

GCSE



WJEC GCSE in
RELIGIOUS STUDIES

WJEC GCSE in
RELIGIOUS STUDIES
(SHORT COURSE)

APPROVED BY QUALIFICATIONS WALES

**SAMPLE
ASSESSMENT
MATERIALS**

Teaching from 2017





For teaching from 2017
For award from 2019

GCSE RELIGIOUS STUDIES

SAMPLE ASSESSMENT
MATERIALS

Contents

| | Page |
|---|------|
| Unit 1 question papers | |
| Christianity and Judaism | 5 |
| Christianity and Islam | 19 |
| Christianity and Hinduism | 33 |
| Christianity and Sikhism | 47 |
| Christianity and Buddhism | 61 |
| Catholic Christianity and Judaism | 75 |
| Unit 1 mark schemes | |
| Section A, Question 1 (Christianity) | |
| General marking instructions | 88 |
| Level descriptors/marketing bands | 89 |
| Mark Scheme | 92 |
| Section A, Question 1 (Catholic Christianity) | |
| General marking instructions | 94 |
| Level descriptors/marketing bands | 95 |
| Mark Scheme | 98 |
| Section A, Question 2 | |
| General marking instructions | 100 |
| Level descriptors/marketing bands | 102 |
| Mark Scheme: (Judaism) | 105 |
| (Islam) | 107 |
| (Hinduism) | 109 |
| (Sikhism) | 111 |
| (Buddhism) | 113 |
| Section B, Questions 3 and 4 | |
| General marking instructions | 115 |
| Level descriptors/marketing bands | 117 |
| Mark Scheme: (Life and Death) | 121 |
| Mark Scheme: (Good and Evil) | 124 |

Unit 2 question papers

| | |
|---------------------------|-----|
| Christianity and Judaism | 127 |
| Christianity and Islam | 133 |
| Christianity and Hinduism | 139 |
| Christianity and Sikhism | 145 |
| Christianity and Buddhism | 151 |

Unit 2 mark schemes

| | |
|----------------------------------|-----|
| Section A, Question 1 | |
| General marking instructions | 156 |
| Level descriptors/markings bands | 158 |
| Mark Scheme | 161 |
| Section A, Question 2 | |
| General marking instructions | 163 |
| Level descriptors/markings bands | 165 |
| Mark Scheme: (Judaism) | 168 |
| (Islam) | 170 |
| (Hinduism) | 172 |
| (Sikhism) | 174 |
| (Buddhism) | 176 |
| Section B, Questions 3 and 4 | |
| General marking instructions | 178 |
| Level descriptors/markings bands | 180 |
| Mark Scheme: (Relationships) | 183 |
| Mark Scheme: (Human Rights) | 186 |

| | |
|------------------------------|------------|
| Unit 3 question paper | 189 |
|------------------------------|------------|

Unit 3 mark scheme

| | |
|----------------------------------|-----|
| General marking instructions | 194 |
| Level descriptors/markings bands | 196 |
| Mark Scheme | 203 |

| Candidate Name | Centre Number | | | | Candidate Number | | | |
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GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: JUDAISM

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'resurrection'? [2]

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- (b) Describe the role of the church in its local community. [5]

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Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – JUDAISM

(a) What is meant by ‘omnipotence’? [2]

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(b) Describe how the home is a place of Jewish traditions. [5]

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PART B. QUESTION 3: PHILOSOPHICAL RESPONSES TO RELIGIOUS THEMES

LIFE AND DEATH

(a) What is meant by 'environmental responsibility'? [2]

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(b) Describe religious teachings about the value of human life. [5]

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PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

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(b) Describe religious teachings about Free Will. [5]

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GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: ISLAM

**PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH
GOOD AND EVIL**

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

(a) What do Christians mean by 'resurrection'? [2]

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(b) Describe the role of the church in its local community. [5]

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LIFE AND DEATH

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GOOD AND EVIL

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**GCSE****RELIGIOUS STUDIES****UNIT 1****PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY****CORE BELIEFS TEACHINGS AND PRACTICES: HINDUISM****PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL****SAMPLE ASSESSMENT MATERIALS****2 hours****INSTRUCTIONS TO CANDIDATES**

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

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INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

(a) What do Christians mean by 'resurrection'? [2]

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(b) Describe the role of the church in its local community. [5]

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GOOD AND EVIL

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GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: SIKHISM

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

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INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

(a) What do Christians mean by 'resurrection'? [2]

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(b) Describe the role of the church in its local community. [5]

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PART B. QUESTION 3: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

LIFE AND DEATH

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(b) Describe religious teachings about the value of human life. [5]

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GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: BUDDHISM

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

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INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

(a) What do Christians mean by 'resurrection'? [2]

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(b) Describe the role of the church in its local community. [5]

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PART B. QUESTION 3: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

LIFE AND DEATH

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PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

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(b) Describe religious teachings about Free Will. [5]

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GCSE

RELIGIOUS STUDIES

UNIT 1

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CATHOLIC CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: JUDAISM

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES: LIFE AND DEATH GOOD AND EVIL

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

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INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1(d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – JUDAISM

(a) What is meant by 'omnipotence'? [2]

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(b) Describe how the home is a place of Jewish traditions. [5]

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LIFE AND DEATH

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PART B. QUESTION 4: RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES:

GOOD AND EVIL

(a) What is meant by 'conscience'? [2]

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(b) Describe religious teachings about Free Will. [5]

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UNIT 1

MARK SCHEME – SECTION A, QUESTION 1 (CHRISTIANITY)

General Marking Instructions for Examiners

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 belief, practices and sources of authority
 influence on individuals, communities and societies
 similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|------|---|------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 4-7 |
| 1 | A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

MARK SCHEME PART A. QUESTION 1.

As Christianity is common to all, the mark scheme for Section A, Question 1 below applies to the following papers:

- **Christianity and Judaism**
- **Christianity and Islam**
- **Christianity and Hinduism**
- **Christianity and Sikhism**
- **Christianity and Buddhism**

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,**
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated**

(a) What do Christians mean by 'resurrection'? [2]

- Rising from the dead; eternal life in bodily/spiritual form
- Jesus' rising from the dead

(b) Describe the role of the church in its local community [5]

- For believers it is a place of worship
- Provides fellowship
- Activities for children/teaching for children through Sunday School
- Youth Club, Mothers and Toddlers, OAP luncheon club, Food Bank etc
- Hosts community youth groups, e.g. Scouts, Guides
- Moral and spiritual guidance
- Place to celebrate rites of passage/sacraments and/or festivals
- Champions causes in the community
- Priest/minister can be spokesperson for the community
- Focus for charity activities and link with schools

(c) **Explain Christian beliefs about the Holy Spirit.** [8]

- Third Person of the Trinity
- God the Holy Spirit
- Involvement in Creation, inspiration of the Bible, the messages of the prophets, the conception of Christ
- Filled Jesus at his baptism
- Jesus promised the Spirit would come in His place
- The Comforter/Paraclete
- God at work in the world/in believers' lives
- Gives fruits of the Spirit
- Gives gifts of the Spirit
- Events at Pentecost; Acts:2

(d) **“God must be sorry he ever created humans.” [15]**

Discuss this statement showing that you have considered more than one point of view

(You must refer to religion and belief in your answer)

- The Fall: Adam and Eve disobeyed God
- We have abused the gift of Free Will and continue to sin (e.g. crime, war)
- Humans crucified God's Son
- The need for God to send His own Son to save humankind
- Continual turning away from him throughout Biblical history
- Humanity's abuse of God's world: dominion rather than stewardship
- Failure to live up to being in God's image
- Not improving e.g. 20th Century wars?
- God loves humankind (John 3:16) as a Father loves his children
- He knowingly gave humans Free Will
- He is omnibenevolent and merciful
- He reaches out to humankind through prophets, miracles, Church teachings
- God initiated the plan of salvation by sending Jesus to save humankind
- God knows our frame, Psalm 103
- Satan has tempted many because humans are easily tempted
- Humankind has also shown great virtue and done great things
- The Flood and Sodom and Gomorrah show He would not abandon the few because of the many
- He still allows people to enter into relationship with Him
- God made us knowing how we would behave because he is omniscient
- If God is omnipotent, he must **allow** the Devil to tempt us, so he can't be sorry

UNIT 1

MARK SCHEME – SECTION A, QUESTION 1 (CATHOLIC CHRISTIANITY)

General Marking Instructions for Examiners

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 belief, practices and sources of authority
 influence on individuals, communities and societies
 similarities and differences within and/or between religions and belief

AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS

Question 1(a) AO1

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|------|--|------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|------|---|------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 4-7 |
| 1 | A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

(d) 'It is impossible to love everyone.'

[15 + 6]

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.

- God is a God of love – omnibenevolent. Humans are required to emulate this characteristic of God
- Humans are equipped by God to love - 'made in the image of God'
- Demonstrating agapeic love is a Christian requirement. We should be prepared to show this love to all people
- It may be considered part of the Church's mission to demonstrate God's love to all (work of CAFOD and SVP, for example)
- Humans are required to show love to neighbour - parable of the Good Samaritan, 'pray for those who persecute you'
- Humans are required by Jesus to 'love one another as I have loved you'
- Humans are not God therefore it is impossible to be fully like God
- If we are made by God, then he knows that we are bound to favour certain people
- We cannot possibly know everyone so to love everyone is impossible
- Not all humans are driven by the desire to love therefore they may not choose to consider the possibility of doing so
- Some people may be difficult to love – for example those who commit heinous crimes

UNIT 1

MARK SCHEME – SECTION A, QUESTION 2

General Marking Instructions for Examiners

The level descriptors for the mark scheme for Section A, Question 2 below apply to the following papers:

- Christianity and Judaism
- Christianity and Islam
- Christianity and Hinduism
- Christianity and Sikhism
- Christianity and Buddhism
- Catholic Christianity and Judaism

Whilst the level descriptors are common across all papers, specific mark schemes are provided for each religion.

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|----------|--|--------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Unit 1, Section A, Question 2 - Judaism

MARK SCHEME

N.B.: The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by 'omnipotence'? [2]

- The belief that God is all-powerful and can do anything
- One of God's qualities or attributes

(b) Describe how the home is a place of Jewish traditions. [5]

- Jews can practise their faith there
- When Jews pray they will always face Israel and use the siddur
- Orthodox homes have a Mizrah showing the direction of Israel
- It is a place where children learn about their religion
- From birth, children are immersed in Jewish culture in the home
- Shabbat is celebrated in the home
- Jews prepare for and celebrate festivals in the home e.g. Pesach preparations and meal
- Observing kashrut takes place in the home
- Many Jewish homes place mezuzot on their doorposts

(c) Explain why it is important for Jews to maintain a kosher kitchen. [8]

- It shows respect to God and Jewish traditions
- It contributes towards maintaining a Jewish identity
- It is a reminder of the Covenant between God and the Jews
- Jews are reminded of God's commandments
- The laws have been in existence for centuries; therefore they have a religious and social importance for Jews
- The Torah, the sacred text of Judaism, contains information about milk and meat laws, which should be kept
- It is an important duty of a Jewish woman to maintain a kosher kitchen

(d) **‘Maintaining Shabbat is too time consuming.’**

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer.)

[15]

- The real meaning can be lost due to its set, repetitive nature.
- It could be considered a burden
- Preparations for Shabbat are time consuming; cleaning the house, getting the food etc
- It occurs **every** week so some people may not enjoy taking part in the celebrations
- There are other festivals where Jews can devote their time to God
- It is impossible to have a complete day of rest in today’s society
- It is one of the Ten Commandments from God and therefore should not be considered time consuming: Exodus 20:11
- Shabbat should be a reminder to the Jewish people of the Covenant between themselves and God
- It is important that Jews, every week, remember their freedom from slavery
- It is an opportunity to worship God and study the Torah
- It is an opportunity for the family to get together to think about God
- Jews are able to maintain their identity, heritage and customs which should not be considered time consuming

Unit 1, Section A, Question 2 - Islam

MARK SCHEME

N.B.: The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) **What is meant by hadith?** [2]

- The hadith are the collected sayings of the Prophet Muhammad
- Followed by Muslims because Muhammed is a role model

(b) **Describe how Muslims pray at home.** [5]

- Muslims may pray at home as an individual or as a family
- Men and women do need to be segregated for salah prayer
- Men, women and children remove their shoes when performing salah prayer
- Muslims face in the direction of the Ka'ba when praying at home
- A room may be set aside as a prayer room at home
- Muslims may perform wudu (ritual washing) before prayer
- Prayer mats will be used by individuals at home
- Muslims at home follow the prescribed times for prayer
- Muslims may perform du'ah prayer at any time at home

(c) **Explain the Muslim belief about the oneness of God.** [8]

- Muslims use the name Allah for God to represent the oneness of God
- In Islam the belief in one God is the fundamental belief of the religion
- Islam is a monotheistic religion
- This belief about the oneness of God is known as Tawhid
- This is the central belief about God contained in the Shahadah which is the first Pillar of Islam and the one said at the point of conversion to Islam
- It is the teaching about God contained in the Qur'an which is considered to be the inerrant word of Allah
- Prophets are respected (but never worshipped) and never considered to be equal with Allah
- Unlike some other religions (e.g. Christianity and Hinduism) there is no concept within Islam of God becoming human or taking another form

(d) 'Muslims should only pray when they want to pray'.

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).

[15]

- One of the Five Pillars of Faith is that Muslims must pray five times each day
- Friday Jummah prayer is considered particularly important
- This duty is outlined in the Qur'an - the sacred word of Allah himself, for example, Qur'an 15:98-99, 29:45
- Muslims are able to pray du'ah prayer whenever they want to pray
- Praying at the same time as other Muslims strengthens the Ummah
- Praying at set times could make prayer simply a habit and meaningless
- Only formal prayer is compulsory at set times
- Muslims praying when they want to may lead to a less devotional life of prayer
- Praying together at the same time gives a sense of identity
- Salah prayer encourages self-discipline and the symbolism of the prayer positions reminds them of their submission to Allah
- Praying at set times can be inconvenient

Unit 1, Section A, Question 2 - Hinduism

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by avatar? (2)

- A god come to earth in human or animal form
- Usually for the benefit of humankind e.g. Krishna

(b) Describe Hindu teaching about the relationship between Brahman and atman (5)

- Some Hindus believe that the relationship between Brahman and atman is dual – the atman being simply a part of Brahman but not the same
- Others follow Monist beliefs which state that Brahman and atman are one.
- Many comparisons have been used to explain the relationship between Brahman and atman especially in the Upanishads – salt in water; the space within and outside a jar; making honey from pollen from different plants etc
- Brahman is the macrocosmic (universal) spirit and atman is the microcosmic (personal) spirit
- Atman is the spiritual part of each living thing that may go on to re-incarnate after death or may go to join with Brahman

(c) Explain how a Hindu might perform daily puja in the home. (8)

- Family members bathe
- Bells are rung to draw attention to the occasion
- Murtis/deities are washed and anointed with ghee and sometimes their clothes and/or jewellery are changed to show their importance
- Offerings are made to the deity; food, flowers etc. to express thanks for having them
- Incense sticks lit and ghee lamps lit to set the ritual apart from ordinary life
- Arti is performed: the devotees cup the flame and then pass their hands over their heads to symbolise the blessings and purification they have received from the deity/deities. The items on the arti tray represent the five senses and the four elements
- Mantras are said as a reminder of the qualities of the deity/deities
- Devotees meditate or prayers are chanted
- Offerings are shared out as prashad to show that they have now been blessed
- Bhajans (devotional chants) are sung and/or played

(d) 'Gods and goddesses are good role-models for Hindus.'

Discuss this statement with reference to Hinduism showing that you have considered more than one point of view (you must refer to religion and belief in your answer) **[15]**

- Gods have special powers which humans do not have so how can they really be role models? For example, Krishna is believed to be an avatar of Brahman (Bhagavad Gita 4:5, 7-8)
- The stories and events associated with them do not really reflect real-life situations, for example, the story of why Ganesha has the head of an elephant.
- The stories are just too fantastic to be relevant, for example, the miraculous events in The Ramayana
- Some of the actions of the gods and goddesses are not really good examples of how to act in given situations or how to solve problems
- It is not the gods themselves that are important but the virtues they represent, such as the courage of Hanuman in The Ramayana
- Their relationships represent human relationships, but are symbolic rather than to emulate
- It is not the actions themselves that are important but the motivation behind them e.g. the overcoming of evil
- Rama and Sita are considered good role models for Hindu married couples

Unit 1, Section A, Question 2 – Sikhism**MARK SCHEME**

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated
- (a) **What is meant by mukti? (2)**
- Spiritual liberation from karma and samsara
 - The moment when the soul goes back to join Waheguru
- (b) **Describe Sikh teaching about karma and rebirth. (5)**
- Belief in karma says that actions and the consequences of these actions decide whether a soul can be set loose from the cycle of reincarnation
 - Only humans know the difference between right and wrong and so it is only when the soul is in a human being that there is a chance of the cycle being broken
 - Belief in reincarnation means that a person's soul may be reborn many times as a human or an animal. The Sikh sacred text, the Guru Granth Sahib, says that the body is just clothing for the soul and is discarded at death
 - When something dies the soul is reborn
 - 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
- (c) **Explain how a Sikh might take part in the Amrit Sanskar. (8)**
- Must take place in presence of Guru Granth Sahib
 - Seven people needed to perform the ceremony
 - All present will be wearing the five Ks because they are members of the Khalsa
 - People who are to become Khalsa Sikhs are asked if they wish to be initiated. After their affirmation of intent they are told what it means to be a member of the Khalsa and the ceremony begins
 - Guru Granth opened at random and a passage read out
 - Prayer – the Ardas
 - Panj Piare pour water into a steel bowl and keep adding sugar crystals to it – the amrit
 - They stir the liquid and recite hymns
 - Amrit poured into the cupped hands of each initiate for them to drink. This is done five times
 - Then sprinkled on their eyes and hair five times
 - Each time they say 'Hail to the Khalsa, victory belongs to God.'
 - Drinking from the bowl of any amrit left and giving of Sikh names
 - Recitation of the Mool Mantra and sharing karah parshad

(d)

'The langar is the most important part of Sikh worship.'

Discuss this statement with reference to Sikhism showing that you have considered more than one point of view **(you must refer to religion and belief in your answer** [15]

- It is a way of showing humility
- Every Gurdwara has a langar which provides for everyone's needs and reflects Sikh teaching; Guru Granth Sahib 349
- Idea of langar as 'laboratory of sewa' selfless service to God'
- An aspect of becoming 'gurmukh'
- Relief of hunger – Sikh worship is both spiritual and practical
- Practical expression of equality – one of the most important Sikh concepts put into practice as an integral part of worship. Breaking down of caste barriers - all are welcome
- Reading or listening to the Guru Granth Sahib could be more important
- Singing of hymns – music of the ragis could be more important
- Receiving of karah prashad may be more important
- Private or communal prayer may be more important because langar is a faith in action, but you have to have that faith in the first place

Unit 1, Section A, Question 2 – Buddhism

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated
- (a) **What is meant by 'samatha'?** [2]
- Samatha is a form of meditation
 - Breathing or calmness meditation
- (b) **Describe the ways in which Buddhists celebrate Kathina.** [5]
- Kathina takes place at the end of the Vassa (monsoon) period
 - Monks who would usually be nomadic spend Vassa in one place
 - Kathina celebration marks the time for them to go back to their nomadic life
 - Lay Buddhists offer cloth to the Sangha (community of monks) who then decide which 2 monks receive the cloth (for robes)
 - Families go to the monastery and share a meal
 - At 1 pm families formally offer cloth and other gifts
 - Monks cut and sew cloth to form a robe
 - Buddha said that there was nothing as uplifting as generosity
- (c) **Explain what Buddhists do when following the Eightfold Path.** [8]
- There are eight stages of the path
 - The eight parts fall into three sections – wisdom, meditation, morality
 - Wisdom is developing true insight and deep understanding of life by seeing the world as it really is e.g. that thoughts/actions have consequences and that everything changes, that dukkha, anatta and anicca are realities
 - Morality is about the right way people should behave; Buddhists try to ensure right speech (so no lying or gossiping), right action (so no killing, stealing or harming) and right livelihood (taking a job that contributes to rather than diminishes society)
 - Meditation is the practice of mindfulness and concentration that Buddhists perform in order to become enlightened (there are different forms)
 - The stages are meant to be perfected simultaneously rather than consecutively

(d) “The most important part of the Buddha’s life was his experience as an ascetic.”

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer) **[15]**

- Buddha’s time as an ascetic was important as it was a complete contrast from his experiences in the palace; his aim was to be a holy man
- It was this experience of asceticism that made Buddha realise that enlightenment/Nirvana couldn’t come from practice of austerities – he realised the importance of the ‘Middle Way’ between luxury and austerities
- Buddha learnt how to meditate while he was an ascetic – this ultimately led to his enlightenment
- The prediction by the holy man (Asita) was more important; if it wasn’t for this prediction Buddha’s father would not have kept him in the palace and from the realities of life
- His experience of The Four Sights and his understanding of them led him to give up life in the palace and become an ascetic in the first place, so this experience is more important
- Enlightenment must be more important as this is when he found answers to why people suffer (i.e. The Four Noble Truths, The Eightfold Path; Dhammapada 1, 5) and Buddhists today aspire to attain enlightenment
- What he taught after his enlightenment (dhamma/dharma) is most important for Buddhists today - without this there would, arguably, be no Buddhism

UNIT 1

MARK SCHEME – SECTION B, QUESTIONS 3 & 4 RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

The Mark Scheme for Section B, Questions 3 and 4, applies to the following papers:

- Christianity and Judaism
- Christianity and Islam
- Christianity and Hinduism
- Christianity and Sikhism
- Christianity and Buddhism
- Catholic Christianity and Judaism

General Marking Instructions for Examiners

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band. Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

The level descriptors for the mark schemes for Section B, Question 3 and 4 below apply to all papers. However, it is important to note that the level descriptors for Question 3 part (e) and Question 4 part (e) differ.

Questions 3 and 4 (a) AO1

See instructions provided with indicative content.

Questions 3 and 4(b) AO1

| Band | Band Descriptor | Mark Total |
|------|---|------------|
| 3 | <p>An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept.</p> <p>Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.</p> | 4 – 5 |
| 2 | <p>A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept.</p> <p>Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.</p> | 2 – 3 |
| 1 | <p>A limited statement of information about the religious idea, belief, practice, teaching or concept.</p> <p>Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.</p> | 1 |
| 0 | No relevant information provided. | 0 |

Question 3 and 4(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 4(d) AO2

| Band | Band Descriptor | Mark Total |
|------|--|------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Questions 3 (d) AO2 LIFE AND DEATH THEME ONLY

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A satisfactory, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1 – 3 |
| 0 | No relevant point of view stated. | 0 |

**QUESTION 3 - LIFE AND DEATH
MARK SCHEME**

N.B. The suggested responses given in the mark scheme are not a checklist.
Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

- (a) **What is meant by 'environmental responsibility'?** [2]
 - Is the idea that humans should take responsibility for the care of the planet
 - This can be done through re-cycling, being more sustainable
- (b) **Describe religious teachings about the value of human life.** [5]

Christianity and Catholic Christianity

- Life is a gift from God and only he can take it away
- Life is sacred
- The concept of *imago Dei*
- The Bible does not explicitly say anything about euthanasia
- Some Christians argue that God has given freewill and the ability to think for ourselves and therefore we can choose when to die
- By using drugs to be kept alive some Christians might say this is going against God's will for the person to die
- There may be difference viewpoint between believers in the same tradition e.g. Conservative and Liberal Anglicans
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision
- Reference to specific sources of authority may be used to reinforce views on human life, e.g. Genesis 1:31, Jeremiah 1:5
- Different viewpoints on the topic of abortion, including the Catholic view; for example - Catechism of the Catholic Church 2270 and the work of SPUC

Buddhism

- Taking life is wrong – First of the Five Precepts
- Taking a life affects kamma
- Most Buddhists believe voluntary euthanasia is wrong, because it shows the person has allowed physical suffering to cause mental suffering
- Buddhism places great stress on non-harm, and on avoiding the ending of life
- Compassion is important
- Dying is an opportunity for spiritual growth
- There will be differences between believers in the same tradition
- Interpretation of scriptures and sources of authority causes considerable debate among many members of the faith
- Guidance may be sought through meditation

Hinduism

- Principle of ahimsa and not harming living creatures
- Concept of atman as universal in all living beings: Bhagavad Gita 18:61
- Most Hindus believe a doctor should not perform euthanasia since it will cause the soul and body to be separated at an unnatural time, damaging the karma of both doctor and patient
- Others believe euthanasia breaks the teaching of ahimsa
- Euthanasia interferes with the killed soul's progress towards liberation (moksha)
- Interpretation of scriptures and sources of authority causes considerable debate among many members of the faith
- Reference to specific sources of authority
- Guidance may be sought by prayer

Islam

- Muslims regard euthanasia as haram (forbidden)
- All human life is sacred
- All human life is given by Allah, and Allah chooses how long each person will live
- Euthanasia is not included among the reasons allowed for killing in Islam
- It is important to show compassion to those who are suffering
- Sanctity of Life is a precedence for all religions
- Reference to specific sources of authority
- Guidance may be sought by prayer

Judaism

- Life is the greatest blessing
- Life is a gift from God who decides when it should end
- The importance of pikuach nefesh – to preserve life
- There will be differences between believers in the same tradition
- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith; therefore it is a personal decision
- Diverse Jewish attitudes towards abortion and euthanasia
- Ethics of the Fathers 4:29, Mishnah Oholot 7.6
- Sanctity of Life is a precedence for all religions
- Reference to specific sources of authority
- Guidance may be sought by prayer

Sikhism

- Life is a gift from God, who decides when it should end
- The Gurus rejected suicide and, by extension, euthanasia
- Those who are ill should be cared for with compassion
- There will be differences between believers in the same tradition
- Sanctity of Life is a precedence for all religions
- Reference to specific sources of authority
- Guidance may be sought by prayer
- Concept of soul as universal in all living beings: Guru Granth Sahib 441

(c) Explain why there may be differences in belief within a religion about Creation. [8]

- Some religious believers adopt a literalist reading of creation stories even if aspects appear illogical; it is important to have faith
- Some take an interpretive approach of Creation and see the stories as more symbolic
- In some religious traditions there is more than one creation story
- In some religious traditions the creation stories are considered to be an allegory or example of the wonder of the Ultimate Being
- Translations from different languages have resulted in differences of interpretation of the Creation
- Reference to value of scientific theories within interpretation of creation stories e.g. the Big Bang

(d) 'The belief in the afterlife is the most important one.'

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religious **and** non-religious beliefs in your answer) **[15]**

Refer to the relevant band descriptors in these marking guidelines.

Candidates could include some or all of the following, but other relevant points should be credited.

- Belief in an afterlife is a fundamental religious belief, for example, 'He who believes in me, though he die, yet shall he live' (John 11:25-26)
- Belief in God is the most important belief, for example, the Islamic Shahadah or Jewish Shema
- There are a range of religious beliefs and it is not possible to state which belief is the most important
- It is more important how religious believers live in this life rather than look towards an afterlife; all religions teach of the importance of actions in this life, for example, the Five Buddhist Precepts and Eightfold Path
- Some religious traditions believe in rebirth/reincarnation which depends on karma gained in previous lives, so living this life is more important, for example, Guru Granth Sahib 2, 78, 11, 43
- Most religious founders taught how the actions of this life dictated the next, so this life is really important
- Non-religious believers would say that death is the end of life, so this life is all-important
- Non-religious believers would say we have no proof of an after-life, so this life is all we can be sure of and we need to make the very best of it for ourselves and for others
- Humanists would say we need to do things in this life that matter for others as well, not for heavenly reward but out of compassion

QUESTION 4 – GOOD AND EVIL

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated
- (a) What is meant by 'conscience'? [2]
- Conscience is a person's moral sense of right and wrong
 - Conscience may act as a guide to personal behaviour and conduct
- (b) Describe religious teachings about Free Will. [5]

Christianity and Catholic Christianity

- God has given everyone freedom to live their lives
- References to different views on predestination and beliefs from different interpretations of The Fall
- References to writings of St Augustine
- Different emphasis regarding relationships between predestination and free will depending upon denominations
- Many Methodists believe that while God is all-knowing and always knows what choices each person will make; God still gives them the ability to choose (or not choose) everything
- Many Lutherans believe humanity is free to choose and act in every regard except for the choice of salvation
- Many Roman Catholics do not view free will as existing apart from or in contradiction to grace

Buddhism

- Buddhism accept the concept, including influence on individuals, communities and societies of freedom and determinism
- Reference to pratitya- samutpada (inter-dependent arising)
- View that free will is conditioned and not "free" to begin with
- Reference to karma as the cause and effect in this life
- The view that choices cause positive or negative karma which will affect the re-birth
- View that we can choose to accept the human condition or remain in ignorance
- Free will is not linked to 'God'

Hinduism

- Different views from the different schools of thought
- Interpretations of the teachings of Swami Vivekanda
- Reference to karma as the cause and effect in the next lives
- Importance of self-contained decisions. Free will cannot be exercised if actions are allowed without consideration. Importance of mind and body consciousness
- References to relationship between fate and free will

Islam

- Although many Muslims believe in predestination they believe they have free will. It is believed that Allah knows the final outcome Surah 22.70
- Free will is granted by Allah so it enables people to learn from mistakes Surah 30.41
- Every person has free will to choose whether to obey Allah
- As some will not follow Allah then suffering can ensue
- Role of the Day of Judgement in determining the impact of free will

Judaism

- Although many Jews believe in predestination they believe they have free will. It is believed that God knows the final outcome
- References to the Talmud e.g. at the moment of conception, including influence on individuals, communities and societies
- Teachings of Maimonides in Mishneh Torah
- Role of the Torah in supporting rightful decision making
- Connections between misuse of free will and consequences.
- Different views regarding predestination e.g. Masorati and Lubavitichim

Sikhism

- Sikhism supports the soft determinist viewpoint that most actions are free and the rest are determined
- References to waheguru as the originator of all cause and actions
- Teachings from the Guru Granth Sahib e.g. Guru Arjan Dev Ji, p.135.
- References to the consequences of karma as cause and effect
- Through free will true destiny as a human being is chosen. This relies upon God-consciousness reflected by service to God and others

(c) Explain how religious believers respond to suffering. [8]

- Suffering is a necessary part of being human as all animals suffer in some way
- Suffering can bring benefits, e.g. resilience, deepening of faith
- Some people suffer (e.g. fasting) to experience the suffering of others and create a shared humanity
- The acceptance of the principle of karma which relates suffering to previous actions
- References to the lessons learnt in scriptures and wisdom e.g. the story of Shivan, Job, etc.
- References to the role of suffering by sources of authority e.g. the suffering of Jesus; the suffering of the Buddha leading to the principle of the Middle Way
- Religious believers may accept suffering as part of God's plan
- Religious believers may pray for God to help them through suffering
- Religious believers may see suffering as a test
- It may weaken or strengthen faith

(d) 'It is important to always forgive others.' [15]

Discuss the statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer).

- Sacred texts teach forgiveness of others is important e.g. Lord's Prayer, (Matthew 6:14-15), Qur'an 64:14
- Jesus forgave the people who crucified him and expected others to forgive
- Other religious figures such as Buddha and Muhammad also taught the importance of forgiveness
- Forgiveness is better for you; it allows you to have 'closure' on a situation
- It depends on what the person has done; some parts of scripture encourage justice instead ('an eye for an eye')
- The principle of karma and dharma suggests that we must accept the consequences of our actions and that forgiveness is not always appropriate
- If God made us, and is omniscient, then he knows we would not be able to forgive sometimes
- Some religions think forgiveness is not always appropriate e.g. Jews believe that you must not forgive on behalf of another
- Even some holy books teach about the idea of hell, so forgiveness can't always be appropriate or there would be no such 'place'
- Catholic Christians have the Sacrament of Reconciliation to show that forgiveness is always possible

| Candidate Name | Centre Number | | | | Candidate Number | | | |
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GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: JUDAISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – JUDAISM

- (a) What is meant by 'Tenakh'? [2]
6 dotted lines
- (b) Describe how the Nevi'im is used. [5]
15 dotted lines
- (c) Explain the commemorations associated with Yom Hashoah. [8]
24 dotted lines
- (d) "The Magen David is the best way to show Jewish identity"
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles? [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]

6 dotted lines

- (b) Describe religious teaching about respect for others. [5]

15 dotted lines

- (c) Explain religious attitudes towards obeying the law. [8]

24 dotted lines

- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]

45 dotted lines

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GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: ISLAM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

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INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – ISLAM

- (a) What is meant by 'Isa'? [2]
6 dotted lines
- (b) Describe how Muslims prepare for pilgrimage. [5]
15 dotted lines
- (c) Explain why prophets are important in Islam [8]
24 dotted lines
- (d) 'Muslim dress customs are out of date'.
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles? [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

| Candidate Name | Centre Number | | | | Candidate Number | | | |
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GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: HINDUISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

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If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

PART A. QUESTION 2: CORE BELIEFS TEACHINGS AND PRACTICES – HINDUISM

- (a) What is meant by samsara? [2]

6 dotted lines

- (b) Describe Hindu teaching about vegetarianism [5]

15 dotted lines

- (c) Explain how a belief in dharma can affect a Hindu's lifestyle. [8]

24 dotted lines

- (d) 'Following ahimsa is not easy in today's world.'
Discuss this statement with reference to Hinduism showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]

45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles. [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: SIKHISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES - CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

[15+6]

45 dotted lines

PART A. QUESTION 2: CORE BELIEFS TEACHINGS AND PRACTICES – SIKHISM

(a) What is meant by gurburbs? [2]

6 dotted lines

(b) Describe Sikh teaching about sewa. [5]

15 dotted lines

(c) Explain how a Sikh might observe funeral rites. [8]

24 dotted lines

(d) 'Baisakhi is not relevant today.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]

45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles. [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
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GCSE

RELIGIOUS STUDIES

UNIT 2

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CHRISTIANITY

CORE BELIEFS TEACHINGS AND PRACTICES: BUDDHISM

PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES: RELATIONSHIPS HUMAN RIGHTS

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CHRISTIANITY

- (a) What do Christians mean by 'free will'? [2]

6 dotted lines

- (b) Describe what might happen on a Christian pilgrimage. [5]

15 dotted lines

- (c) Explain Christian beliefs about Judgement Day. [8]

24 dotted lines

- (d) "Where a person worships simply isn't important."
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question [15+6]

45 dotted lines

PART A. QUESTION 2: CORE BELIEFS TEACHINGS AND PRACTICES – BUDDHISM

- (a) What is meant by (s)kandhas? [2]

6 dotted lines

- (b) Describe how Buddhists use stupas [5]

15 dotted lines

- (c) Explain the importance of the Three Jewels to Buddhists. [8]

24 dotted lines

- (d) “For Buddhists, it is more important to visit a temple than to worship at home.”
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]

45 dotted lines

PART B. QUESTION 3: RELIGIOUS RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles? [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.'
Discuss this statement showing that you have considered more than one
point of view
(You must refer to religion and belief in your answer). [15]
45 dotted lines

PART B. QUESTION 4: RELIGIOUS RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view.
(You must refer to religion and belief in your answer). [15]
45 dotted lines

UNIT 2

MARK SCHEME – SECTION A, QUESTION 1 (CHRISTIANITY)

General Marking Instructions for Examiners

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

AO1 Demonstrate knowledge and understanding of religion and belief*, including:
belief, practices and sources of authority
influence on individuals, communities and societies
similarities and differences within and/or between religions and belief

AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 1(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 1(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1(d) AO2

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority generally accurately. | 4-7 |
| 1 | A weak analysis and evaluation, based on a limited and/or inaccurate knowledge of religion, religious teaching and moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

SECTION A, QUESTION 1 (CHRISTIANITY)

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What do Christians mean by 'free will'? [2]

- God-given freedom to choose.
- Moral choices, good and bad.

(b) Describe what might happen on a Christian pilgrimage. [5]

- Pilgrims visit places associated with their faith.
- Might visit, for e.g. Bethlehem where Jesus was born, Jerusalem where Jesus died, the empty tomb etc
- Might seek healing in places such as Lourdes
- Walk in Jesus' footsteps
- Might seek to make penance
- They will join with fellow believers from around the world and gain more of a sense of Christian community and '*ekklesia*'
- They are encouraged in their faith
- Their faith becomes more real
- They see the reality behind Bible stories they have read

(c) Explain Christian beliefs about Judgement Day. [8]

- It is considered by most Christians to be the end of history
- Most consider it a time for Christ's return (The Parousia/Second Coming)
- Considered to be the coming of God's kingdom in its fullness
- Many Christians believe there will be a resurrection of the dead
- Most Christians believe there will be a judgement of how people have lived / of whether people have put their faith in Christ
- Most Christians believe Biblical stories about a Judgement Day; e.g. Matthew 25:31-46
- Many Christians believe that people who have faith and lived a 'good' life will be welcomed into Heaven, whereas others who have not will be removed from God's presence in Hell
- There is accountability for one's life, but also dependent upon repentance in that those who are truly sorry will be forgiven
- Some believe punishment will be temporary and don't believe in eternal 'Hell', whilst Catholics believe that most people will have been cleansed of their sins in Purgatory
- Some believe God will redeem all (universalism) and everyone will go to Heaven

(d) “Where a person worships simply isn’t important.”

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer).

[15]

- Jesus said, “Where two or three are gathered in my name, I am with them.” That suggests you can worship anywhere
- God is omnipresent, God can be worshipped anywhere
- God is not tied to one place or time
- The Church is not a building, it’s the people
- The early Christians worshipped in homes and even catacombs
- Christians today can worship at church and/or home
- Jesus prayed in a garden (Gethsemane)
- Jesus taught how to pray, not special places
- Modern media has removed the necessity of meeting in one place because of 'virtual worship'
- The church or chapel is God’s House, so worship should take place there
- Worship is aided by a place designed for it i.e. to focus on God sometimes through images, statues, furniture, stained glass
- A church gives access to communal worship, teaching/preaching, communion, rites of passage
- Tradition of a community worshipping together in a certain place is important
- Worshipping in a place of pilgrimage is a powerful experience.
- It is a visible witness to non-believers
- Bible says to not neglect to meet together – most likely to happen with a recognised venue
- When a congregation assembles, it shows identity and unity
- Jesus advocated one place – privacy, with God (Matthew 6:6)

UNIT 2

MARK SCHEME – SECTION A, QUESTION 2

General Marking Instructions for Examiners

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1(a) AO1**

See instructions provided with indicative content.

Question 2(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 2(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy. | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 2(d) AO2

| Band | Band Descriptor | Mark Total |
|----------|--|--------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

UNIT 2 – JUDAISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,**
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated**

(a) What is meant by 'Tenakh'? [2]

The Tenakh is the Jewish holy book.
It is made up of 3 parts – the Torah, Nevi'im and Ketuvim

(b) Describe how the Nevi'im is used. [5]

- The Nevi'im is used to teach about religion
- The Nevi'im shows the Covenant relationship
- The Nevi'im is used to teach faith, justice and compassion
- It describes the history of the Israelites from the death of Moses
- The Nevi'im is read in synagogue services to accompany the Torah – particularly at the end of Torah readings

(c) Explain the commemorations associated with Yom Hashoah. [8]

- Special services are held in synagogues.
- Candles are lit - six candles are often lit to represent the six million Jews who died during the Holocaust
- Holocaust survivors speak about their experiences as eye-witnesses
- Poems are read
- Prayers such as Kaddish and a memorial prayer are said.
- Yahrzeit candles are often lit in memory of the victims
- The Book of Names is read
- Credit references to commemorations in Israel - memorial events, siren is sounded for 2 minutes, no public entertainment
- Credit references to commemorations in Wales; school assemblies, civic ceremonies, pupils' personal testimonies from having visited Auschwitz with Holocaust Education Trust

(d) 'The Magen David is the best way to show Jewish identity'

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer). **[15]**

- The Magen David is intertwining making the triangles inseparable, like the Jewish people, so it shows their identity very well
- The Magen David is the most familiar symbol of Judaism.
- Since 1948, the Magen David has been the symbol on the Israeli flag and so identifies the nation of Israel (the place that many Jewish people consider their 'homeland')
- Some people wear the Magen David as jewellery to show their identity as Jews, so it is a clear and obvious symbol of identity
- However, the mezuzah on the doorposts is a constant reminder of God and also clearly shows Jewish identity
- Also, Jewish men wear the kippah to show God is above them, to show respect to God and show their identity
- Furthermore, Jewish men will also wear a tallit (prayer shawl) when worshipping to show identity
- Jews can also show their identity by attending the synagogue.
- By observing kashrut, Jews also show their identity.
- By observing Jewish festivals and celebrating rites of passage, Jews can show their identity (Exodus 12:14 '...a day of festival forever')
- Surely, these actions more clearly show Jewish identity than a symbol.
- Brit Milah is a more permanent sign of identity than a Magen David and reminds Jews of their Covenant with God (Genesis 7: 11-14)

UNIT 2 - ISLAM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,**
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated**

(a) What is meant by 'Isa'? [2]

- Isa is the Muslim name for Jesus
- He is recognised as a prophet by Muslims

(b) Describe how Muslims prepare for pilgrimage. [5]

- Muslims prepare for pilgrimage by purchasing ihram robes
- Muslims must ensure there is no debt incurred as part of going on pilgrimage
- Muslims prepare by acting in a more devout way
- Muslims may need to book time off work

(c) Explain why prophets are important. [8]

- Muslims believe prophets are sent by God
- Muslims have an important role in the revelation of God; they show people what God expects of them
- Muslims believe they should follow the example of the prophets in terms of their faith in God and their teachings and actions
- Most Muslims believe Muhammad was the Seal of the Prophets because Muhammad was the last in a long line of prophets and that there will never be another prophet after him
- Most Muslims honour and respect Muhammed especially because without him there would be no Qur'an or Hadith
- Muslims believe Adam was the first human and first prophet
- Muslims believe the Ka'aba (Islam's holiest site) was built by Adam, the sacred stone was placed there by Ibrahim and Muhammad re-dedicated it to the worship of one God
- Ibrahim and Isa are important because they gave the world Judaism and Christianity and Jews and Christians are considered 'people of the book' Most Muslims will use the words 'Peace Be Upon Him' after they have said or written the name of a prophet because they are considered so important

- (d) **'Muslim dress customs are out of date'.
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).
[15]**

- Dress customs are more cultural than religious
- Even the 1500 year old Qur'an itself does not demand the wearing of the burkha or niqab (just the requirement for **both** women **and** men to dress modestly, for example Qur'an 7:26, 33:59)
- Dress customs help to create a religious identity which is important for many people today
- Dress customs help to create a cultural identity which is important for some people who belong to particular communities
- Freedom of religious expression is important in society today, so people should be allowed to wear whatever they want
- Dress customs identify Muslims and this may attract unwanted attention
- Dress customs to create a sense of modesty are important even now
- Dress customs have changed over time in society; society considers modesty far less than it once did
- Dress customs have a focus on women's dress, in particular, and may be regarded as oppressive now that many women have achieved equal rights to men
- Some countries, such as France, have banned the wearing of the burkha in public and some may agree with this ban because they might say that the burkha oppresses women and belongs in the past

UNIT 2 – HINDUISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by samsara? [2]

- The everlasting cycle of birth, death and rebirth
- The aim of a Hindu's life is to break this cycle and attain moksha

(b) Describe Hindu teaching about vegetarianism [5]

- Brahman lives in all creation
- Ahimsa means no harm to God's creation
- Expresses the idea of sanctity of all living things
- Hindu diet could well be the result of caste - Brahmins tend to be vegans, while warriors tend to eat meat

(c) Explain how a belief in dharma can affect a Hindu's lifestyle. [8]

- Usually translated as duty (but more complicated); it is what a Hindu believes they should do
- Everything has a duty within the universe; it is accepted as a Hindu's place in the universe
- If everything follows its duty cosmic balance is sustained and the universe works properly, so a Hindu would accept his/her dharma
- Duties associated with each varna and each ashrama; fulfilling duty leads to good karma which can eventually lead to moksha
- Dharma will affect what job you do and your status in society
- Dharma may affect who you marry
- Hindus accept dharma as the result of karma from past lives

- (d) **'Following ahimsa is not easy in today's world.'**
Discuss this statement with reference to Hinduism showing that you have considered more than one point of view (you must refer to religion and belief in your answer) **[15]**

- Ahimsa does not inspire action; some things require urgent and decisive action
- It does not prevent violence by others and can make you seem weak
- Some might argue that violent conflict is a necessary last resort when protecting people or a set of shared values
- It does not help those suffering pain etc
- It is not effective in restricting suffering inflicted on animals, the planet etc
- Ghandi's example showed what could be achieved through practising it; he gained publicity, public sympathy, world-wide respect and, eventually, independence for India
- Peaceful protests are common today because you can get your point across without losing the moral high ground
- People are becoming more aware of not harming the environment and practising ahimsa towards it
- The scriptures teach the importance of ahimsa, for example Bhagavata Purana 7, 14, 9, Bhagavad Gita 7, 10, so it may not be easy, but it shows devotion to the faith
- Vegetarianism, veganism, a refusal to wear fur or support animal testing or blood sports are increasingly common now (the idea of practising ahimsa to animals) and is, therefore, quite easy to follow

UNIT 2 – SIKHISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) **1 mark for each relevant point made,**
- (ii) **2 marks for either two separate points or one point which is developed/explained/elaborated**

(a) What is meant by gurburbs? [2]

- Anniversary of a Guru's birth or death
- Anniversary of the first installation of the Adi Granth

(b) Describe Sikh teaching about sewa. [5]

- Means service which may be to God or humanity
- Examples of different kinds of sewa in the Gurdwara and in the community
- All kinds of sewa are of equal value
- Ways of showing humility
- Every Gurdwara having a langar which provides for everyone's needs;
- All welcome
- Idea of langar as 'laboratory of sewa'

(c) Explain how a Sikh might follow funeral rites. [8]

- Should not be an occasion for hopeless grief and loud wailing because funeral services should proclaim the hope and promise of eternal life
- Sikhs tend to prepare the body themselves and dress it in the five Ks
- Custom in India is to cremate the body on the day of death. In Britain the funeral should take place as soon as possible after death. It takes place in the crematorium
- 'Vahiguru Sat Nam' will be repeated and hymns sung by the congregation
- Coffin will remain open so last respects may be paid
- Prayers will be offered for the dead
- After the funeral Sikhs may return to the gurdwara
- The Sikh Code of Conduct lays down the order of service which is the same in general terms throughout the world

(d) **'Baisakhi is not relevant today.'**
Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer) **[15]**

- It is simply commemorating events in the long distant past
- It has become more social than religious
- It has lost some of its spiritual meaning
- It could be seen as making an 'elite' group (Khalsa) within Sikhism and thus encouraging division
- Some Sikhs are not Khalsa and do cut their hair, so it may not be as relevant to them
- It shows community solidarity and so is still relevant for Sikh communities
- It is an affirmation of identity; The Five Ks are obvious symbols of identity and are, therefore, still relevant
- It shows commitment to your faith which Sikhs would see as highly relevant
- Guru Gobind Singh is considered a role model for equality, bravery, commitment and defending what is right, so Baisakhi is relevant today because these qualities are still deemed important (Bhai Gurdas Var, 3, 11, 41)

UNIT 2 – BUDDHISM

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by '(s)khandhas'? [2]

- The five aggregates/bundles/heaps that Buddhists think make up each human
- Made up of form, feeling, perception, mental formations, consciousness

(b) Describe how Buddhists use stupas. [5]

- Stupas are thought to house the cremated remains of the Buddha
- Stupas are still built today over the remains of important Buddhist leaders
- Stupas are objects of veneration
- They are used all over the Buddhist world
- Buddhists walk around the outside of the stupa
- While they circle the stupa Buddhists become more mindful; accruing positive karma and more fortunate rebirths
- While they circle the stupas some Buddhists might use prayer wheels or prayer beads
- For some Buddhists stupas represent the elements or symbolise the Buddha in a sitting position

(c) Explain the importance of the Three Jewels to Buddhists. [8]

- Three Jewels can also be called the Triratna
- Three Jewels are Buddha, Dhamma, Sangha
- Buddha is important as the founder and as example of one who attained enlightenment
- Dhamma is important as the teachings of the Buddha; without his teachings Buddhism would not have survived
- Sangha is the community of Buddhists – either referring to the community of monks/nuns or all Buddhists; it is the community of monks who have kept the dhamma alive and have taught it to lay people
- All three aspects are seen as having equal importance
- Buddhists chant the triratna formula daily which emphasises its importance

(d) “For Buddhists it is more important to visit a temple than to worship at home.” [15]

Discuss this statement showing that you have considered more than one point of view (you must refer to religion and belief in your answer)

- The temple/vihara is often a base for monks/nuns to meditate so going to a temple would enable lay Buddhists to follow the example of monks/nuns
- At the temple monks and nuns teach the dhamma/dharma to lay Buddhists
- Temple is place where people can meet both socially and for religious purposes
- The idea of a sangha (community) is one of the Three Jewels
- The Dharma of the Buddha points to the importance of sangha; Buddha set up the sangha before he died to carry on his dharma
- Temple worship can witness to a wider community and raise people's awareness of Buddhism and its practices, especially in countries where it is not widely practised
- Worshipping with other Buddhists at the temple can be helpful to show a sense of community and share beliefs
- Worshipping at home might be easier for many Buddhists who have busy lifestyles or live very far from a temple
- At home Buddhists might have a shrine where they can read, study and meditate in peace and quiet
- Making offerings/meditating at home means that Buddhism can be part of a follower's everyday life
- Home shrines often have fresh flowers and pictures or statues of the Buddha/bodhisattva, so they are really no different to temples
- The Buddhist scriptures say that Buddha reached enlightenment whilst meditating alone, not at a temple

UNIT 2

MARK SCHEME – SECTION B, QUESTIONS 3 & 4

General Marking Instructions for Examiners

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

The level descriptors for the mark schemes for Section B, Question 3 and 4 below apply to all papers.

Questions 3 and 4 (a) AO1

See instructions provided with indicative content.

Questions 3 and 4(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 3 | An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately. | 4 – 5 |
| 2 | A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately. | 2 – 3 |
| 1 | A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way. | 1 |
| 0 | No relevant information provided. | 0 |

Question 3 and 4(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 3 and 4(d) AO2

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | <p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p> | 12-15 |
| 3 | <p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p> | 8-11 |
| 2 | <p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p> | 4-7 |
| 1 | <p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p> | 1-3 |
| 0 | No relevant point of view stated. | 0 |

RELATIONSHIPS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated
- (a) What is meant by roles? [2]
- Roles are the ways in which a person lives out their responsibilities
 - Role examples are husband and wife, parents, children
- (b) Describe religious teachings about inter-faith marriage. [5]

Christianity and Catholic Christianity

- Differing views from denominations and individuals which often results from interpretations of scriptures and sources of authority
- Jesus made no comment on this issue
- Some denominations will only marry Christian partners
- In the Catholic Church there is an agreement to raise children within the faith
- Some Christians believe infants should be baptised while others believe in believers' (adult) baptism
- Catholics see marriage as a sacrament, whilst other Christians do not
- Christians may choose to marry in a designated place and receive a church blessing rather than a church or chapel wedding in order to avoid the problem of choosing which church to marry in

Buddhism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- Interpretations of sacred texts and sources of authority -there is no objection of the Buddha found in the Tipitaka to interfaith marriages
- Four Noble Truths (loving kindness, compassion, joy in the attainment of others, and equanimity) application to those who wish to confirm their love in a legal marriage
- Marriage is a cultural tradition in Buddhism so there is little objection to Buddhists marrying partners of other faiths

Hinduism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- No direct teaching on this topic
- Assisted marriages may take place between two Hindu partners
- Men and women are believed to have a religious duty to be married

Islam

- Marriages between Muslims and the 'People of the Book' are preferred
- Marriages between partners who share a monotheistic religion are preferred
- Marriages may take place in a designated place rather than a mosque
- There may be a tradition of arranged marriages for two Muslim partners

Judaism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- In the Orthodox tradition there is an expectation that Jews would marry Jews
- It is an important expectation that a Jewish mother passes on the Jewish faith
- In the liberal tradition inter-faith marriages are more acceptable

Sikhism

- Marriage in Sikhism is seen as a union of souls
- There is a tradition of assisted marriages where two Sikh partners marry each other
- No specific teachings from Guru Granth Sahib although there is an encouragement of married life and procreation
- Some Inter-faith marriages might not be conducted in a gurdwara
- Some Inter-faith marriages might be conducted in a gurdwara
- Inter-faith marriages may take place in a designated place

(c) Explain why there are differences in attitude to divorce within a religion. [8]

- Some religious believers believe divorce is acceptable in certain circumstances, for example, Liberal Anglicans and Jews
- Some religious believers hold the promises made in a marriage ceremony to be for life; 'til death do us part', 'what God has joined...'
- Some Christians believe that marriage should always be saved; the work of 'Marriage Care'
- Consideration has to be given to the reasons for divorce; some might say that divorce is necessary in circumstances of domestic abuse etc.
- Some may take a more situational/relativist approach than others within their tradition
- Laws in the country may impact on religious attitudes to divorce
- Culture may impact on people's beliefs even though they belong to the same tradition
- Reference to the interpretation of sources of authority; some believe Jesus opposed divorce in **all** circumstances, whereas some believe that Jesus allowed divorce on the grounds of adultery
- Jews believe that though 'the altar of God sheds a tear' when people divorce, it is still acceptable as long as a Get is issued
- Orthodox Jews strictly require the Get to be issued before a divorce can be finalised, whereas Reform Jews take a less strict view

- (d) **'Co-habitation is always wrong.'**
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).
[15]

- According to most religious traditions, sex should only be part of a committed marital relationship
- Non-marital sex is prohibited by a number of religious traditions, including Islam, Hinduism and Sikhism because their sacred texts suggest that marriage is the ideal
- Non-marital sex undermines the status of marriage; it lacks commitment
- Catholics would see marriage as the ideal because the Bible says so; 'a man...must be joined to his wife and the two become one'
- Catholics believe that sex should always be open to the possibility of procreation; many co-habiting couples would not want children
- St. Paul includes 'fornicators/sexually immoral' (considered to be referring to those who have sex outside of marriage) in his list of 'wrong-doers': 1 Corinthians 6:9-11
- Marriage is the ideal environment in which to have children because it is stable and totally committed
- Teachings from Catechism of the Catholic Church 2360-2363 say marriage is the ideal
- Some people are divorced and may not be allowed to remarry so cohabitation is unavoidable if the couple want to be together
- Gay people may not be allowed to marry in a place of worship, so co-habitation is unavoidable if the couple wants to be together
- Society has changed; sex outside of marriage is socially acceptable; cohabitation is commonplace
- Buddhism does not have a strict teaching on this issue; the Buddha did not comment on it and Buddhists see things more in terms of 'unskillful' or 'unhelpful' rather than 'wrong'
- Some religious traditions, such as Liberal Anglicans within the Church of England and Reform Jews allow sex outside marriage if the relationship is stable and the couple intend to marry
- Some people cannot marry because it is too expensive
- A ring and a certificate does not necessarily mean a loving and committed relationship
- In Judaism, traditional teaching does not accept co-habitation ('...a man must be joined to **his wife...**')

HUMAN RIGHTS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by 'social justice'? [2]

- Social justice is when everyone in a society is treated fairly and equally
- When people have their basic needs met; everything they are entitled to as human beings

(b) Describe religious teaching about respect for others. [5]

Christianity and Catholic Christianity

- Christian duty is to give respect to others
- Duty to your neighbour - 'love your neighbour'
- Respect for others - reference from sources of authority; Catechism of the Catholic Church 1929-1938
- All are equal in the sight of God; made in God's image'
- Reference to Jesus' teaching in the New Testament; 'do to others' 'do not judge'
- To use God given talents in the right way by helping others
- Interfaith dialogue

Buddhism

- Practice of the dharma
- To follow the Eightfold Path in relationship to others
- To achieve personal enlightenment
- Duty to keep body and mind healthy for oneself and others
- Belief that all are able to achieve enlightenment
- Interfaith dialogue

Hinduism

- Central duty is dharma or duty
- Life is a life of sacrifice for others
- Discipline of body, mind and soul in oneself and others
- Ahimsa (non-harm) is practised to all living things
- Interfaith dialogue

Islam

- To look after the world as khalifahs (stewards) which includes responsibility for other people
- Duty to use God given talents in the right way to help others
- Duty to keep body and mind healthy for oneself and others
- Respect for all Muslims as members of the worldwide ummah
- Interfaith dialogue

Judaism

- Respect for others - reference from sources of authority
- Upholding the religious laws of Judaism within a family
- Treating others as they wish to be treated
- Duty to use talents which are God given to help others
- Interfaith dialogue

Sikhism

- Main duties are prayer, work and service to others; sewa
- God should be at the forefront of everything they do
- Sikhs should live honestly in relationship to others
- Sikhs should care for others
- Interfaith dialogue

(c) Explain religious attitudes towards obeying the law. [8]

- Some religious people would follow the teachings of a religious leader, e.g. Jesus and the Sabbath and believe there are times when civil laws should not be obeyed
- Some may use the same basis for obeying civil law because St. Paul suggests this is the right thing to do (Romans 13: 1-7)
- Where the law of the land may not allow free worship and you are obliged to worship, many religious people would put religious duty first
- Reference to any example when religious conviction has conflicted with civil law: examples may include legal conflict over wearing items, such as cross, kara, kirpan, burkha, niqab etc. refusing to fight in a war, euthanasia where the law does and does not allow euthanasia to be practised
- Where a candidate has interpreted 'law' as 'religious law', credit responses such as; the importance of the laws in sacred texts, the importance of Church /Canon Law, as well as the reluctance of some believers to obey laws that are imposed, preferring instead to follow general principles and conscience

- (d) **'It is important for all people to work for social justice.'** [15]
Discuss the statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer).

- Social justice will only be achieved if all people work to achieve this
- Social justice is required in the teachings of many sacred texts, for example, 'Treat others as you would want to be treated' (Matthew 7:12), 'Be just for this is closest to righteousness...be bearers of witness with justice (Qur'an 5:8)
- Social justice may only be achieved by **people with power** working to achieve this, not necessarily 'ordinary' people
- Many people believe working for social justice is a practical expression of religious faith; faith in action based on the dignity of the human person as 'made in the image of God (Genesis 1:26-27)
- Many people do not feel empowered to help create social justice
- Some might think that people should just take care of themselves and their immediate families ('charity begins at home')
- Religious founders stressed the importance of social justice to create a more just society
- Some sacred texts suggest a link between working for social justice and reward in the afterlife, for example Parable of the Rich Man and Lazarus (Luke 16:19-31)
- Contemporary religious leaders promote the need for social justice, for example the Dalai Lama's teachings on justice and equality 'Love and kindness are the very basis of society...'
- Some people are not interested in social justice and only want to focus on their own lives
- The importance of charities; CARJ/ Christian Aid/SVP/Salvation Army

| Candidate Name | Centre Number | | | | Candidate Number | | | |
|----------------|---------------|--|--|--|------------------|--|--|--|
| | | | | | 0 | | | |



GCSE

RELIGIOUS STUDIES

UNIT 3

PART A – CORE BELIEFS TEACHINGS AND PRACTICES: CATHOLIC CHRISTIANITY

**PART B – CATHOLIC RESPONSES TO ETHICAL THEMES:
RELATIONSHIPS
HUMAN RIGHTS**

SAMPLE ASSESSMENT MATERIALS

2 hours

INSTRUCTIONS TO CANDIDATES

Answer **all** questions.

Use black ink or black ball-point pen.

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

Write your answers in the spaces provided.

If you run out of space in this question-and-answer booklet you will find extra space at the end of the booklet. Please state clearly the numbers of the questions you are continuing to answer.

If this is not enough space, you may use continuation sheets. Number the questions clearly and enclose your sheets in this question-and-answer booklet.

INFORMATION FOR CANDIDATES

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

Your ability to spell, punctuate and use grammar will be assessed in question 1 (d).

You are expected to use specialist terminology accurately and make reference to sources of religious wisdom and authority (including religious texts) where relevant.

Answer **all** questions.

Part A. QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CATHOLIC CHRISTIANITY

- (a) What is meant by the term 'conscience'? [2]

6 dotted lines

- (b) Describe different ways of interpreting biblical writings. [5]

15 dotted lines

- (c) Explain how the Catholic Church expresses beliefs about Christ through the liturgical year. [8]

24 dotted lines

- (d) 'The best way to worship God is by attending Church.'
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.)

[15+6]

Marks for accurate spelling, punctuation and the use of grammar are allocated to this question

45 dotted lines

Part A. QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – CATHOLIC CHRISTIANITY

- (a) What is meant by the term 'infallible'? [2]
6 dotted lines
- (b) Describe how a Catholic might use rosary beads. [5]
15 dotted lines
- (c) Explain why a Catholic might see Mary as Mother of the Church [8]
24 dotted lines
- (d) 'It is impossible to see visions of Mary.' [15]
Discuss this statement showing that you have considered more than one point of view.
(You must refer to religion and belief in your answer.)
45 dotted lines

PART B. QUESTION 3: CATHOLIC RESPONSES TO ETHICAL THEMES

RELATIONSHIPS

- (a) What is meant by roles. [2]
6 dotted lines
- (b) Describe religious teachings about inter-faith marriage. [5]
15 dotted lines
- (c) Explain why there are differences in attitude to divorce within a religion. [8]
24 dotted lines
- (d) 'Co-habitation is always wrong.' [15]
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).
45 dotted lines

PART B. QUESTION 4: CATHOLIC RESPONSES TO ETHICAL THEMES

HUMAN RIGHTS

- (a) What is meant by social justice? [2]
6 dotted lines
- (b) Describe religious teaching about respect for others. [5]
15 dotted lines
- (c) Explain religious attitudes towards obeying the law. [8]
24 dotted lines
- (d) 'It is important for all people to work for social justice.'
Discuss this statement showing that you have considered more than one
point of view (you must refer to religion and belief in your answer).
[15]
45 dotted lines

UNIT 3

MARK SCHEME – SECTION A, QUESTION 1 (CATHOLIC CHRISTIANITY)

General Marking Instructions for Examiners

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

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. **Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/ MARKING BANDS**Question 1 and 2(a) AO1**

See instructions provided with indicative content.

Question 1,2,3 and 4(b) AO1

| Band | Band Descriptor | Mark Total |
|-------------|---|-------------------|
| 3 | <p>An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept.</p> <p>Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.</p> | 4 – 5 |
| 2 | <p>A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept.</p> <p>Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.</p> | 2 – 3 |
| 1 | <p>A limited statement of information about the religious idea, belief, practice, teaching or concept.</p> <p>Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.</p> | 1 |
| 0 | No relevant information provided. | 0 |

Question 1,2, 3 and 4(c) AO1

| Band | Band Descriptor | Mark Total |
|-------------|--|-------------------|
| 4 | An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately. | 7 – 8 |
| 3 | A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately. | 5 – 6 |
| 2 | A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy | 3 – 4 |
| 1 | A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy | 1 - 2 |
| 0 | No relevant information provided. | 0 |

Question 1,2,3 and 4(d) AO2

| Band | Band Descriptor | Mark Total |
|-------------|---|-------------------|
| 4 | An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail. | 12-15 |
| 3 | A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail. | 8-11 |
| 2 | A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy. | 4-7 |
| 1 | A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority. | 1-3 |
| 0 | No relevant point of view stated. | 0 |

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Section A, Question 1, part (d) only

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall |
| 0 | <ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning |

Unit 3

Part A. BELIEFS, TEACHINGS AND PRACTICES – Catholic Christianity

Question 1

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

(i) 1 mark for each relevant point made,

(ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by the term 'conscience'? [2]

- Conscience is the God-given ability to decide between right and wrong
- It guides moral/ethical decisions

(b) Describe different ways of interpreting biblical writings. [5]

- Literal fundamentalist ways; the belief that the Bible is the direct Word of God
- Conservative interpretation of Scripture; that though inspired by God, the Bible was written by people
- Liberal interpretation; the notion of symbolism, context, authors' intentions, audience etc. in biblical writings e.g. in Gospel miracle stories
- Accepting the use of myth, allegory etc. e.g. in Genesis chapters 1-3

(c) Explain how the Catholic Church expresses beliefs about Christ through the liturgical year. [8]

- Liturgical festivals are a means of expressing beliefs about Christ
- Advent – preparation for Christ's coming at the incarnation and Parousia
- Christmas – a celebration of the belief that Christ is God incarnate
- Epiphany – the revelation of God through Christ, symbolised by the visit of the 'wise men' to the baby Jesus
- Lent (including Holy Week) – Christ as the promised Saviour/Messiah – the sacrificial nature of Christ as the new Passover lamb
- Easter – Christ's resurrection as the future hope for humanity in terms of defeating death and gaining eternal life
- Ascension – the divine nature of Christ as returning to the Father and assuming his rightful place as the Second Person of the Trinity

(d) 'The best way to worship God is by attending Church.' [15]

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question

- Gathering together as a Church serves to strengthen the community 'Where two or more are gathered in my name...'
- By attending Church worshippers are taught more about God and their worship becomes more meaningful
- Attending church also gives opportunities for sharing in the sacraments. It is where Holy Communion is shared and Jesus asked that believers 'Do this in memory of me'.
- The Bible is read in Church and therefore the Word of God can inspire worshippers
- Attending Church helps to dutifully obey Sunday observance
- Key features in a Catholic Church help to consolidate beliefs
- Pilgrimage is also an important way to worship God
- Observing festivals is also a means of worshipping God
- Personal reflection on the Word of God is a means of worship - Jesus advised 'Go to your room and pray'
- 'Church' means community and that can be anywhere
- Jesus taught that good deeds is also a way of worshipping God - 'Whatever you do to the least of my brothers...'
- The Bible says to love God and your neighbour as yourself, so you can worship God in this way too

Question 2.

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) **1 mark for each relevant point made,**
- (ii) **2 marks for either two separate points or one point which is developed/explained/elaborated**
- (a) **What is meant by the term 'infallible'?** [2]
- To be without error or mistake
 - Usually used to describe Popes who are considered to be able to speak on issues of faith and morality without error
- (b) **Describe how a Catholic might use rosary beads.** [5]
- The rosary beads are divided up into five sets of ten beads. Each set of beads is called a 'decade'
 - The person who is praying can concentrate on different aspects of their faith and some of the central events in the lives of Jesus and Mary, for example, incarnation, Jesus' suffering on the cross and Resurrection (the Sorrowful Mysteries)
 - The person will feed each bead through their fingers while they are contemplating. At each bead, the person will recite the Ave Maria (Hail Mary), at the first bead of each decade they will recite the Pater Noster (Our Father) and at the last bead of the decade, the Gloria Patri (Glory Be) will be said
 - Many Catholics find this way of praying helps them to focus and concentrate
- (c) **Explain why a Catholic might see Mary as Mother of the Church.** [8]
- Mary can be seen as Mother of the Church because she is seen by Catholics as the Mother of God: Mary gave birth to the Son of God, so although she was human and could not create God, she gave birth to Jesus, who is God, which makes her the Mother of God
 - Christians are children of God and brothers and sisters in Christ by adoption. So by extension, Christians inherit Christ's mother Mary
 - Mary is called the Mother of the Church, because she's the Mother of Christ, and the Church is the Body of Christ. So the Mother of Christ can also be called the Mother of his Body. This mystical title means that the Church is more than an external organization, structure, and institution, but also it's a union of all the members forming one body and having one Mother

(d) **'It is impossible to see visions of Mary.'**

[15]

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.)

- Apparitions and visions can't be real
- There's no scientific proof for them
- People see what they want to see, so deeply religious people may believe they have seen visions of religious figures.
- Even if they do happen, what is the point of them?
- If visions are real, why don't we all see them all of the time?
- In crowds, people are very easily influenced by others (Toronto Experience)
- People who say they have seen visions may be suffering from delusions or mental illness.
- Some people could just simply be lying
- Surely not everyone who has seen a vision can be considered delusional or easily influenced?
- These visions sometimes totally change people's lives, so they must be real for them (St. Bernadette)
- We can't be arrogant enough to think that we can explain everything away; maybe supernatural things do sometimes happen
- There are lots of examples of visions in the Bible (Angel Gabriel etc.), so if they are true, then all visions could also be true
- Sometimes, the most obvious explanation is the correct one: if I think I've seen a vision of Mary, it is probably because I have seen a vision of Mary
- There have been so many visions all over the world, they can't all be false
- Many Christians believe miracles are possible, so miraculous events like visions are also possible
- The Catholic Church accepts that Mary can reveal herself
- Millions of believers pilgrimage to places such as Lourdes, so they must all believe that visions are possible

RELATIONSHIPS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by roles? [2]

- Roles are the ways in which a person lives out their responsibilities
- Role examples are husband and wife, parents, children

(b) Describe religious teachings about inter-faith marriage. [5]

Christianity and Catholic Christianity

- Differing views from denominations and individuals which often results from interpretations of scriptures and sources of authority
- Jesus made no comment on this issue
- Some denominations will only marry Christian partners
- In the Catholic Church there is an agreement to raise children within the faith
- Some Christians believe infants should be baptised while others believe in believers' (adult) baptism
- Catholics see marriage as a sacrament, whilst other Christians do not
- Christians may choose to marry in a designated place and receive a church blessing rather than a church or chapel wedding in order to avoid the problem of choosing which church to marry in

Judaism

- Differing views from individuals which often results from interpretations of scriptures and cultural/ethnic background
- In the Orthodox tradition there is an expectation that Jews would marry Jews
- It is an important expectation that a Jewish mother passes on the Jewish faith
- In the liberal tradition inter-faith marriages are more acceptable

(c) Explain why there are differences in attitude to divorce within a religion.

[8]

- Some religious believers believe divorce is acceptable in certain circumstances, for example, Liberal Anglicans and Jews
- Some religious believers hold the promises made in a marriage ceremony to be for life; 'til death do us part', 'what God has joined...'
- Some Christians believe that marriage should always be saved; the work of 'Marriage Care'
- Consideration has to be given to the reasons for divorce; some might say that divorce is necessary in circumstances of domestic abuse etc.
- Some may take a more situational/relativist approach
- Laws in the country may impact on religious attitudes to divorce
- Reference to sources of authority; some believe Jesus opposed divorce in all circumstances
- Reference to different interpretations of sources of authority; some believe that Jesus allowed divorce on the grounds of adultery
- Jews believe that though 'the altar of God sheds a tear' when people divorce, it is still acceptable as long as a Get is issued
- Orthodox Jews strictly require the Get to be issued before a divorce can be finalised, whereas Reform Jews take a less strict view

(d) 'Co-habitation is always wrong.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).

[15]

- According to most religious traditions, sex should be part of a committed marital relationship
- Non-marital sex is prohibited by a number of religious traditions because their sacred texts suggest that marriage is the ideal e.g. Judaism; 'a man must be joined to his **wife**.'
- Non-marital sex undermines the status of marriage; it lacks commitment
- Catholics would see marriage as the ideal because the Bible says so; 'a man...must be joined to his wife and the two become one'
- Catholics believe that sex should always be open to the possibility of procreation; many co-habiting couples would not want children
- St. Paul includes 'fornicators/sexually immoral' (considered to be referring to those who have non-marital sex) in his list of 'wrong-doers': 1 Corinthians 6:9-11
- Marriage is the ideal environment in which to have children because it is stable and totally committed
- Teachings from Catechism of the Catholic Church 2360-2363 say marriage is the ideal
- Some people are divorced and may not be allowed to remarry so cohabitation is unavoidable if the couple want to be together
- Gay people may not be allowed to marry in a place of worship, so co-habitation is unavoidable if the couple want to be together
- Society has changed; sex outside of marriage is socially acceptable; cohabitation is commonplace
- Some religious traditions, such as Liberal Anglicans within the Church of England and Reform Jews, allow sex outside marriage if the relationship is stable and the couple intend to marry
- Some people cannot marry because it is too expensive
- A ring and a certificate does not necessarily mean a loving and committed relationship

HUMAN RIGHTS

MARK SCHEME

N.B. The suggested responses given in the mark scheme are not a checklist. Other valid alternative responses should also be credited.

For all (a) questions credit as instructed below:

- (i) 1 mark for each relevant point made,
- (ii) 2 marks for either two separate points or one point which is developed/explained/elaborated

(a) What is meant by 'social justice'? [2]

- Social justice is when everyone in a society is treated fairly and equally
- When people have their basic needs met; everything they are entitled to as human beings

(b) Describe religious teaching about respect for others. [5]

Christianity and Catholic Christianity

- Christian duty is to give respect to others
- Duty to your neighbour - 'love your neighbour'
- Respect for others - reference from sources of authority; Catechism of the Catholic Church 1929-1938
- All are equal in the sight of God; made in God's image'
- Reference to Jesus' teaching in the New Testament; 'do to others' 'do not judge'
- To use God given talents in the right way by helping others
- Interfaith dialogue

Judaism

- Respect for others - reference from sources of authority
- Upholding the religious laws of Judaism within a family
- Treating others as they wish to be treated
- Duty to use talents which are God given to help others
- Interfaith dialogue

(c) Explain religious attitudes towards obeying the law. [8]

- Some religious people would follow the teachings of a religious leader, e.g. Jesus and the Sabbath and believe there are times when civil laws should not be obeyed
- Some may use the same basis for obeying civil law because St. Paul suggests that this is the right thing to do (Romans 13: 1-7)
- Where the law of the land may not allow free worship and you are obliged to worship, many religious people would put their religious duty first
- Reference to any example when religious conviction has conflicted with civil law; examples may include legal conflict over wearing items, such as cross, kara, kirpan, burkha, niqab etc., refusing to fight in a war, euthanasia where the law does and does not allow euthanasia to be practised
- Where a candidate has interpreted 'law' as 'religious law', credit responses such as; the importance of laws in sacred texts, the importance of Church/Canon Law, as well as the reluctance of some believers to obey laws that are imposed, preferring instead to follow general principles and conscience

(d) 'It is important for all people to work for social justice.' [15]

Discuss the statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer).

- Social justice will only be achieved if all people work to achieve this
- Social justice is required in the teachings of many sacred texts, for example, 'Treat others as you would want to be treated' (Matthew 7:12),
- Social justice may only be achieved by **people with power** working to achieve this, not necessarily 'ordinary' people
- Many people believe working for social justice is a practical expression of religious faith; faith in action which stems from the belief that human persons have innate dignity and worth because they are 'made in God's image' (Genesis 1:26-27)
- Many people do not feel empowered to help create social justice
- Some might think that people should just take care of themselves and their immediate families ('charity begins at home')
- Religious founders stressed the importance of social justice to create a more just society
- Some sacred texts suggest a link between working for social justice and reward in the afterlife, for example, Parable of the Rich Man and Lazarus (Luke 16:19-31)
- Contemporary religious leaders promote the need for social justice
- Some people are not interested in social justice and only want to focus on their own lives
- The importance of charities; Tzedek/CARJ/Christian Aid/SVP/Salvation Army

Mapping of assessment objectives to questions (all units)

Note – marks are for assessment objectives and exclude marks for writing accurately in specific (d) questions

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 1 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 2 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 3 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |

| Question | | Marks | AO1 | AO2 |
|----------|---|------------------|------------|------------|
| 4 | a | 2 | ✓ | |
| | b | 5 | ✓ | |
| | c | 8 | ✓ | |
| | d | 15 | | ✓ |
| | | total marks = 30 | marks = 15 | marks = 15 |