



GCSE MARKING SCHEME

**RELIGIOUS STUDIES
(SPECIFICATION B)**

SUMMER 2012

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2012 examination in GCSE RELIGIOUS STUDIES (SPECIFICATION B). They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conferences, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about these marking schemes.

	Page
Unit 1 – Religion and Life Issues	4
Unit 2 – Religion and Human Experience	19

General Marking Instructions for Examiners

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

Assessment Objectives

The questions test the candidate's ability to:

- AO1** describe, explain and analyse, using knowledge and understanding of the specification content

- AO2** use evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints

It is not always appropriate nor desirable to produce a clear cut, rigid, universally applicable mark scheme. Those questions which are designed to assess larger areas of knowledge or the skills of understanding and evaluation require a marking scheme which is more sophisticated and flexible. The marking scheme that follows will allow examiners to take into account the different levels of response that candidates may offer to a question.

Those different levels are as follows overleaf:

AO1**Question (a)**

Level	Level Descriptor	Mark Total
0	No statement of relevant information or explanation.	0
1	A statement of information or explanation which is limited in scope or content.	1
2	An accurate and appropriate explanation of a central teaching, theme or concept.	2

Question (b)

Level	Level Descriptor	Mark Total
0	Makes no link between beliefs and practices.	0
1	A simple link between beliefs and practices.	1
2	An explicit link between beliefs and practices. Limited use of specialist language.	2
3	Analysis showing some awareness and insight into religious facts, ideas, practices and explanations. Uses and interprets a range of religious language and terms.	3
4	Coherent analysis showing awareness and insight into religious facts, ideas, practices and explanations. Uses religious language and terms extensively and interprets them accurately.	4

Question (d)

Level	Level Descriptor	Mark Total
0	A statement of information or explanation, which has no relevant content.	0
1	A relevant statement of information or explanation, which is limited in scope.	1
2	An accurate account of information or an appropriate explanation of a central teaching, theme or concept. Limited use of religious language.	2
3	An account or explanation indicating knowledge and understanding of key religious ideas, practices, explanations or concepts. Uses and interprets religious language in appropriate context.	3 - 4
4	A coherent account or explanation showing awareness and insight into religious facts, ideas, practices and explanations. Uses religious language and terms extensively and interprets them accurately.	5 - 6

AO2

Question (c)

Level	Level Descriptor	Mark Total
0	Makes no relevant point of view.	0
1	A simple, appropriate justification of a point of view.	1
2	Either: An expanded justification of one point of view, with appropriate example and /or illustration, which includes religious teaching. Or: Two simple, appropriate justifications of a point of view.	2
3	An expanded justification of one point of view, with appropriate example and/or illustration, which includes religious teaching with a second simple appropriate justification of a point of view (which may be an alternative to the first).	3
4	An expanded justification of two viewpoints, incorporating the religious teaching and moral aspects at issue and their implications for the individual and the rest of society.	4

Question (e)

Level	Level Descriptor	Mark Total
0	Makes no relevant point of view.	0
1	Communicates clearly and appropriately Either: A simple, justification of a point of view, possibly linked to evidence or example and making a simple connection between religion and people's lives. Or: Two simple appropriate justifications of points of view	1 - 2
2	Communicates clearly and appropriately using limited specialist language Either: An expanded justification of one point of view, with appropriate example which includes religious teaching and /or illustration AND either a second simple appropriate justification Or: Two appropriate justifications of point of views linked to evidence or example, which includes religious teaching.	3 - 4
3	Communicates clearly and appropriately using and interpreting specialist language An expanded justification of one point of view, with appropriate examples which includes religious teaching and/or illustration. There is also an adequate recognition of an alternative or different point of view.	5 - 6
4	Communicates clearly and appropriately using specialist language extensively a thorough discussion, including alternative or different views of the religious teachings and moral aspects at issue and their implications for the individual and the rest of society. Using relevant evidence and religious/or moral reasoning to formulate judgement.	7 - 8

UNIT 1 – RELIGION AND LIFE ISSUES

Q.1 (a) Explain what religious believers mean by 'reconciliation'.

[AO1 2]

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One word answers cannot be considered explanations.
Accept any suitable explanation e.g.

- Reconciliation is saying sorry and making up after an argument
- People becoming friends again after a row
- Reconciliation is where a couple make up and start again

(b) Explain how having a religious faith might influence a person who wants to remarry.

[AO1 4]

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may therefore come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Some religious believers believe the first marriage is for life and accept remarriage only after the death of a partner
- Relationships break down as part of human nature and remarriage is accepted reluctantly because of human nature
- Remarriage provides an opportunity for people to start again
- Some religious believers may not remarry because their marriage ceremony would not be allowed in a place of worship
- Remarriage may be perceived as a breaking of religious vows
- Some religious believers will not remarry because of their religious beliefs
- Some religious believers accept divorce and remarriage
- Some religious believers will choose to marry in a place other than a place of worship
- Religious believers may base their decision on sacred texts

(c)

'Sex is a gift from God.'

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

[AO2 4]

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.
Reasons that may be given and explained include:

- Sex is part of God's design of humanity in sacred texts
- Sex is an expression of love between religious believers
- Sex is part of the make-up of all animals for reproduction
- In the Bible it is stated that sex is a gift from God – eros
- Sexual relationships allows humans to express love for each other
- Sex is a natural part of life
- Promiscuous sex undermines sex as a precious gift and is not allowed
- Sex is just an act for procreation

- (d) **Explain from two different religious traditions the teachings about divorce. (You must state the religious traditions you are referring to).** [AO1 6]

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate – credit up to a maximum of **Level 4: 5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions).

- Divorce is not God's intention
- It is a breaking of solemn vows or promises made in the presence of God
- Promises are made before God and the Christian congregation
- The promises refer to marriage as life-long union

Anglican

- Divorce is discouraged
- Divorce is accepted – as in the legal system of the United Kingdom
- Re-marriage is accepted

Roman Catholic

- Divorce is not accepted
- Marriage is a sacrament and is for life
- Divorce is the breaking of solemn promises or vows made before God
- Annulment is possible in certain circumstances

Eastern Orthodox

- Divorce should be avoided
- Remarriage is allowed
- Divorce is allowed

Buddhism

- If a marriage does fail and there is no way to avoid separation, divorce is accepted
- There will be pain and suffering so efforts must be made to reduce as much hurt as possible
- Marriage is a secular affair and not religious custom
- The custom/practice of society in which the couple live should be followed

Hinduism

- Orthodox Hindus see marriage for life
- Scriptures do not allow divorce; but Indian law [Hindu Marriage Act 1955] does allow divorce
- Divorce is generally regarded as a disgrace by families
- Divorce is not encouraged
- Divorce is regarded as a social stigma within a community

Islam

- Marriage is seen as permanent and sacred
- Divorce is accepted but strongly discouraged
- There are conditions stated for divorce
- Prophet Mohammed said divorce was most obnoxious
- There should be at least three separate attempts made at reconciliation before divorce is allowed
- There is a period of waiting before it can become final (3 months or 9 months)
- Repayment of the dowry (mahr) also required

Judaism

- Divorce is allowed but not encouraged
- The best solution to difficulties is reconciliation if at all possible
- Marriage is a contract; a divorce note (get) is needed
- A lack of proper divorce may lead to a woman being unable to remarry

Sikhism

- Divorce is allowed.
- It is seen as going against Sikh principles
- Families try to help and support a couple in sorting out problems before the divorce stage
- Grounds for divorce are stated, such as desertion, insanity, habitual cruelty, adultery, conversion to other faiths

- (e) **'Same sex marriages should be allowed in a place of worship.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.
(You must include reference to religious beliefs in your answer.)

[AO2 8]

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Same sex partnerships may have a civil ceremony instead of a ceremony in a place of worship
- Government considering changing the law to allow civil partnerships in a place of worship for same sex couples
- The press may report these ceremonies as 'marriages'
- Same sex partners may be religious and want a service in a place of worship
- Some religious believers accept same sex partners having a civil ceremony but do not want them to marry in a place of worship
- Same sex 'blessings' in church would fall short of marriage
- Mixed marriages (of different faiths) already take place in places of worship
- Some religious believers do not accept same sex relationships
- Civil ceremonies are available
- Some religious communities would not accept same sex marriages in their place of worship
- Religious teachings do not necessarily accept aspects of contemporary lifestyles
- The format of religious marriage ceremonies would need to be changed if same sex marriages were allowed in a place of worship

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

[AO1) 2

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One word answers cannot be considered explanations.
Accept any suitable explanation e.g.

- Authority is having power over others through position
- Authority is having power over others through moral teaching
- Authority may be expressed through the use of sacred text

(b) Explain how having a religious faith might encourage someone to stop injustice.

(AO1) 4

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may therefore come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Sacred text will contain references and teaching on injustice
- All religions have a view on injustice
- All religions have a view on inequality
- All religions have a view on the importance of human dignity
- All religions have a 'golden rule' about the treatment of other people
- All religions encourage followers to take action on injustice
- Justice is valued by religious believers
- Religious leaders teach followers to act on injustice
- There are examples of religious leaders who act to stop injustice
- There are examples of religious organisations who act to stop injustice

(c)

'Religion is shown badly by the media.'

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

(AO2) 4

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.
Reasons that may be given and explained include:

- The media often uses stereotypes of religion
- The media often uses stereotypes of age, class, disability, gender
- The media may create stereotypes
- The media often uses prejudice to create moral panics
- The media reflects prejudice created elsewhere
- The media is able to discredit prejudices
- The media has a role in attempting to stop prejudice

- (d) **Explain from two different religious traditions the teachings about wealth.** (AO1) 6
(You must state the religious traditions you are referring to).

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition. Where the names of religious tradition are incorrect, but the information is accurate – credit up to a maximum of **Level 4: 5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions).

- Material wealth is not the most important aspect of life
- Spiritual values are more important
- Christians should not worry or be over-anxious about money
- Christians should not look to wealth for security or meaning in life
- Material wealth is to be shared with others
- The means by which money is obtained is important – no unfair or illegal methods are acceptable
- Some Christians do not approve of gambling

Anglican

- Weekly collection during Sunday services
- Protestant denominations have tradition of tithing (giving of 10%)

Roman Catholic

- Wealth is a gift from God and it is a sin not to use wealth properly
- Regular special collections during the year, such as for vocations, etc.
- Weekly collection during Mass

Buddhism

- Wealth itself does not bring happiness
- Poverty and deprivation also lead to suffering
- There should be a balance between having enough and wanting more
- A Buddhist should cultivate virtues of generosity, compassion and goodwill
- Wealth itself is not wrong, but how it is acquired is important

Hinduism

- There is a need to avoid actions that demonstrate greed, as this will lead to bad karma
- 'Artha' – gaining wealth by lawful means - is acceptable
- There is a need to fulfil one's dharma (duty) through one's wealth
- Wealth is not wrong in itself; it is not owned, it is loaned by God
- If you are wealthy then you should be generous and compassionate
- The way in which money is obtained is important – no illegal means accepted

Islam

- It is not wrong to be wealthy
- All wealth is a gift from Allah
- Wealth acquired must be through honest means and work
- Wealth should not be used to harm others
- Gambling or dishonesty in money is unacceptable
- All Muslims are required to pay zakat [2.5% of wealth] annually
- The more wealth the more generous a Muslim should be
- Voluntary payments (sadaqah) or good actions for charity are encouraged

Judaism

- Pushke boxes
- All possessions belong to God, so people should neither strive for them nor shun them
- People should budget carefully and provide for themselves and their family
- Giving to those in need is also a duty [money boxes for charity] in many homes, and the practice of setting aside a tenth
- Wealth should be used for the benefit of the community
- Avoidance of using money on the Sabbath
- Importance of Tzedekah

Sikhism

- Wealth must be honestly gained
- Wealth should be used for the benefit of others (seva)
- One tenth should be given to charities or those in need
- Gambling is forbidden
- You should not covet nor be jealous of the wealth of others

- (e) **'Humans can never be equal.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. (You must include reference to religious beliefs in your answer.) (AO2) 8

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Inequality is widespread throughout the world
- People may be naturally prejudiced
- Inequality is widespread in individual countries
- Religions teach that equality is important
- Inequality is widespread in local communities
- Religions teach that equality is achievable
- Diversity does not mean inequality
- Equality of opportunity is important to stop inequality
- Humans are made in the image of God
- Many religious believers believe that humans have free will
- Discrimination may be positive or negative
- Many religious believers have campaigned for equality

Q.3 (a) Explain what religious believers mean by 'community'.

(AO1) 2

Reference must be made to the AO1 Question (a) Level Descriptor.

An appropriate example may be credited.

One word answers cannot be considered explanations.

Accept any suitable explanation e.g.

- A community is any group of people who are joined together because they share something in common
- A community may be a group of religious believers who attend a place of worship
- A community may be formed by a sense of vocation or mission or evangelism
- A community is a fellowship of people in some way, such as local or national

(b) Explain how a religious believer might respond to God.

(AO1) 4

Reference must be made to the AO1 Question (b) Level Descriptor.

Answers should show the impact of faith.

The answer is not required to be related to any one religious tradition.

Answers may therefore come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Respond to God through belief – having faith
- Respond to God through prayer – private and public prayer
- Respond to God through rites of passage
- Respond to God through reading sacred text
- Respond to God by attending a place of worship
- Respond to God through lifestyle

(c)

'Religion has value in today's world.'

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

(AO2) 4

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.

Reasons that may be given and explained include:

- Many people regard religion as out of date
- Religion has an important social function in modern society
- Many people regard religion as irrelevant to their lives
- Many people have a deep religious conviction
- Religion gives meaning to many people's lives
- Religion alone provides answers to Ultimate Questions about human existence
- Religion provides moral guidance for a way of life
- Religious believers may influence those who have no belief
- Many people believe society is secular and religion has little relevance
- Many people live successful lives without religion

(d) Explain the funeral rites from two different religious traditions. (You must state the religious traditions you are referring to.) **(AO1) 6**

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate – credit up to a maximum of **Level 4:5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions).

Anglican and Protestant churches:

- Last Rites
- Service usually at a church or chapel, beginning with the words from John 11:25: "I am the resurrection and the life", or other passage from the Bible
- Hymns and prayers, together with a Bible reading and possibly a short sermon will take place
- Some churches will have a Eucharist or communion service
- Usually a priest/minister/or member of the family will make a tribute for a person who has died
- There follows a second 'service' – of committal – either at the graveside, where a body is buried (interment), or at the crematorium if a body is to be cremated
- The final words are often "Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection and eternal life through our Lord Jesus Christ, who died, was buried and rose again for us"
- Cremation services may have slightly different words, but the same sentiments
- For those cremated, ashes may be scattered – at a crematorium, or some special place – and perhaps a tree or flowering bush planted in memory: sometimes a plaque is also placed

Roman Catholics:

- Last Rites
- Coffin will often be taken to a church the night before, and prayers said for the soul of a dead person
- usually at a church or chapel, beginning with the words from John 11:25: "I am the resurrection and the life", or other passage from the Bible, e.g. John 14:6: 'I am the way, the truth and the life: no man cometh to the Father except by me.'
- A priest is usually dressed in white robes – the colour associated with life after death and the resurrection of the body
- Prayers and hymns will follow and there will usually be a Requiem Mass
- There follows a second 'service' – of committal – either at the graveside, where a body is buried (interment), or at a crematorium if a body is to be cremated
- The final words are often "Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection and eternal life through our Lord Jesus Christ, who died, was buried and rose again for us."

Orthodox Churches:

- After death a body is washed, dressed in new clothes and placed in an open coffin, and placed in front of an altar
- A strip of material containing icons of John Baptist, Mary and Jesus is placed across the forehead of a corpse, and an icon in the hand
- A linen cloth is then placed over an open coffin to symbolise the protection of Christ whether a person is dead or alive
- The service that follows reminds people that death is a tragedy – a result of sin which separates God and humanity – yet reminds all of the hope a believer has in Christ
- Candles are burnt, incense offered, and prayers and readings from the Bible
- At the very end of the service a coffin lid is closed
- Interment (burial) will normally follow as in other Christian traditions

Buddhism

- Friends, relations and monks gather around a death-bed to engage a dying person in acts of devotion and the recitation of scriptures
- People are reminded of the impermanence of life and of the hope that eventually everyone will reach nirvana
- Relatives and friends may help through the giving of alms (dana)
- Burial or cremation follows

Hinduism

- Soon after death family will prepare the body by putting water from the Ganges or a tulasi leaf in the mouth
- Antyesti rituals follow allowing the family to say goodbye and express their emotions
- The funeral follows the next day, led by a priest and the eldest son: at the place of cremation, he walks three times around the funeral pyre, pours holy water over the body, and sets the pyre alight
- Near relatives also gather for a reading of scriptures which stress that death is the door which must be passed through from birth to birth
- Cremation is usually practised, as it is believed to help release the atman (soul); only sadus (holy men) and children are buried
- Ashes should be scattered in running water; many will try to take the ashes to the Ganges

Islam

- Family members gather around the dying person to read the Qur'an and offer prayers, and help the person repeat the Shahadah
- The last words to be heard should be the adhan (call to prayer)
- After death the body is washed at least three – by spouse or close relative – and perfume applied
- The body is wrapped in a shroud (3 pieces for a male, 5 for a female)
- If the deceased person was a hajji the ihram would be used
- An imam leads the prayers in a mosque and at the graveside
- A funeral should take place within 24 hours of death, attended only by men
- Burial is preferred, as it is believed Allah will raise up bodies on the Last Day
- Usually the body is laid on its right side, facing Makkah
- Mourning should last no more than three days

Judaism

- After death a body is washed and wrapped in a single white linen shroud – or perhaps a tallit (with one of the fringes cut)
- A funeral should take place within 24 hours, and is a very brief service conducted by a rabbi
- Prayers and psalms will be read
- Everyone present will throw earth into a grave – symbolising the returning of the body to the earth
- Stones are placed on a grave, not flowers
- A period of time, called shiva, allows close family to mourn and usually lasts seven days
- Some Jews fly the body to Israel to be buried on the Mount of Olives

Sikhism

- After death a body is washed, dressed, and covered with a white sheet
- No cooking is done in the house of a dead person on the day of death
- A funeral service will take place as soon as possible after death
- Prayers are said for a dead person's soul
- The Kirtan Shilla (evening prayers) and the Ardas are read while a body is cremated
- Cremation is usually practised but burial is allowed
- Ashes are usually scattered over running water
- No monuments or memorials are permitted
- Scriptures are read in the home of the deceased – or in the gurdwara – after the cremation, sometimes being extended to a 7-day or 10-day reading
- Sharing of karah parshad takes place at the end of the period of mourning

- (e) 'Everyone should believe in the afterlife.'
D you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. (You must include reference to religious beliefs in your answer.)**

(AO2) 8

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Many human beings have a belief in life after death
- It is a fundamental religious belief of all religions
- Atheists do not believe in life after death
- Belief in an afterlife gives meaning to many people's lives
- Many human beings do not have a belief in life after death
- Many human beings have no religious belief
- Belief in life after death is part of religious belief
- There is no evidence for belief in life after death
- Many people live fulfilled lives without this belief
- It is impossible to force people to have religious beliefs

Q.4 (a) Explain what religious believers mean by 'environment'.

(AO1) 2

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One word answers cannot be considered explanations.

Accept any suitable explanation e.g.

- Environment is the surroundings of the place in which human beings live
- Environment may be the local surroundings in which a person lives.
- Environment may be the global world in which a person lives

(b) Explain how religious believers might use their talents.

(AO1) 4

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may therefore come from any of the religious traditions specified in the Specification.

Reference may be made to:

- Religious believers might use their talents in worship
- Religious believers might use their talents through work
- Religious believers might use their talents to raise funds for charities
- Religious believers might use their talents to help others
- Religious believers might use their talents through vocation

(c)

'Human beings are just bodies.'

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

(AO2) 4

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.

Reasons that may be given and explained include:

- Religious believers believe that human beings have souls
- Humans are just a higher form of animal with no soul
- Humans are made in the image of God
- Religions teach that humans are different from animals because they are spiritual
- Although humans share much in common with animals they are also different
- Humans have abilities and skills beyond all other animals species
- Physically humans are still mammals
- Humans have intelligence and abstract thought
- Humans may have evolved but still remain unique
- Humans are able to worship God

(d) Explain beliefs about creation from one religious tradition.

(AO1) 6

(You must state the religious tradition you are referring to).

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition.

Where the name of religious tradition is incorrect, but the information is accurate – credit up to a maximum of **Level 4:5** marks.

Answers may well refer to the following sorts of points:

Christianity

- God created everything that is in the heavens and the earth as stated in Genesis
- There were six 'days', or periods, of creative activity and a seventh day of rest – a pattern to be copied for life and the idea of a sacred day each week
- There was an order of creation – light and darkness through creation of human beings
- Human beings were created 'in the image of God' and were given special responsibility for the earth – exercising dominion and stewardship
- Everything was created 'out of nothing' (ex nihilo) by God
- Some Christians regard the Biblical story as literally true
- Some Christians take a liberal view of the creation stories
- Some Christians believe the 'Big Bang' regarding God as the cause

Buddhism

- Buddha regarded the question of the origins of the universe as 'undeclared'
- It is therefore impossible to state whether or not the world is eternal, or had a start time, or whether it has always been there but always changing
- Just as beings live over and over again, it is possible that the world-system 'lives' over and over again too
- The question of the origins is of no consequence to the main purpose of life which is to eliminate craving and ignorance and achieve wisdom, peace and nirvana

Hinduism

- Creation is *anandi* – that which has no beginning – and that it is eternal
- The five elements – ether, earth, air, water, and fire – are all engaged in continual sacrifice; likewise in the world there is a never ending destruction of renewal of all life and matter
- The world is made and destroyed many times over
- Parusha was the first man made
- Brahman, the Supreme Spirit, is responsible for this – and the Trimurti is made up of Brahma (the creator), Vishnu (the preserver), and Shiva (the destroyer)
- Brahma makes the world and all life – everything comes from his body
- Vishnu looks after the world; and Shiva brings it to an end – for Brahma to make it again

Islam

- Allah made heaven and earth, and all the animals, birds and fish; the sun, moon and stars; the plants and the rain; the angels
- The angels were sent to bring seven handfuls of earth – each of a different colour
- From these the first man, Adam, was made; and from his side, Eve – the first woman
- They lived in Paradise – a beautiful garden, where they could eat anything, except the fruit of one tree
- On disobeying Allah, after being tempted by Iblis, they were placed outside the garden as punishment
- Human beings were given the role of *khalifah*, or guardian/steward, to look after the earth and treat it with respect
- This responsibility is binding on the *ummah* (community of Muslims), and all believers on the Day of Judgement will be called to account for their part in looking after Allah's creation

Judaism

- God created everything that is in the heavens and the earth
- There were six 'days' or periods of creative activity and a seventh of rest – a pattern to be copied in life with a sacred day
- The order of creation was – light and darkness to human beings
- Human beings were the only ones created 'in the image' of God and were given special responsibility for the earth
- Everything was created 'out of nothing' (ex nihilo) by God

Sikhism

- God is one, and the creator and cause of everything that there is; sometimes he is known as Karta Purukh – Creator God
- He created everything – both animate and inanimate nature from nothingness
- All that came to be was in unity with God for it derived from his very being and will
- Because of this, the world is the best possible world that could have been made
- Human nature – unique in creation – does not live in obedience to God's will – because human beings have knowledge of good and evil

- (e) **'Everyone must care for the world.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view.
(You must include reference to religious beliefs in your answer.)

(AO2) 8

Reference must be made to the AO2 Question (e) Level Descriptor.

Candidates should be expected to follow the rubric clearly.

Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Stewardship applies to all human beings
- Some people may be unaware of a need to care for the world
- Stewardship will not work unless all human beings are involved
- Religious believers have a special duty to care for the world
- Some people may be unable to care for the world – through poverty, etc
- All people have a duty to care for the world
- Some people may be unsure as to how they care for the world
- Everyone is able to care for the world in their own situation
- Some people are selfish
- All religions teach the importance of caring for the world

UNIT 2 – RELIGION AND HUMAN EXPERIENCE

- Q.1 (a) Explain what religious believers mean by 'interfaith dialogue'. (AO1) 2**

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One word answers cannot be considered explanations.
Accept any suitable explanation e.g.

- Different faith groups sharing in a joint event e.g. visits to places of worship
- Different faith groups discussing issues and shared experiences
- Faith groups talking together about important issues
- Members from faith groups telling other faith groups about their key beliefs
- Exploring common grounds between different faith groups

- (b) Explain how having a religious faith might influence a view on forgiveness. (AO1) 4**

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may therefore come from any of the religious traditions specified in the Specification.
Reference may be made to:

- Reference may be made to sacred prayers e.g. part of the Lord's Prayer and prayers from sacred texts
- A belief that punishment comes at judgement by God or through the law of karma and therefore the individual does not have the authority to bear a grudge
- Religious leaders' teachings
- Religious leaders' actions e.g. Pope John Paul II
- Stories from Sacred Texts e.g. Zaccheus; Angulimala
- Worshipping community may help the person
- Examples of people e.g. Gee Walker

(c)

'Suffering has no purpose'

Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.
Reasons that may be given and explained include:

- Through suffering a person can realise the difference between right and wrong
- It could be as an act of divine punishment
- Suffering can help someone identify a person's inner strengths e.g. Job or modern day examples
- It has no purpose. It is just bad luck and someone's misfortune
The purpose might not be known at the time but sometimes good can come from it
- Karma may be realised through suffering
- It is not an individual's role to question the purpose of suffering as it is part of a divine plan.
- There can be no purpose as innocent people seem to suffer
- There can be no purpose as often people don't learn from their suffering e.g. repeat alcoholics
- To help others achieve their potential to reach Heaven
- Dualism

- (d) Explain from two different religious traditions the attitudes to war. You must state the religious traditions you are referring to. (AO1) 6**

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate - credit up to a maximum of **L4:5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions).

General -

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

Baptist

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

Anglican

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

Jehovah Witnesses

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

Mennonites

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

Methodists

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

Quakers (Religious Society of Friends)

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

Buddhism

- Different views depending upon different traditions and conscience
- Specific reference to sacred texts
- Effect of four noble truths and eightfold path
- Key beliefs of ahimsa and metta
- All life is inter-connected
- Theravada Buddhists would say killing is always wrong

Hinduism

- Different views depending upon different traditions and conscience
- Specific reference to sacred texts
- Importance of belief in ahimsa
- Dharma of the kshatriyas
- Discussion between Arjuna and Krishna

Islam

- Different views depending upon different traditions and conscience
- Specific reference to sacred texts
- Greater jihad is the personal struggle
- Clear conditions for the lesser jihad
- Must only be used as a last resort, led by spiritual leader and civilians, trees and animals should be protected.

Judaism

- Different views depending upon different traditions and conscience
- Specific reference to sacred texts
- Peace is the ideal state
- When warfare happens there must be justice
- Obligatory war - doing God's will
- Optional war

Sikhism

- Different views depending upon different traditions and conscience
- Specific reference to sacred texts
- Conflict should be the last resort
- Importance of the Khalsa
- Dharam Yodh - war in defence of righteousness sets out the principles
- War must be a last resort. Armies made up of soldiers committed to the cause
- Land and property must be returned after the war

- (e) 'Non-violent protest achieves nothing.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. (You must include reference to religious beliefs in your answer.)

(AO2) 8

Reference must be made to the AO2 Question (e) Level Descriptor. Candidates should be expected to follow the rubric clearly. Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- References to the work and teachings of Martin Luther King in use of non-violence
- References to success through acts of non-violence e.g. Bus Boycott; protest marches
- Non violent protest allows all people to join in, including those whose religion may bar them from taking part in violence, e.g. Quakers
- Any form of protest can be a show of human rights
- The media often not interested in non-violent protest
- The actions and/or teachings of Malcolm X
- The actions and/or teachings of the Dalai Lama
- Violence always causes suffering
- Sacred texts that support non-violence
- People often take notice if actions are violent.
- Non-violent protest can often be perceived as a form of weakness

Q.2 (a) Explain what religious believers mean by the 'Hippocratic Oath.' (AO1) 2

Reference must be made to the AO1 Question (a) Level descriptor
An appropriate example may be credited
One word answers cannot be considered explanations.
Accept any suitable explanation e.g.

- A promise or oath taken by doctors to preserve life
- A promise doctors make to treat patients to the best of their abilities
- Swearing to do all you can to keep someone alive
- A special promise made by those working in medicine to do their best to preserve a life

(b) Explain how having a religious faith might influence a person's view on euthanasia. (AO1) 4

Reference must be made to the AO1 Question (b) Level Descriptor
Answers should show the impact of faith
The answer is not required to be related to any one religious tradition
Answers may therefore come from any of the religious traditions specified in the Specification
Reference may be made to:

- Impact of teachings from sacred texts e.g. Bible
- Impact of teachings from Religious Authority e.g. catechism; talmud
- Guidance from religious leaders e.g. rabbis, priests, imam etc.
- Compatibility with key religious beliefs e.g. ahimsa, sanctity of life, pikuach nefesh
- Religious belief might lead to a conflict of faith impacting on the individual, as a result of current opinions, emphasis on quality of life and choice

(c)

'Only doctors should decide who lives and who dies.'

Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.
Reasons that may be given and explained include:

- Doctors are the experts and know what they are doing
- Doctors take a Hippocratic Oath to preserve life
- Doctors see the bigger picture of 'use of resources'
- Doctors have the medical understanding regarding impact on quality of life
- God created all life so only he can decide
- If a living will has been made then that must be considered
- Many religions consider the number of your days is fixed and it is all part of God's plan
- The greatest good for all should be considered
- Relatives should be directly involved in the discussions
- People are entitled to choice through freewill
- Relevant references genocides accepted regarding lack of regard for sanctity of life

- (d) Explain from two different religious traditions the attitudes about IVF. (You must state the religious traditions you are referring to).**

(AO1) 6

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate - credit up to a maximum of **L4:5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Credit may be given for statements that appertain to a number of religious traditions e.g.

- Interpretation of scriptures and sacred texts causes considerable debate among many members of the faith therefore it is often a personal decision
- Can depend upon the circumstances in the country e.g. often not possible in India
- Sanctity of life is a precedence for all religions. Reference to specific texts may be used to reinforce this view
- Family members may be counselled and seek guidance through prayer
- There will be differences between believers in the same tradition
- Reference to the role of conscience
- If God wanted a couple to have a baby then they will
- Moral consideration of is the cost justifiable

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions).

The mark scheme should then show different traditions within Christianity.

- It provides happiness to couples.
- Technology and doctor's talents are part of God's gifts
- Moral consideration of the cost is justifiable
- Life is God given and no-one has a right to children
- Fertilisation takes place outside the sex act which is intended for procreation
- The Roman Catholic Church believes it is wrong as it involves throwing away some of the fertilized eggs
- Pope Pius XII states that third party IVF is adultery
- Methodists (like many other denominations) would urge that clinics consider how many eggs to use on a case by case situation

Buddhist

- No infallible authority which a Buddhist has to accept
- Main consideration would be the Five Precepts
- Consideration would be given to does it harm any living being

Hinduism

- Law of Manu encourages infertile couples to adopt a relative
- IVF is acceptable if the sperm and egg from husband and wife are used
- The discarded embryos aren't fetuses as no soul has been transferred to them

Islam

- Acceptable as long as only the sperm and the egg from the husband and wife are used and the embryos are transferred back to the same wife
- Particularly approved of if male is infertile
- Qur'an warns that the seed or sperm should not be wasted

Judaism

- Egg should be donated by a Jewish woman so the child is Jewish
- Importance of having children is stressed within the tradition

Sikhism

- Some believe it is tampering with the natural body that God has given.
- Some believe using God given talents is important

- (e) **'The unborn child has no rights.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. (You must include reference to religious beliefs in your answer.) (AO2) 8

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- All living beings have rights
- As God created every living being all have equal rights
- It isn't until after birth that any being has rights
- Although they may have rights they are not as important to maintain as the rights of the mother
- The Universal Declaration of Human Rights doesn't mention rights for the unborn
- Some traditions believe that ensoulment takes place before birth and this gives the embryo specific rights

Q.3 (a) Explain what religious believers mean by 'identity'. (AO1) 2

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One word answers cannot be considered explanations.
Accept any suitable explanation e.g.

- The way a person sees themselves such as their background
- A person's own self shown by their personality and character
- Who someone is, made up of background, interests character etc.
- The sense of who you are in terms of attitudes, character and personality

(b) Explain how religious believers might share their faith with others. (AO1) 4

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may therefore come from any of the religious traditions specified in the Specification.
Reference may be made to:

- Interfaith dialogue leading to greater tolerance and understanding
- Through worship and service to the community
- Evangelism
- Through interfaith community actions
- Through interfaith faith programmes, e.g. week of prayer

(c) 'Art can't express faith.'

Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.
Reasons that may be given and explained include:

- Many religious traditions use art as a part of worship, e.g. icons, mandalas
- By creating art talents are used which are believed to be God-given
- Some traditions believe that certain forms of art are blasphemous/idolatrous, e.g. pictures of human beings in some synagogues, mosques
- The creation of a work of art can be considered as an act of faith, e.g. painting of icons
- The action of creating art can be an act of faith but not necessarily the work itself, e.g. Buddhist sand Mandalas created to show impermanence
- References may be made to specific pictures and the way they express faith and beliefs
- Faith is spiritual not visual

- (d) **Explain from two different religious traditions how believers may express faith through what they wear. You must state the religious traditions you are referring to.** (AO1) 6

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition.

Where the names of religious tradition are incorrect, but the information is accurate - credit up to a maximum of **L4:5** marks.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

Answers may well refer to the following sorts of points:

Christianity

(For candidates answering from Christianity alone, it is expected they acknowledge where there are any differences/similarities within Christian traditions).

- Modest dress to reflect a belief that your body is a vessel of the Holy Spirit
- Direct reference to scriptural text e.g. 1 Corinthians 6:19-20: 'Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honour God with your body.'
- Some denominations do not wear trousers with reference to Deuteronomy 22:5: 'A woman must not wear men's clothing, nor a man wear women's clothing, for the Lord your God detests anyone who does this.'
- Fish sign to symbolize ichthus (Jesus Christ, God's Son, Saviour)
- Crucifix or cross as a reminder that God is always present
- Cross to represent the risen Christ
- Mantillas as a sign of respect to the Church
- Vestments to show holiness of services, e.g. Communion
- Head covering, e.g. Plymouth Brethren to show respect for God
- Clerical Collar
- Salvationist Uniform - to show importance of what the Salvation Army stand for, e.g. fighting for God and Salvation
- Rosary rings as an aid to prayer
- Nuns' and monks' habits to reflect their order and explicit values they uphold
- Chastity rings to stand as testimony to Christian teachings regarding sex before marriage

Buddhism

- Modest dress
- Some Buddhists may wear garments made of other materials than leather as that would go against ahimsa
- Buddhist monks may wear a robe to show the faith community they belong to and the vows they have taken
- Buddhist monks and nuns wear robes for much the same reason any monks and nuns do - to remind them that what is important is the inner life, rather than the outer trappings of life, like clothes
- Robes also identify the wearer as a dedicated Dharma practitioner, so others will be less likely to tempt them to break their vows

Islam

- Importance of dressing modestly as respect for Allah
- Some women may wear Hijab because of the teachings of the Qur'an and respect to Allah
- Chador may also be worn because of an interpretation of the Qur'an

Hinduism

- Sacred Thread - different understandings of the significance including Three debts the three strands sometimes symbolize three debts that must never be forgotten
- the debt to one's teacher 'guru', i.e. those who have taught the wearer
- the debt to one's parents and ancestors, i.e. those who have nurtured the wearer and made possible his existence
- the debt to the sages/scholars, i.e. those who discovered knowledge, both spiritual and secular, over the ages, which now enriches the wearer's life
- Three devis –The three strands may symbolize:
 - Devi Gayatri (Goddess of mind)
 - Devi Saraswati (Goddess of word)
 - Devi savitri (Goddess of deed)
- Tilak - The forehead mark Tilak has a lot of significance in India, as it is believed to be associated with good luck. Tilak is applied on the space between the eyebrows, which is referred to as Ajna Chakra. The Hindu symbol Tilak stands for victory, success and good fortune. The tradition of applying Tilaka is being practised since ages. There are different kinds of tilak; some are made by using scandal paste, while others use kumkum, sacred ashes (vibhuti) and turmeric. In many Hindu families, Tilakas are worn on a daily basis, before stepping out of house to ensure health and safety. While other people wear it on specific religious occasions.

Judaism

- Kippot-to show respect to God as nearest part to God is covered
- Tallit-importance of upholding the scriptures-Leviticus
- Magen David (Star of David) - symbol of identity. Unknown significance
- Tefillin-To remind the importance of serving God with head and heart. To show the importance of upholding the teachings of the Torah
- Head covering - some women will keep their hair covered to show modesty and respect for God and their husbands

Sikhism

- The Five Ks, expressing the importance of chastity, purity and the oneness of God
- Kesh/turban - crown of spirituality
- Kanga: a wooden comb to properly groom the hair as a symbol of cleanliness
- Kara: An Iron bracelet, (not Gold, nor Steel) worn on the wrist, signifying bondage to truth and freedom from material and aesthetic entanglement.
- Kachara: Modest and specially designed cotton undergarment
- Kirpan: the sword with which the Khalsa is committed to righteously defend the fine line of the Truth

- (e) 'Worship should only take place in special buildings.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. You must include reference to religious beliefs in your answer. (AO2) 8

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Worship can take place anywhere so long as there is the right intention
- There are aids to worship in particular places, e.g. murtis, iconstasis
- The leader of the worship needs to be recognised and have an official place
- Places of worship often have a special consecration
- Many religious leaders, e.g. Jesus, led worship without a building
- The atmosphere within a special building can be conducive to worship
- Worship means giving worth which can be exercised in many ways

Q.4 (a) Explain what religious believers mean by duty. (AO1) 2

Reference must be made to the AO1 Question (a) Level Descriptor.
An appropriate example may be credited.
One word answers cannot be considered explanations.
Accept any suitable explanation e.g.

- Doing what you are expected to follow
- Following a convention expected because of your status
- Having a role to perform
- A particular requirement of a religion

(b) Explain how having a religious belief might influence a view on capital punishment. (AO1) 4

Reference must be made to the AO1 Question (b) Level Descriptor.
Answers should show the impact of faith.
The answer is not required to be related to any one religious tradition.
Answers may therefore come from any of the religious traditions specified in the Specification.
Reference may be made to:

- Reference to the teachings of sacred texts
- Explanation of the importance of the sanctity of life
- Impact of actions of leaders and founders of religion, e.g. Prophet Muhammad and non-violence; Guru Nanak and equality
- Impact of actions of famous believers examples, e.g. Sister Helen Prejean
- Reference to specific punishment and religious attitudes, e.g. capital punishment and Society of Friends
- References to Shariah Law/State of Israel laws

**(c) 'Everyone should be treated the same.'
Give two reasons why a religious believer might agree or disagree with this statement. (AO2) 4**

Reference must be made to the AO2 Question (c) Level Descriptor.
Reasons can be for *or* against the quotation *or* one for and one against.
Reasons that may be given and explained include:

- All are made in the image of God
- Religious teachings that relate to equality
- Some people don't deserve to have human rights, e.g. those who have taken another life
- All life is sacred and should be treated with respect.
- It's impossible for everyone to have the same rights as it depends upon circumstances of life e.g. country they live in etc.
- Many traditions teach everyone should be treated as you would like to be treated yourself

(d) Explain two examples of when there may be a conflict between religious beliefs and the law of the country. (AO1) 6

Reference must be made to the AO1 Question (d) Level Descriptor.

Any appropriate answers should be given credit, as any of the religious traditions specified can be chosen and pupils may be answering from their own tradition.

In an answer requiring two religious traditions or teachings, where one part is comprehensive (and would be worthy of a Level 4 on its own) but the other is weak (and worth a Level 1 or 2 on its own) award a Level 3 for the whole, and 3 or 4 marks accordingly.

This question does not require specific historic accounts to be referred to although these can be credited where they are appropriate.

For full marks each example must **explain** the conflict between religious beliefs and the law of the country.

Answers may well refer to the following sorts of points:

- Refusing to fight in a war - conscientious objectors
- Euthanasia - could include religious conflicts where the law does and does not allow it
- Following practices that go against the law, e.g. Sikhs and crash helmets
- Following the teachings of a religious leader, e.g. Jesus and the Sabbath
- Practising what you believe to be true ,e.g. Mandela and apartheid; Martin Luther King and the Bus Boycott
- Where the law of the land doesn't allow free worship
- Conflict in attitudes to the use of cannabis
- When abortion is allowed by law
- Use of capital punishment which goes against sanctity of life
- Living in a country where hijab has to be worn
- Polygamy allowed by some traditions but not by the law
- Attitudes to fostering
- Attitudes to punishment

- (e) 'Sacred texts have no influence on people's lives today.'**
Do you agree? Give reasons or evidence for your answer, showing that you have thought of more than one point of view. (You must include reference to religious beliefs in your answer.) (AO2) 8

Reference must be made to the AO2 Question (e) Level Descriptor.
Candidates should be expected to follow the rubric clearly.
Candidates achieving the higher levels should be including appropriate religious and moral reasoning in their answers.

Points that could be discussed include:

- Believers use them for guidance in their lives
- Conscience has a greater influence
- They were written so long ago they are out of date
- People are less religious than they were
- Fundamentalists will live their lives with direct reference to sacred texts
- Many texts are timeless for believers as they are about truth
- Many aspects of worship include sacred texts, e.g. reading from them
- Sacred texts are sometimes used to prescribe aspects of everyday life, e.g. food laws; clothing etc.
- Used for swearing oaths



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