could be used / might get into the hands of terrorists or an unstable leader / concern about rogue states / long term effects eg Hiroshima and Nagasaki / there are enough nuclear weapons to destroy the world that God created / very expensive to make and maintain so is a waste of the resources given by God / the idea of stewardship indicates that money could be better used in positive ways to bring greater justice and harmony to the world / there is a need to pray for peace and campaign for disarmament / countries who get rid of them will be setting an example for others to follow as nuclear, chemical and biological weapons are immoral, etc.

Religions recognise the need for protection / possessing nuclear, chemical or biological weapons act as a deterrent / actually prevents wars if the other side knows that they will be hit by weapons of mass destruction in retaliation / has kept relative peace in Europe since World War 2 / if others have them they may be needed for defence to maintain a balance of power / many religious believers say that they are no problem if they are not used, etc.

Buddhism

Many Buddhists believe that nuclear weapons should be abolished as there is a risk that they will be used / they kill indiscriminately which is against the First Precept (ahimsa) / others say that the problem is not the weapons themselves but rather human attitudes / Thich Nhat Hanh said, 'For peace, the basic thing to do is not to remove nuclear weapons but to remove the fear, anger and suspicion in us. If we reduce them, reconciliation is easy.' / Japanese Buddhist Daisaku Ikeda has said, 'The real enemy that we must confront is the ways of thinking that justify nuclear weapons; the readiness to annihilate others when they are seen as a threat or as a hindrance to the realisation of our objectives', etc.

Christianity

Some Christians believe that the problem with nuclear weapons is not the weapons themselves but their use / they can act as a deterrent and result in keeping the peace.

A fundamental Christian belief is that only God has the right to end life that he has created / the Ten Commandments state, 'You shall not murder' (Exodus 20:13) / using nuclear weapons would not be supported by the Just War theory as innocent people are killed indiscriminately / 'Faith groups in the UK are united in their conviction that any use of nuclear weapons would violate the sanctity of life and the principle of dignity core to our faith traditions.' (Steve Hucklesby) / many Christians have campaigned for nuclear disarmament (CCND), etc.

Hinduism

The Laws of Manu state that women, children, the elderly and those who have turned their backs or dropped their weapons should not be attacked, so Hindus are opposed to using nuclear weapons as they kill indiscriminately / The Rig Veda states that a warrior should not poison the tip of an arrow or attack the sick or old, children or women or it leads a warrior to hell even if he wins / belief in ahimsa / India does, however, have nuclear weapons but has pledged only to use them as a deterrent and never use them first, etc.

Islam

Muslims believe that as God created all life that they have a duty and responsibility to care for people and to work for peace / as life is sacred using weapons which could kill millions of people and even destroy the world is wrong / innocent people should be protected / 'Fight in God's cause against those who fight you, but do not overstep the limits; God does not love those who overstep the limits' – Qur'an 2 : 190 / 'Do not contribute to your own destruction with your own hands, but do good, for God loves those who do good' – Qur'an 2 : 195 / some Muslims argue that as nuclear weapons are so destructive no one will dare to use them and so they help to keep the peace, etc.

Judaism

Jewish scientists Albert Einstein and J. Robert Oppenheimer were involved with others in developing atom bombs that were dropped on Hiroshima and Nagasaki and brought World War 2 to an end / later they opposed nuclear weapons / Israel has nuclear weapons for defence purposes but many Jews are totally against their use / the Ten Commandments says, 'You shall not murder' (Exodus 20:13) / belief that it can never be justified to kill large numbers of innocent civilians / Rabbi David Saperstein said, 'We join to call on the world to recognise that violence begets violence; that nuclear proliferation benefits no one; that we can, we will, and we must find other ways to protect ourselves, our nations and our future.', etc.

Sikhism

Many Sikhs live in the Punjab (north India) and are concerned that they could become a target if hostilities arose between India and Pakistan as both have nuclear weapons / some have campaigned for nuclear disarmament as using them is totally unacceptable as so many innocent people would be annihilated / 'No one is my enemy, and no one is a stranger. I get along with everyone' GGS 1299 / some Sikhs are in favour of keeping nuclear weapons as a deterrent as it stops the outbreak of war because of fear of the consequences, etc.

0 4 . 4

Explain two religious beliefs about the importance of peace-making in the world.

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 are about peace and compassion / the Golden Rule of ‘Treat others as you would be done by’ / many religious followers are pacifists and believe that any violence against other human beings is wrong / war and violence causes suffering and should be stopped wherever possible so peace making is really important / peace-making is difficult but brings a greater chance of lasting harmony between opposing sides than the violence of war does, etc.

Buddhism

Buddhists believe in working to prevent suffering / Dhammapada states: ‘Hatred does not stop hatred. Only love stops it.’ / ‘To conquer oneself is a greater victory than to conquer thousands in battle.’ / encourages Right Action, part of the Eightfold Path, requiring living in harmony with others / follow the First Precept, ‘I will not harm any living thing’ / compassion for all life makes war unacceptable so it is important to work for peace, etc.

Christianity

Jesus had compassion for all who were suffering / Matthew 22:39: ‘Love your neighbour’ / the Parable of the Good Samaritan (Luke 10:25-37) / Christian Aid operates under the slogan ‘We believe in life before death’ / Jesus taught his followers to live and work for peace / John 14:27 ‘Peace I leave with you; my peace I give you’ / Matthew 5:9 ‘Blessed are the peacemakers, for they will be called children of God’ / the Roman Catholic group Pax Christi promotes a culture of peace and non-violence through reconciliation and education / Quakers work for peace, eg through the campaign group ‘Turning the Tide’ / the Quaker Office at the UN promotes peaceful prevention and resolution of armed conflicts, etc.

Hinduism

Hindus are taught to respect life and to practise ahimsa and be compassionate / The Mahabharata: 'This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain.' / good karma is gained by pursuing non-violence and avoiding bringing harm to others so peace-making is important / Gandhi was a man who worked for peace, etc.

Islam

Muslims believe that it is their duty to seek a just and peaceful world / "Whoever saved a life, it would be as if they saved the life of all mankind" Qur'an 5 :32 / organisations that help victims of war, like Islamic relief and Muslim Aid, are governed by principles such as compassion, empathy, generosity and helping those in need / Muslims say 'Salaam' ('Peace be upon you') to greet each other / the Qur'an teaches that peace and reconciliation are better than fighting, etc.

Judaism

Jews greet each other with the word 'Shalom' ('Peace be upon you') / the work of some Jewish organisations is based on the Jewish principles of pikuach nefesh, saving a life, and tikkum olam, healing the world / Proverbs 25v21: 'If your enemy is hungry, give him something to eat; if thirsty, something to drink.' / The Talmud: 'What is harmful to yourself do not to your fellow men' / the mission of Magen David Adom UK includes providing medical care and treatment for people of any nationality, race, religion, ethnic origin, age, disability, sexual orientation, or political affiliation, including all victims of conflict / Jews have suffered greatly throughout history, such as the Holocaust, so they look forward to a time of peace as Jewish prophets foretold, etc.

Sikhism

Guru Granth Sahib: 'As thou deemest thyself, so deem others. Cause suffering to no one.' / in the Ardas (prayer), Sikhs pray for the welfare of everyone / Khalsa Aid was founded on the Sikh principles of selfless service and universal love, inspired by the teaching of Guru Gobind Singh and this has led to helping victims of war / includes assisting refugees made homeless by fighting / the Gurus taught Sikhs to help humanity and treat everybody with love and compassion / for Sikhs, peace is a gift of god, who is called 'a haven of peace', etc.

0 4 . 5 'War should never be described as holy.'

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: 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

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

Level	Performance descriptor	Marks awarded
High performance	• 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	• 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	• 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	• 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

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

Arguments in support

- It cannot be holy to kill many innocent people which is what happens in all wars.
- It is a contradiction in terms / war brings much evil, destruction and suffering.
- Religions believe in the sanctity of life / of life / war destroys life without real discrimination / as it does not stay restricted to the soldiers in the armies / but kills civilians, children, animals, environment.
- Pacifists believe that all war is wrong and not holy.
- Modern conflicts are about economics and politics rather than religion, etc.

Arguments in support of other views

- It is possible to fight for a religious cause or God which gives justification for calling it a holy war.
- People may feel that God is on their side and has called them to fight their enemies.
- Some believe that those who take part in such wars will receive a spiritual reward, such as heaven or paradise.
- Religious leaders might declare a holy war to defend their religion or their followers who are otherwise being persecuted.
- Some religious believers might believe that war was holy if they were protecting the vulnerable and weak or preventing gross injustice or genocide.
- Some conflicts in modern times have been regarded by some as a holy war, 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 / most Buddhists believe that no war is ever holy or justified, even in self-defence / there isn't the concept of a holy war in Buddhism, etc.

Christianity

Pacifist Christians believe they are following the example of Jesus and do not agree that any war is 'holy' / 'turn the other cheek' / 'do not kill' / some Christians, eg Quakers may assist the war effort in non-combat roles / Jesus taught 'Blessed are the peacemakers'.

Many other Christians believe that sometimes war is justified, eg a holy war fought in the name of religion / sometimes it is better to fight to save lives and protect a country or way of life / in the Old Testament there are many examples of wars fought in the name of God, eg Joshua's army followed God's commands to blow trumpets and capture Jericho / the Crusades were fought as an attempt to capture control of the Holy Land / some believe those who fight in the 'holy wars' will gain spiritual rewards, if they die in battle will go straight to heaven, etc.

Hinduism

Hindus are not keen on going to war as 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 / it is within the Dharma of the Kshatriya caste to fight in war when needed / this could be called a holy war because it was authorized by Lord Krishna / have the aim of restoring justice / and Arjuna would be doing what was right / it was the only way to bring a just solution / may be acting in self-defence, etc.

Islam

The root of word Islam means peace / peace features in the main Muslim greeting (Salaam) / peace and reconciliation is better than fighting / wrong to return evil with evil / God forgives and expects people to do the same.

However, Islam believes in holy war or just war / lesser jihad permits violence in defence of Muslims and Muslim countries / Muslims will fight in a Holy or Just War as a last resort / in the centuries after Prophet Muhammad's death, Islam expanded across Africa, Europe and Asia often by way of holy war / the first Caliph, Abu Bakr (first leader after Prophet Muhammad), wrote a set of rules for fighting holy war / 'Stop, O people, that I may give you 10 rules for guidance on the battlefield' / 'Fight in the cause of Allah those who fight you, but do not transgress limits' – Qur'an 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 / in the Tenakh there are many references to God helping the Jews establish themselves in the Promised Land by winning battles / the idea of obligatory wars or 'war by commandment', 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 / this is called dharma yudh which means in defence of justice / the soldiers were to be sant sipahi (saint soldiers) / one of the 5Ks is a dagger (kanga), another is shorts (kachera) / both demonstrating the willingness to fight for justice through violent means if need be / Guru Hargobind encouraged Sikhs to learn martial arts to be able to fight / reinforced by Guru Gobind Singh who wrote 'It is sinful to submit to the oppressor and the miscreants.... The sword of righteous, the bow and the tongue are the fit tools to combat the charlatans', etc.

0 5

Theme E: Religion, crime and punishment

0 5 . 1

Which one of the following is not an aim of punishment?

[1 mark]

- A Addiction**
- B Deterrence**
- C Reformation**
- D Retribution**

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

Answer: **A** - Addiction

0 5 . 2

Give two religious views about why murder is wrong.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

It is wrong because life is sacred / religions teach that human life is precious / The Ten Commandments says, 'Do not kill' / religions teach to love our neighbours / it is against human dignity / it will have huge negative karmic consequences / it is against the law which should be obeyed / some teachings, eg 'a life for a life' (eg Exodus 21:24, Qur'an 5:32) suggests that the murderer should lose their life / most believe that only God has the right to take life / murder is a cardinal sin / so some Roman Catholics believe there is no chance of redemption for a murderer, etc.

0 5 . 3

Explain two contrasting religious beliefs in contemporary British society about corporal punishment.

In your answer you must 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

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

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:

Provides a deterrent and reducing crime is a good thing / teaches an offender a lesson so that they won't reoffend / some religious believers support the use of corporal punishment for criminals because of cultural or religious traditions.

Seen as degrading of human dignity / it is barbaric and inhumane / 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, etc.

Buddhism

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

Christianity

Some Christians support corporal punishment of their children for misbehaviour 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

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

Hinduism

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

Islam

In countries using Shariah Law, the Law includes the legitimate use of public caning or flogging / Qur'an 5 : 38 allows beating / lashes / it should be proportionate and carried out publicly Qur'an 24 : 2 / 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 / many Muslims believe in moderation in punishment / Muslim parents would expect to use a range of other punishments on children in preference to any use of corporal punishment, 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 / 'Show kindness and mercy to all life, and realise the Lord is pervading everywhere' (Guru Granth Sahib), etc.

0 5 . 4 Explain two religious views about forgiveness for people who break the law.

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:

Religions believe in the importance of forgiveness for those who break the law / it doesn't mean that they should necessarily be let off being punished for their crimes / 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 continually punished / sometimes it comes after the person has paid for their crime / forgiveness recognises that the other person may change and reform, 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 / forgiveness is the ideal but can be very difficult to grant / forgiving a person does not mean that their actions will not have consequences (Buddhism teaches that unskilful actions leads to suffering) / forgiveness can sometimes bring about reconciliation / belief in compassion, etc.

Christianity

It is an important belief of Christianity 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 / some seek justice rather than forgiveness for serious crimes / Jesus's reply to Peter's question – Matthew 18 : 21-22 - 'not seven times, but seventy times seven' / 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 for the forgiveness of sin, 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 is naturally unforgiveable, 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 / it does not mean that those who break the law should not be punished for what they have done wrong / however, 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

‘For religious believers, greed is the worst reason for a person to commit a crime.’

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: 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

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

Level	Performance descriptor	Marks awarded
High performance	• 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	• 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	• 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	• 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

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

Arguments in support

- God gives all that is needed so it shows a lack of faith in God / stealing is putting material things before God.
- Greed is the opposite of virtues such as generosity / religious teachings encourage believers to work honestly for what they have.
- People always want more so are inherently greedy and don't stop to think of the consequences on their victims / crimes committed by greed are usually pre-meditated or planned whereas other crimes are sometimes things that people do on the spur of the moment and regret straight away / crimes of greed are about taking from others what the criminal wants / without working for it / which is no excuse for breaking the law.
- Many other reasons may have possible justifiable reasons, eg stealing to feed their hungry children / opposition to an unjust law / mental illness.
- Greed is the worst reason because it is clearly the most selfish as people are envious of other peoples' possessions / crime always hurts other people / as crimes of greed do not show thought for or compassion to other people / so must be the worst.
- Crimes of greed come from a position of selfishness / whereas all moral codes and religious codes emphasise compassion and service / Love thy neighbour / Golden Rule / thus making crimes of greed fundamentally wrong, etc.

Arguments in support of other views

- There are many reasons why people commit crimes other than greed, eg poverty / upbringing / addiction / hate / boredom / peer pressure / social / economic / psychological reasons.

- It can be argued that whatever the reason, all crime is morally wrong and equally as bad as committing crime because they are greedy / other reasons for crimes, eg hate are worse or at least no better.
- The reasons for crime may depend on a person's individual circumstances so it is wrong to say that one reason is the worse cause of breaking the law, etc.

Buddhism

Motivation to do wrong may come from the Three Poisons : greed, anger and ignorance / people are free to make their own choices although there are karmic consequences / failure to keep the Fifth Moral Precept that teaches that Buddhists should abstain from taking drugs (including alcohol) may result in crime / Buddhists might regard it as a skilful action to disobey a law that causes harm / the Buddha in the Digha Nikaya p67 indicates that if people do not have the basic necessities, crime is likely to follow, etc.

Christianity

Breaking the law may result in the abuse of the free will God gave to humans which allowed them to choose right from wrong / most believe that Satan (the Devil) continually tries to tempt people and encourage them to be greedy and behave badly / story of Adam and Eve and the Fall (Genesis) / original sin / many people are selfish and greedy - 'the love of money is the root of all evil' / the parable of the Rich Man and Lazarus / although Romans 13 instructs Christians to obey the authorities sometimes there are unjust laws which need changing, eg laws against religious freedom or which promote racial discrimination, etc.

Hinduism

There is a constant struggle in the universe, world and the individual between light and dark, good and evil / humans have free will which allows them to choose to break the law / ignorance of the reality of the world and selfishness encourages people to do wrong things / Hinduism teaches that greed and hate which may cause law breaking is wrong because of the consequences resulting from the actions / belief in that passion and ignorance (the gunas) might push people to break the law, etc.

Islam

Iblis was expelled from heaven and caused Adam and Eve to break God's law and so were thrown out of Eden / Iblis constantly tempts humans to do wrong / humans have free will and sometimes make mistakes / people can choose to give in to temptations, selfishness, hate and greed and ignore Shari'ah Law / Muslims believe that alcohol or drugs can lead to crime and addiction / unjust laws eg against Islam may be challenged, etc.

Judaism

The story of Adam and Eve in Genesis relates how they were tempted by a serpent to disobey God's law / this resulted in the Fall and their expulsion from the Garden of Eden / the 'serpent' still tempts humans today / humans have been given free will by God and sometimes ignore the mitzvot / Proverbs 28 : 4-5 / greed can result in law breaking – Ten Commandments ('Do not covet') / sometimes people break what they believe is an unjust law in order to bring changes, etc.

Sikhism

The concept of selfishness (haumai) is what causes people to break the law and hurt others / this lies within the consciousness of a person and the level of selfishness and greed a person has makes it more or less likely that laws will be broken / poverty may cause crime but Sikhs serve food in the langar to anyone in need thus helping to prevent those who are poor from stealing / Sikhs forbid the taking of intoxicants as when under their influence people may break the law / greed is one of the five evils and can result in crimes like stealing / Guru Granth Sahib 1049, etc.

0 6

Theme F: Religion, human rights and social justice

0 6 . 1

Which one of the following actions should a religious believer take to help those in poverty?

[1 mark]

- A Charge excessive interest on loans**
- B Exploit those who are poor**
- C Give to charity**
- D Support low pay**

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

Answer: **C** – Give to charity

0 6 . 2

Give two religious teachings which show that people-trafficking is wrong.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

God is the Creator and so all people should be valued and respected / most religious believers support human rights and trafficking denies people their rights / religious believers are taught to treat people with kindness and compassion / people trafficking often endangers life so goes against sanctity of life arguments / it is unjust treatment of people / Right Action / Right Intention / Right Livelihood / Karuna (compassion) / Metta (loving kindness) / All are made in the image of God (Genesis 1:27) / 'So in everything do to others what you would have them do to you' (Matthew 7:12) / 'Love your neighbour as you love yourself' (Leviticus 19:18) / Parable of the Sheep and the Goats / Brahman is found in everything / belief in ahimsa / hurting others can lead to bad karma / poor re-birth / true self is the atman and everyone has the atman / 'people we created you from a single man and a single woman, made you into races and tribes so that you should get to know one another' (Qur'an 49:13) / 'Liberate those in bondage' (Qur'an 16:90) / 'You shall not wrong a stranger nor oppress him, for you were strangers in the land of Egypt' (Exodus 22:20) / 'But let justice roll on like a river, righteousness like a never-failing stream' (Amos 5:24) / 'Using the same mud the Creator has created many shapes in many ways' (Guru Gobind Singh) / 'God created everyone so all are equal so deserve the same treatment and respect' (Mool Mantra), etc.

0 6 . 3 Explain two contrasting religious beliefs in contemporary British society about the uses of wealth.

In your answer you must 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

Contrast may mean opposing or mean different views in terms of either belief or issue.

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

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:

All religions teach that it is how wealth is used that matters / wealth can be used in religious devotion / responsible use of money helps spiritual growth / it should not be hoarded / idea of stewardship / should not be selfish as wealth should be used to benefit others as well as oneself, etc.

Buddhism

Buddhism teaches right thought / right action / right intention / right livelihood in the generating and use of wealth / it places the emphasis on using wealth to help others / dana (giving) is a virtue / the Adiya Sutta says a person can use their wealth for three purposes, to provide pleasure and satisfaction for themselves, family and friends / to keep themselves safe / to give offerings to those who are poor, monks and nuns / giving away excess wealth to those who are poor, etc develops good karma / greed is one of the three poisons / 'Riches ruin the foolish... through craving for riches, the foolish one ruins himself.' (Dhammapada), etc.

Christianity

Christianity teaches that wealth is a gift from God / should therefore be used in support of one's family / to help others directly through charities and other groups / 'Love your neighbour as you love yourself' (Leviticus 19:18) / some Christians pay a tithe to support the church / 'A tithe of everything from the land, whether grain from the soil or fruit from the tree belongs to the Lord.' (Leviticus 27:30) / Story of the Rich Young Man (Mark 10:17ff) Jesus told the man to sell all that he had and give his money to those who are poor and then he would have treasure in heaven / 'Do not store up treasures on earth... but store up for yourself treasures in heaven.' (Matthew 6:19) / Parable of the Sheep and Goats / Paul taught that Christians should also pay their taxes to enable the government to do their job / 'This is why you pay taxes for the authorities are God's servants.' (Romans 13:6) / 'Pay to Caesar what is Caesar's, pay to God what is God's.' (Matthew 22:21) / idea of stewardship / 'No one can serve two masters. You cannot serve both God and money.' (Matthew 6:24), etc.

Hinduism

Hinduism teaches that wealth should not be hoarded but used for stewardship / a person's wealth may be the result of good karma in a previous life / it should be used to help others otherwise it will result in bad karma / 'If someone keeps all that he accumulates for himself and does not give it to others, the hoarded wealth will eventually prove to be the cause of ruin.' (Atharva Veda 3:25) / dana (giving) is a virtue / excess wealth may lead to over-indulgence / and materialism rather than spiritual living / wealth should be used to do good deeds here and now to help other people / it should not be hoarded / 'One who helps others wins wealth' (Rig Veda), etc.

Islam

Islam teaches that wealth is a gift from Allah / humans are caretakers of what Allah has given them / a Muslim man's first duty is to provide for his wife and family / he should then consider others and use any remaining money to help them / 'Tell those who hoard gold and silver instead of giving in God's name that they will have a grievous punishment (Qur'an 9:34) / idea of stewardship / on Judgment Day, Muslims will be asked how they spent their wealth / wealth should be used to support others through the payment of zakat / sadaqah / khums / greed and selfishness should be avoided / 'Beware of greed it is ready poverty' (Hadith) / usury is forbidden / 'God blights usury but blesses charitable deeds with multiple increase' (Qur'an 2:27), etc.

Judaism

Judaism teaches that all wealth is a gift from God / can be used to support family / the community / tzedakah is a religious duty to help promote justice / materialism can lead people to sin / for if your heart is full of the desire for money there can be no room for God / Eighth century prophets such as Amos condemned greed / 'A tithe of everything from the land, whether grain from the soil or fruit from the tree belongs to the Lord.' (Leviticus 27:30) / 'If anyone is poor among your fellow Israelites...do not be hard-hearted or tightfisted towards them' (Deuteronomy 15:7ff) / 'He who loves silver cannot be satisfied with silver' (Ecclesiastes 5:10) / 'He who has a hundred, craves for two hundred' (Talmud) / idea of stewardship, etc.

Sikhism

Sikhism teaches that a person who possess wealth has been blessed by God / as they are able to help those who are poor / however nothing should distract a person from being gurmukh (God-centred) / so attachment to wealth is wrong / everyone should have access to the necessities of life / the wealthy should make sure this happens / financial gifts are a form of sewa (dhan) / bringing positive karma / helping to achieve mukti / 'The greedy mind is enticed by greed. Forgetting the Lord, it regrets and repents in the end.' (Guru Granth Sahib 1172) / 'One who lives by earning through hard work, then gives some of it away to charity, knows the way to God' (Guru Gobind Singh) / Sikhs are expected to give dasvandh (ten per cent of their wealth to charity) / and if they are able should give more (dhan), etc.

0 6 . 4 Explain two religious teachings about the treatment of women in religion.

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 teaching

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

Second teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 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:

Traditionally men have held the positions of authority in most religions / women have often been sidelined, being unable to participate in leading services / unable to be ordained as priests or ministers / take on responsibilities in the religion / religions assert that women have always been held in high regard / where women appear to have a lesser role some would argue this is more due to cultural practice rather than religious teaching / what some people may claim to be discrimination, others may argue was a difference in role / some would argue for the complementarity of roles / if men and women have different roles then the role of the woman is not less than that of the man / women should always be treated with respect, etc.

Buddhism

The practice of Buddhism is the same for men and women / there is no inequality of demands on either side / the Lotus Sutra teaches that women and men are equal in their ability to achieve enlightenment / a nun was admitted to the sangha during Buddha's lifetime though he was initially reluctant to admit her / there is no legal basis in monastic law to deny a woman the right to full ordination / in Zen Buddhism women are able to attain positions of high responsibility in the monastic sangha / the Aparimitayur Sutra suggests that women should be reborn as men before they can achieve enlightenment / Theravada Buddhist women still pray that their rebirth will be as a man / the Triratna Buddhist Order has the same ordination process for men and women / many Buddhists today believe men and women should have equal status / gender discrimination shows a lack of metta (loving kindness), etc.

Christianity

The treatment of women in Christianity has undergone numerous changes over the years / some of the earliest converts to Christianity and leaders of the Early Church were women, for example Priscilla at Ephesus / women were the first witnesses to the resurrection / Jesus treated women with great respect / this was in contrast to the prevailing attitudes of the day / Paul spoke highly of Phoebe working for the church as a deacon at Cenchreae / Dorcas was a wealthy woman who supported the early church (Acts 9:36) / in the 2nd century a devoted woman, Priscilla gave some of her own land as a burial site for Christians, (The Catacombs of Priscilla in Rome) / God created everyone equally / humans created in the image of God / 'male and female he created them...it was very good.' (Genesis 1: 27 & 31) / 'There is no Jew nor Gentile, male nor female, slave nor free, for you are all one in Christ Jesus' (Galatians 3:28) / these teachings appear to be contradicted by other New Testament teachings, 'Women should be silent in the churches. For they are not allowed to speak' (1 Corinthians 14:34) / 'I permit no woman to teach or to have authority over a man; she is to keep silent. (1 Timothy 2: 12) / In the 21st century many denominations have women ministers at all levels of church hierarchy / the Church of England did not ordain women until 1994 and did not allow them to become bishops until 2015 / both decisions caused some people to leave the church in protest / Orthodox and Roman Catholic do not permit women to become priests, etc.

Hinduism

Brahman is found in everything / true self is the atman and everyone has an atman / this must mean everyone is equal / 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) / the importance of women is reflected in the relationship between Hindu deities such as Kali and Shiva / interdependent / Shaktism-form of Hinduism sees female energy as the energy behind the power of the male deities / men and women are seen as equal but with different roles / there is no difference between them on a spiritual level / the differences only exist due to past lives / the Upanishads contain allusions to women teachers / 'I look upon all creatures equally' (Bhagavad Gita 9:29) / with the exception of the Hare Krishna movement all Brahmin priests are male, etc.

Islam

Allah created everyone, equal but different / all have the same spiritual nature / 'Whoever does good, whether male or female, and is a believer, we will surely bless them with a good life, and we will certainly reward' (Qur'an 16:97) / equality does not mean identical and men and women have different roles / 'Men are protectors and maintainers of women' (Qur'an 4:34) / Muhammad said, 'I command you to be kind to women' (Qur'an 3:195) / most religious leaders in Islam are male / more women are taking on leadership roles in some mosques / women are not permitted to pray at the front of the mosque, etc.

Judaism

God created man and woman in his image (Genesis 1:27) so all are equal / Tenakh includes stories of women who are greatly respected such as Deborah, Abigail, Ruth et al. / Orthodox Judaism sees the role of men and women as separate but equal / Orthodox women sit separately to men in the synagogue and do not take part in synagogue services / woman's role is crucial in Judaism / a woman lights the Shabbat candles in the home / Judaism passes down the maternal line / both Reformed and Liberal Judaism have women rabbis / women sit with the men / handle the Torah Scrolls, etc.

Sikhism

'All men and women are equal. We are the children of one God' (Guru Granth Sahib 611) / 'Using the same mud, the Creator has created many shapes in many ways' / 'Without women there would be no one at all' (Guru Granth Sahib 473) / 'Those who love God love everyone' / Gurus insisted on total equality of women which was against the accepted view of women as possessions / women are able to be members of the Khalsa / women are able to be granthis though it is unusual to see this / women may take the name Kaur rather than their husband's name at marriage / Guru Ram Das set up centres of Sikhism across India many of which were led by women / Guru Gobind Singh's wife was in charge of the Khalsa after his death, etc.

0 6 . 5 'Religious believers can never stop discrimination.'

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: 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

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

Level	Performance descriptor	Marks awarded
High performance	• 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	• 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	• 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	• 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

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

Arguments in support

- Discrimination exists in many forms throughout society and goes against the ideas of equality / justice / human rights.
- Many religious believers are not in positions to be able to change laws / make decisions that remove discrimination.
- Any form of discrimination may cause psychological / physical harm to those who experience it.
- Human Rights say that all humans are born free and equal in dignity so governments need to ensure their citizens experience this freedom and equality / challenge is too big for just religious believers to tackle, etc.

Arguments in support of other views

- All religions believe in the importance and dignity of human beings and promote ideas of justice / equality / compassion / religious believers can campaign to raise awareness of issues / organise events that support equality and justice / pray for justice and equality in society.
- Humans are created in the image of God / are therefore equal and so should be treated fairly / religious believers could work to stop all forms of discrimination in their own organisations as an example to wider society.
- Where discrimination exists religious believers could challenge it / campaign against laws which have unjust effects on minority groups / protests / letter-writing to MPs, etc.
- Religious believers could support awareness raising of issues around discrimination and the impact on those affected / lobby for improved education throughout society at all levels /

organisations required to demonstrate a commitment to being, for example, anti-racist / unconscious bias training for people in positions of responsibility, etc.

Buddhism

Buddhism teaches that discrimination leads to suffering / it is wrong so should be avoided / teaches that human beings are fundamentally the same and equal in their potential to become Buddha / 'We all want to avoid suffering and achieve happiness' (Dalai Lama) / suffering is caused by selfish actions / selfishness is the cause of unhappiness / through respect for others and their rights a healthy, free and prosperous society can be built / need to show karuna (compassion) / metta (loving kindness) / need to work towards equality for all people / Engaged Buddhism / only by respecting others can an individual have respect for themselves / law of karma discourages law breaking and actions that will cause suffering / right action / right intention, etc.

Christianity

Christianity teaches that all are made in the image of God / therefore equal before God / 'Love your neighbour as you love yourself' sets the standard for how a person should be treated / 'So there is neither Jew nor Greek, slave nor free, male nor female for you are all one in Christ Jesus' (Galatians 3:28) affirms the equality of all humans / therefore affirms the right to be treated with respect / teaching on sanctity of life, etc.

Hinduism

Hinduism teaches that Brahman is found in everything so discrimination is viewed as wrong / the duties (dharma) of each individual if carried out faithfully will protect the rights and freedoms of others in society / all life is sacred / discrimination goes against the idea of ahimsa / 'Hurt not others in ways that you yourself would find hurtful' (Udana Vanja 15:18) / hurting others can lead to bad karma which will affect future reincarnations / true self is the atman and everyone has one, meaning everyone is equal so discrimination is wrong, etc.

Islam

Islam teaches that all human beings are creations of Allah / everyone is created equal but different so discrimination is unjustified / there are certain basic human rights which should be shared by all of humanity / these human rights are given by Allah / duty of Muslims to protect them in order to protect against their loss which can lead to tyranny / 'As you are, so you will have rulers over you, (Hadith) / all life is sacred and should be protected / justice should be administered fairly and equitably / 'No bearer of burdens shall be made to bear the burdens of others' (Surah 6:164) / 'Allah doth command you...when you judge between man and man, that you judge with justice.' (Qur'an 4:58), etc.

Judaism

Judaism teaches that all are made in the image of God / therefore worthy of respect and equitable treatment / 'Follow justice and justice alone' (Deuteronomy 16:20) / 'Just as I am righteous', says the Lord, 'so you too be righteous.' (Talmud) / 'You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt' (Exodus 22:20) / 'Love your neighbour as you love yourself' (Leviticus 19:18) / 'But let justice roll on like a river and righteousness like a never-failing stream.' (Amos 5:24) / humans were created to serve God and they can best carry out this task if they are free to fulfil their potential as individuals, etc.

Sikhism

Sikhism believes in the principle of justice / fight for justice where it does not exist / treating people equally is equally important / 'Recognise the Lord's light in all and do not consider social class or status' (Guru Granth Sahib 349) / 'Those who love God, love everyone.' (Adi Granth) / 'Call no one high or low. God the potter has made all alike. God's light alone pervades all creation.' (AG 62) / God created everyone so all are equal so deserve the same treatment and respect (Mool Mantra) / Sikhism emphasises respect, love and service to fellow human beings, etc.

07

Theme G: St Mark's Gospel – the life of Jesus

07.1

Which one of the following was the place where Jesus was baptised?

[1 mark]

- A River Jordan**
- B Mount of Olives**
- C Sea of Galilee**
- D The Temple**

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

Answer: **A** – River Jordan

07.2

Give two things that the High Priest said to Jesus in the trial before the Jewish authorities.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

The High Priest asked, 'Have you no answer?' / the High Priest asked, 'Are you the Messiah?' / 'are you the Son of the Blessed One?' / 'Why do we still need witnesses?' / 'You have heard his blasphemy. What is your decision?'

07.3

Explain two contrasting views about Jesus' conversation with the disciples at Caesarea Philippi.

[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

Contrast may mean opposing beliefs or may mean different beliefs.

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

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

Jesus was testing the disciples by posing a difficult question to them / 'Who do people say that I am?' / Jesus wanted the disciples to understand who he was.

The disciples did not really understand yet who Jesus was / their answers included John the Baptist / Elijah / one of the prophets.

Peter was the one who understood first in declaring that Jesus was the Messiah (Christ) / Peter said, 'You are the Messiah. (Christ)'. Christians believe that this demonstrated Peter's leadership qualities.

In the conversation that followed Jesus was able to tell the disciples what was going to happen to him by predicting his passion / this was accepted by most of the disciples.

Peter however did not accept this and rebuked Jesus / Jesus said to Peter, 'Get behind me Satan.' / this was another temptation for Jesus, etc.

NB maximum 2 marks for answers that simply narrate the text.

0 7 . 4 Explain two things that Christians might learn from the healing of Jairus' daughter.

You must refer to St Mark's Gospel in your answer.

[5 marks]

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

First thing

Simple explanation of a relevant and accurate thing – 1 mark

Detailed explanation of a relevant and accurate thing – 2 marks

Second thing

Simple explanation of a relevant and accurate thing – 1 mark

Detailed explanation of a relevant and accurate thing – 2 marks

Relevant and accurate reference to St. Mark's Gospel – 1 mark

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

Mark 5:21-24a, 35-43

- Jesus responded immediately to the request of Jairus to come to heal his daughter / Jesus was not put off by those who came to say that Jairus' daughter had died / Jesus had compassion.
- Jesus used the situation to stress that Jairus should have faith / so should believers.
- Jesus rejected those who were weeping and wailing and so he demonstrated certainty in saying that the girl was not dead but sleeping. / Christians may be laughed at, as Jesus was.
- Jesus' miracles are instant as the girl rose after Jesus told her to get up ('Talitha koum') / this enables people to build their faith.
- Jesus understood what was happening to her because he told them to give her something to eat.
- This account gives encouragement for Christians to pray for the healing of others.
- The incident demonstrates that Jesus came to save / Jesus was powerful / he even had power over death / people should have faith in his words / nothing is impossible for Jesus / he will help them in extremes / Jesus is the son of God, etc.

Sources of authority might include:

Jairus pleaded earnestly with him, 'My little daughter is dying. Please come and put your hands on her so that she will be healed and live.' So Jesus went with him... Some people came from the house of Jairus, 'Your daughter is dead,' they said. 'Why bother the teacher anymore?' Jesus told him, 'Don't be afraid; just believe.' Peter, James and John went with him. Jesus saw a commotion, with people crying and wailing loudly... 'Why all this commotion and wailing? The child is not dead but asleep.' But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, '*Talitha koum!*' (which means 'Little girl, I say to you, get up!'). Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this... give her something to eat.

Maximum 2 marks if the student only relates the story.

0 7 . 5 'Mark's story of the women's visit to Jesus' tomb is clear evidence of the resurrection.'

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 St Mark's Gospel**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[plus SPaG 3 marks]

Target: AO2: 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

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

Level	Performance descriptor	Marks awarded
High performance	• 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	• 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	• 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	• 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

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

Arguments in support

- The women had watched carefully where Jesus had been put into the tomb after the crucifixion / they were not likely to have gone to the wrong tomb.
- The women went to the tomb to bring spices to anoint the body / when they got there they first found the stone rolled away / a young man in a white robe was there / the women wanted to serve Jesus one last time / they were expecting to find a body / they knew he was really dead / evidence of the spices could indicate they were not planning to start a rumour of a resurrection.
- The young man told them not to be alarmed / they had come to see Jesus of Nazareth / he has been crucified.
- The man said, 'He has been raised.' / 'He is not here.' / indicating that Jesus had risen from the dead.
- The man showed them where Jesus had been laid / he told them to go and tell Peter and the disciples that Jesus was going ahead of them to Galilee.
- If the man in white was in fact Jesus himself / the women were not able to recognise him / then he must have been alive again.
- The passage in Mark's Gospel leaves no doubt that Jesus had risen from the dead / even though the women left terrified.
- If Mark had invented the story, he would have written that men were the witnesses / in the culture of the time, women were not deemed credible or reliable witnesses.
- The disciples spread the news of the resurrection and refused to deny that it had happened even when tortured, etc.

Arguments in support of other views

- Many people do not believe that it is possible to rise from the dead / therefore Jesus could not have risen from the dead / perhaps he recovered in the coolness of the tomb and escaped.
- Mark's Gospel has passages where Jesus predicted that he would rise from the dead / the women had clearly not understood this literally or they might not have gone to the tomb.
- The disciples may have come to steal the body / this was to enable them to be able to claim that Jesus had risen from the dead in their later teaching.
- Another explanation of the tomb having no body in it is that the women went to the wrong tomb.
- The Jewish authorities may have taken the body / perhaps to stop the tomb becoming a shrine / also to stop any claims of resurrection.
- There is theory that this was a mass hallucination / the women did not actually see a tomb with no body in / they imagined it.
- Jesus never actually died but fainted and recovered in the cold tomb, etc.

Credit should be given for any relevant content drawn from Mark's Gospel.

0 8

Theme H: St Mark's Gospel as a source of religious, moral and spiritual truths

0 8 . 1

Which one of the following is not mentioned in the Parable of the Sower?

[1 mark]

- A Clay soil**
- B Good soil**
- C Rocky ground**
- D Thorn bushes**

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

Answer: **A** – Clay soil

0 8 . 2

Give two things that Jesus said when he healed the epileptic ('demon-possessed') boy.

[2 marks]

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

One mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

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

Jesus asked the people what they were arguing about / Jesus called the people a faithless generation / he asked how much longer he had to put up with them? / Jesus told them to bring the boy to him / Jesus asked the father 'how long this has been happening to the boy?' / Jesus said that all things can be done for those who believe / Jesus commanded the spirit to come out of the boy / he told the spirit not to enter him again / Jesus later told the disciples that those kinds of spirits could only come out through prayer, etc

08.3

Explain two contrasting views about Jesus and the children who were brought to him.

[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

Contrast may mean opposing beliefs or may mean different beliefs.

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

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

Jesus was pleased to see the children / he said to his disciples that they should not stop them coming to see him / and Jesus took them into his arms and blessed / this encourages the view that children are as much part of the Kingdom of God as adults / children should be seen as a full part of the churches life and worship.

The disciples were right to prevent the children seeing Jesus / it could be as simple as Jesus was tired / his work was in preaching the Kingdom of God to adults / children cannot understand the teaching of Jesus properly / Jesus should have been spending his time with those who understood him / perhaps the disciples were protecting Jesus in some way.

Jesus welcomed all / his message is for young and old / Jesus is a charismatic person / the incident could be seen as a metaphor for God and people as God welcomes all / humans are children in the face of God's power and wisdom / God welcomes all who embrace God.

This incident leads to the view that infant baptism is acceptable in some Christian churches / some think that a blessing is good for children / where others think that infant baptism is the correct action, etc.

0 8 . 4 Explain two Christian beliefs about the Mission of the Twelve.

You must refer to St Mark's Gospel 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 St. Mark's Gospel – 1 mark

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

Mark 6:7-13

- Christians may learn that discipleship is about doing something / it is not just a set of opinions.
- Jesus expected the disciples to be sacrificial in their approach to the mission / they had to only to take a staff or stick / they were to rely on others to welcome them and look after them / they had not to spend time with those who did not welcome them.
- Jesus told them to shake the dust off their feet as they left those not welcoming them.
- The disciples were given power over unclean spirits, which in those days were thought to cause illness.
- The disciples found that they could preach repentance / they could also anoint the sick and cure them / Christians still believe that some followers have the power to heal today / this is known as faith healing and many churches have healing services.
- Some students may refer to examples of people who have followed Jesus' teaching to go out to others as missionaries / religious / medical support workers, etc.

Sources of authority might include:

Send them out two by two and gave them authority over impure spirits... 'Take nothing for the journey except a staff – no bread, no bag, no money in your belts. Wear sandals but not an extra shirt. Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.' They preached people should repent... drove out many demons and anointed many sick people with oil and healed them.

NB maximum 2 marks for answers that simply narrate the text.

0 8 . 5 ‘Jesus concentrated his work on those ignored by the society of his day.’

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 St Mark’s Gospel**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

[12 marks]
[plus SPaG 3 marks]

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

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No marks awarded	• 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

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

Arguments in support

- Jesus certainly spent much time with those ignored by the society of his day / for example he cured the man with leprosy / in this incident he broke the religious teaching about touching those with illness.
- Among his disciples he included those who were despised / a good example is Levi / as a tax collector was seen to be working with the Romans to collect dues.
- Jesus was able to cure the Greek (Syro-Phoenician) woman's daughter / as a foreigner and a woman she would have been ignored / Jesus was willing to break with convention and speak with her and cure her daughter.
- The epileptic ('demon possessed') boy is another example of Jesus meeting the needs of those who were ill / the boy would have been ignored because of his illness / this lack of understanding meant that the people said that he was 'demon-possessed'.
- Jesus praises the woman at the treasury because she gave as much as she could / as a woman and a widow there would have been little support for her outside the family / if she had any family.
- In the incident of the anointing at Bethany, Jesus is depicted being at the house of Simon the leper / the woman who poured ointment on Jesus' head was criticised for waste / Jesus defended her firmly and linked her actions to his coming death and burial / she was clearly one of those ignored by society.
- The effect of Jesus showing a great interest in those ignored by society in his day is that today many Christians think that Christianity is only about helping those who are poor and disregarded people / Jesus' example shows that this is a key teaching / organisations like Black Lives Matter exemplify this / as does the work of the aid agencies / however the overall teaching of the church on the Kingdom of God is that all people are welcome.

- Other examples exist in the Gospel of Mark of Jesus with those ignored by society / the children brought to Jesus / the woman with a haemorrhage, etc.

Arguments in support of other views

- Jesus did not just spend time with those ignored by society / he was happy to deal with the rich man's question about what he should do to gain eternal life / the fact that the rich man could not do what Jesus told him to do did not prevent Jesus from being happy to encourage the rich man to become one of his followers / he went to Jairus' house.
- In parables of growth, the growing seed and the mustard seed there is the teaching that the Kingdom of God is for all people / the growth of the Kingdom is not limited to those who were disregarded by society.
- Jesus told the parable of the sower / in this he emphasises the need for people to respond to the call of the Kingdom of God / it is not about their social status.
- Jesus was happy to debate with the scribes / the scribes were respected members of society / Jesus was able to speak with the one who asked him which was the most important commandment?
- In the Commission to the eleven disciples at the end of Mark's Gospel Jesus tells the disciples to, 'Go into all the world and proclaim the good news to the whole of creation' / this is not therefore limited to those ignored by society.
- Jesus spent a lot of time teaching his disciples who were not necessarily ignored by society, etc.