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# **GCSE MARKING SCHEME**

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**AUTUMN 2021**

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 1  
RELIGIOUS, PHILOSOPHICAL AND ETHICAL STUDIES  
IN THE MODERN WORLD  
C120U10-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2021 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was 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 conference was to ensure that the marking scheme was 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' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

# EDUQAS GCSE RELIGIOUS STUDIES – COMPONENT 1

## AUTUMN 2021 MARK SCHEME

### 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 that is accurate and relevant, 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. Errors should be ignored, not penalised.

#### 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. It is extremely important to note that **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, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

### **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.

**Question (a)**

See instructions provided with indicative content.

**Question (b)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<p>An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. Excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of appropriate religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>4–5</b>
<b>2</b>	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>2–3</b>
<b>1</b>	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<p>An excellent, highly detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>7–8</b>
<b>3</b>	<p>A very good, detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	<b>5–6</b>
<b>2</b>	<p>A good, generally accurate explanation showing some knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>3–4</b>
<b>1</b>	<p>A limited and/or poorly organised explanation showing limited knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way</p>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Questions 1 (d), 3 (d) and 4 (d) ONLY. See below Band Descriptor for 2 (d)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13–15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10–12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7–9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.</p>	<b>4–6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

## Question 2 (d) LIFE AND DEATH

Band	Band Descriptor	Mark total
5	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	13–15
4	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	10–12
3	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints linked to religion and belief. A good understanding of how belief influences individuals, communities and societies</p> <p>A good, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority</p>	7–9
2	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>A limited consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority</p>	4–6
1	<p>A poor, basic statement of a point of view and a very limited attempt, or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</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



**Assessment of spelling, punctuation and the accurate use of grammar and specialist terminology.**

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

## THEME 1- ISSUES OF RELATIONSHIPS

Please note: the mark scheme is not a checklist. Other valid points must be credited.

### Question 1

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

**Q.1 (a) What is meant by 'gender equality'?** [2]

- People of all genders enjoying the same rights/opportunities.

Refer to the marking bands for question (b).

**(b) Describe the importance of family to religious believers?** [5]

*Candidates might refer to specific religions or to religion in general.  
Specific references may be made to extended and nuclear families.*

- A supporting unit of people to care for each other
- Pope Francis described family as the basis of human society
- A unit that contains different roles and responsibilities, e.g. married householder; wage earner etc.
- A unit in which children can learn about religious rituals and beliefs, e.g. the home shrine; bringing in Shabbat
- A unit that obeys religious teachings, e.g. in Islam the Qur'an teaches that children should care for their parents
- A unit that fulfils religious duties such as tithing or observing dietary rules
- A unit in which to raise children
- In the 'worldwide family' believers share the same faith.

Refer to the marking bands for question (c).

- (c) Explain from two religions or religious traditions beliefs about the nature and purpose of marriage. [8]

*There may be differences between believers in the same tradition.*

#### **Christianity**

- Marriage is traditionally the basis of family life
- Marriage is the best basis for creating an environment for children
- Marriage is considered a gift given by God as shown by the exchange of vows
- Some Christians consider that marriage is a sacrament
- Marriage is considered an important stage in people's lives – a rite of passage
- Mark 10:6-8 teaches that marriage is the complete joining together and part of a divine plan  
'But at the beginning of creation God 'made them male and female'. 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'
- As stated in the vows marriage should be a life-long union.

#### **Buddhism**

- Marriage is traditionally the basis of family life
- Marriage is the best basis for creating an environment for children
- Marriage is considered an important stage in people's lives – a rite of passage
- Marriage is considered a legal contract that binds two people. This is shown by the tying of clothes during the seven steps
- For most Buddhists marriage is not considered a spiritual or divine bond
- Marriage is seen as uniting a family. It is usual for a Buddhist couple to kneel before a shrine with family and friends behind them
- The Sigalovada Sutta is often referred to in the marriage ceremony. This refers to marriage as a relationship of love, respect, fidelity and performing household responsibilities
- The vows made during the seven steps represent the relationship is equal but with different roles.

#### **Hinduism**

- Marriage is traditionally the basis of family life
- Marriage is the best basis for creating an environment for children
- Marriage is considered an important stage in people's lives – one of the 16 sanskaras
- Marriage marks the boundary between the student and householder stage
- Traditionally believed that through marriage two people merge into one soul which extends beyond this life
- Married couples may need support and this is represented by the four pillared mandap which represents the parents who will support them through their lives
- Through marriage the extended family is created.

### **Islam**

- Marriage is traditionally the basis of family life
- Marriage is the best basis for creating an environment for children
- Marriage is considered an important stage in people's lives – a rite of passage
- All Muslims are encouraged to marry to have a partner. Quran 30:21 teaches that marriage is a gift from God  
'And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy.'
- Marriages show the commitment between partners. This is shown in the nikah ceremony
- Marriage must be consensual as reflected in two witnesses being present in the marriage ceremony and the signing of the contract
- Some Shia practice temporary marriages which last for a limited amount of time
- In exceptional circumstances Islam allows males to have more than one wife
- Through marriage the extended family is created
- Some Muslim men have more than one wife but the Quran requires the wives to be treated equally.

### **Judaism**

- Marriage is traditionally the basis of family life
- Marriage is the best basis for creating an environment for children
- Marriage is considered an important stage in people's lives – a rite of passage
- Marriage is considered a blessing from God
- Marriage should be between two consenting partners as shown in the writing and witnessing of the ketubah
- The connection between marriage and the stability of a future home is reflected in the chuppah
- Marriage should be eternal as reflected in the round ring
- Marriage is seen as part of a divine plan as reflected in the second part of the Seven Blessings in the marriage service.

### **Sikhism**

- Marriage is traditionally the basis of family life
- Marriage is the best basis for creating an environment for children
- Marriage is considered an important stage in people's lives – a rite of passage
- Marriage is a joyful event as reflected by the name of the Sikh ceremony –Anand Karaj (joyful event)
- Through marriage the male and female are joined spiritually
- As a couple grow through marriage it is believed they merge with God  
'They are not said to be husband and wife who merely sit together. Rather they alone are called husband and wife, who have one soul in two bodies.' Guru Granth Sahib 778
- Through marriage the extended family is created.

Refer to the marking bands for question (d).

- (d) **‘Religious believers should never use contraception.’ 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 spelling, punctuation and the accurate use of grammar are allocated to this question.*

- Some contraceptives can decrease the risk of STIs
- If it is God’s will for a couple to procreate then there should be no artificial methods to stop it
- Important for both partners to agree if contraception is to be used
- Many religions believe in free will where believers have the freedom to make their own decisions
- Many religions believe that conscience influences how believers should behave
- God created all life and it is not up to humans to decide when they procreate e.g. Genesis 1
- Some religions e.g. Catholicism teaches that artificial contraceptives are wrong
- Some religions such as Judaism do not allow contraceptives if the sperm is destroyed
- In some religions sex is important because of procreation
- Many religions consider it a duty to create a family
- Interpretation of religious scriptures, e.g. in Genesis 1 God ordered ‘be fruitful and multiply.’
- Contraceptives regulate birth control and ensures all children are wanted
- Contraceptives are allowed by most religious traditions if the woman’s life is at risk if she became pregnant
- Natural Law states a primary precept in the continuation of species is through reproduction
- There are no direct references to the use of contraceptives in many sacred texts e.g. the Qur’an, Bible
- For some religions e.g. Buddhism life begins at conception and as contraception prevents a sperm from entering an egg it does not cause harm and is therefore acceptable.

## Question 2

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

**Q.2 (a) What is meant by 'evolution'?** [2]

- The process by which different living creatures are believed to have developed from earlier. Less complex forms during the history of the earth.

**Refer to the marking bands for question (b).**

**(b) Describe Humanist views about 'Dignity in Dying'.** [5]

- Humanists support Dignity in Dying
- They lobby for choice regarding issues of death and dying
- Humanists consider it important to provide advice to anyone thinking about assisted dying
- They lobby for good end of life care
- Everyone should choose how they want to die if they are suffering
- They believe this right should be given to those who are permanently suffering
- It is a basic human right to decide when to die rather than suffer.

Refer to the marking bands for question (c).

- (c) Explain from either two religions or two religious traditions how religious funerals reflect beliefs in the afterlife. [8]

*There may be differences between believers in the same tradition.*

#### **Christianity**

- Reference to the last rites should be credited as an ease for the dying person to die at peace having asked for forgiveness
- Reading of passages from the Bible showing belief in the afterlife e.g. John 11:25  
'I am the resurrection and the life.' This reminds that those who believe in Jesus will be resurrected and spend eternity with God
- Reading from Psalm 23 'The Lord is My Shepherd' to remind that God will be by the deceased's side
- There may be differences between believers in the same tradition. Some Christians are buried to reflect a belief that on the Day of Judgement they can have a bodily resurrection
- Candles are often lit near the coffin as a symbol of hope of eternal life and brought about by the death and resurrection of Jesus
- Many Christians believe in a physical resurrection when God is raised by everyone. For this reason they will be buried rather than cremated.

#### **Buddhism**

- Funeral rituals will often reflect cultural beliefs regarding the afterlife
- As there is no belief in bodily resurrection most Buddhists are cremated. For Theravada Buddhists the rituals acted out by the living are to provide a better rebirth or relief of suffering in the deceased's new existence.
- Often candles, garlands and a photograph are placed within the coffin to provide a better rebirth
- Water is poured over the hand of the deceased because it marks when transition occurs to a new round of lives
- Cremation is often preferred due to a belief that it frees the soul from the body
- As many believe that some stages of life (bardos) continue after death then cremation is not immediate
- The ashes are normally kept for 49 days after the cremation when the spirit is believed to pass into the afterlife
- As death and rebirth are considered a natural part of life rituals can be happy including the playing of music
- Some believe the body should not be moved straight after death as the soul doesn't leave the body straight after breathing has stopped.

### **Hinduism**

- Funeral rituals will often reflect cultural beliefs regarding the afterlife
- As there is no belief in bodily resurrection most Hindus are cremated
- As there is a belief in the samsara cycle of life with the atman reborn funerals are not seen as sad occasions
- Credit should be given for reference to the last thoughts before death are important for the transmigration of the atman
- To support a peaceful migration of the soul a family will try to create a peaceful atmosphere through the chanting of mantras
- Food, money and garlands are placed on or near to help the departing soul on its journey to a new body
- The body is draped in white, red and saffron as these colours represent purity and fire which burns the impurities of the soul being released
- Sometimes the skull is crushed to allow the atman to be released.

### **Islam**

- References should be credited to the repetition of the shahadah to reflect the belief that the person is returning to God for eternity
- The body is washed and dressed in a simple white robe to show all are equal in the afterlife
- Muslims are buried to reflect a belief that on the Day of Judgement they will have a bodily resurrection
- Muslims are buried facing Makkah to allow them to enter Paradise on the Day of Judgement
- All rituals are undertaken with the belief that death is a doorway into the third stage of life- the time in the grave until Judgement Day
- Condolences are said including 'To God we belong and to Him we return.'
- The special funeral prayer (Janazh) asks God to forgive the deceased as they await Judgement Day
- Role of the salat al-janazh (prayer for the dead)
- Sometimes the fatiha is repeated at the grave to aid the deceased who is being cross-examined by the angels Munkar and Nakir.

### **Judaism**

- Reference to the Shema reflecting belief in an eternal God should be credited
- The keriah (tearing of the garment) shows although the body may be damaged the inner soul remains undamaged
- The dead should never be left alone as many believe the soul hovers near the body after its initial separation
- The body is washed and dressed in a simple white robe to show all are equal in the afterlife
- No mitzvah can be completed in the afterlife This is why some people are buried with their cut tallit
- Some Jews are buried to reflect a belief that on the Day of Judgement they can have a bodily resurrection
- Reference might be made to different Jewish beliefs about the afterlife and how some of the rituals performed due to the belief that helping the mourner is more important than consideration of the afterlife of the deceased.



### **Sikhism**

- Funeral rituals will often reflect in cultural beliefs regarding the afterlife
- As there is no belief in bodily resurrection most Sikhs are cremated
- The Waheguru is chanted by mourners with the hope prayers may enable the soul of the dead person to re-emerge with that of God
- The body will be treated with respect even though it is believed the soul has left it at death
- As water is the origin of life the ashes are placed in the water to help the next rebirth
- As the body is only a temporary home of the soul no memorial is needed after death.

**Refer to the marking bands for question (d).**

**(d) 'Only religious believers have a responsibility to care for the environment.'**

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

**(You must refer to religious and non-religious beliefs, such as those held by Humanists and Atheists, in your answer). [15]**

### **Points may include**

- Many religious believers consider they have a responsibility to care for the planet as they believe it was created by a divine being e.g. Genesis
- Some religious believers believe they were given responsibility for the environment through being appointed as stewards or khalifhs
- There are teachings in many religions regarding the importance of caring for the environment e.g. Psalm 8.6; Quran 7.54; Guru Granth Sahib 21; 1037
- All people (religious or not) have a responsibility to care for the environment as there is only one earth
- Through caring for the environment religious believers are practicing important beliefs e.g. ahimsa; bal tashchit
- Humanists for a Better World work to bring individuals together to care for the environment as care for the environment affects all
- Humanists don't believe in interventions by a divine being they believe they must take responsibility for environmental issues
- Humanists believe that the environment must be protected to preserve wildlife and the natural world which supports the eco-system and produces natural medicines
- Humanists believe they have a responsibility to protect the destruction of the natural world as not to do so is harm to all humanity
- Although, all people should care for the environment, some would argue that religious believers have a responsibility as part of a divine plan
- Some religions e.g. Islam believes they will be judged at the end of their life as to how they have treated the environment.

### Question 3

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

**Q.3 (a) What is meant by 'justice'?** [2]

- Fairness, where everyone has equal provisions and opportunity.

**Refer to the marking bands for question (b).**

**(b) Describe the work of prison reformers.** [5]

*Credit should be given to the general work of prison reformers or the work of specific prison reformers.*

- Support and campaign for education programmes for prisoners
- Support and campaign for training for work
- Support and campaign for drug rehabilitation programmes
- Lobby Parliament for better conditions in prisons and for prisoners
- The work of Elizabeth Fry who
  - Lobbied for education of prisoners
  - Taught female prisoners to read
  - Supported programmes to help prisoners' rehabilitation after their release.
- The work of John Howard who
  - Lobbied parliament for better conditions for prisoners e.g. hygienic conditions and greater safety
  - Lobbied for separate cells for men and women
  - Lobbied for access to doctors.

Refer to the marking bands for question (c).

- (c) Explain from either two religions or religious traditions attitudes and teachings about evil. [8]

*There may be differences between believers in the same tradition.*

### **Christianity**

- Some Christians believe in an evil power called the Devil or Satan
- Catholic belief in Original Sin
- Some Christians believe God allows evil to exist because suffering allows people to develop their moral souls - 'soul-making'
- John Hick agrees God created human with the potential for spiritual growth and that 'soul-making' is a response to the evil in the world
- Some say evil and suffering are beyond human understanding.

### **Buddhism**

- Evil is not a commonly used word in Buddhism as Buddhists don't believe in an independent self so no person could be evil
- It is believed that actions can be against kamma and as such these are unskillful
- Motivation to do unskillful actions can come from the Three Poisons - greed, anger and ignorance. Stories such as the 101 Zen Stories 9 and 63 how greed and attachment can lead to unskillful action
- Stories can be found in Buddhist mythology of demons, e.g. Mara who tried to tempt the Buddha
- In Dhammapada 12.165 the Buddha teaches the importance of skilful actions and doing no harm.

### **Hinduism**

- Belief in a constant struggle in the universe and ourselves between light and dark and good and evil
- Role of free will in being allowed to be tempted into evil
- There is no belief in an ultimate evil being such as Satan
- There are stories regarding the battles between demons (asuras) and divine beings (devas)
- The cycle of karma and reincarnation as described in Bhagavata Purana 6.1.45
- References to the nature of maya (illusion) and papa (sin or acts that degrade) Bhagavad Gita 14.17.

### **Islam**

- Belief that the Devil (Shaytan) tests humans
- Qur'an 42:30 teaches that suffering is a result of previous actions
- The importance of resisting temptation as expressed in Qur'an 64:14
- Pre-destination (al Qadr) and the role of free will
- Everything happens because it is the will of Allah (Al Qadr)
- Good can come from suffering and evil.

### **Judaism**

- Berakhot 9.5 teaches that God is merciful and it is wrong to question his actions – so evil is sent by God with a purpose
- Avodah Zarah 3b talks of how idol worship and interacting with those who take part is seen as evil
- Deuteronomy 30:15-19 teaches that there will be punishments for being tempted by evil
- Some believe that evil can also come from God as a form of punishment
- By being obedient to the mitzvot evil is avoided.

### **Sikhism**

- Diversity of attitudes and interpretations of beliefs within Sikhism
- Belief that selfishness (haumai) is at the heart of all things evil
- The more selfish a person is the more evil they become
- The role of the five evils of kam, lob, moh, krodh and ahankar
- Guru Granth Sahib 1342 - the importance of trying to conquer maya
- The importance of becoming less self-centred and more god-centred.

**Refer to the marking bands for question (d).**

**(d) 'Religious believers should always forgive others.'**

**Discuss this statement showing that you have considered more than one viewpoint. [15]**

#### **Points may include:**

- Forgiveness has to come from the victim's free will
- Some crimes are so evil they can't be forgiven
- Religious teachings show the importance of forgiveness
- Under specific conditions religious believers are allowed to retaliate for the greater good e.g. conditions of Just War and Obligatory/Optional War
- Some acts are impossible to forgive
- Vengeance is a natural reaction so it shows strength to be able to forgive
- In Judaism you cannot forgive on behalf of the victim
- Religious believers may pray for guidance regarding forgiveness
- Religious believers may forgive as their actions reflect founders of religion
- They might only forgive if confessions or admissions of guilt are made.

## Question 4

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

**Q.4 (a) What is meant by 'absolute poverty'? [2]**

- An acute state of deprivation, whereby a person cannot access the most basic of their human needs.

**Refer to the marking bands for question (b).**

**(b) Describe from one religion how one person or charity has tried to stop prejudice and discrimination. [5]**

### **Christianity**

Martin Luther King

- Spoke about the importance of racial equality
- Staged sit-ins and protests
- Made inspirational speeches such as 'I Have a Dream.'

Christian/Muslim Forum

- Interfaith organisation which promotes dialogue
- Tries to create a more equal society
- Brings together Christian Ministers and Muslim Imams to develop good relationships through dialogue and activities.

### **Buddhism**

Thich Nhat Hahn

- A Zen Buddhist who teaches engaged Buddhism
- Through his care for all humanity he runs workshops to develop ethical principles such as equality
- He particularly focuses on the Right Action part of the Noble Eightfold Path
- Nominated for the Nobel Peace prize by Martin Luther King Jr.

### **Hinduism**

Mahatma Gandhi

- Hindu leader who spoke against racial prejudice faced by Indian immigrants in South Africa
- Led actions of civil disobedience to protest for racial equality
- Imprisoned because he led protests against the government for its refusal to recognise Hindu marriages
- Opened an ashram in India where people of all castes were welcome
- Protested to support the Dalits.

## **Islam**

Malala Yousafzai

- Spoke about the importance of education for girls
- Began a blog to show how girls were being discriminated against
- She was shot because of her protests but carries on with her campaigns for issues of equality.

Christian/Muslim Forum

- Interfaith organisation which promotes dialogue
- Tries to create a more equal society
- Brings together Christian Ministers and Muslim Imams to develop good relationships through dialogue and activities.

## **Judaism**

JCORE

- Jewish Council for Racial Equality campaigns against racism
- Run activities to combat racism
- They teach that concern for equality is an important part of Jewish identity
- Brings together young Muslims and Jews to campaign together to support asylum seekers.

## **Sikhism**

Khalsa Aid

- Non-profit organisation to promote selfless service to support all people
- Supports people being victimised throughout the world
- Works have included to provide shelter to refugees from Albania
- Helps produce free food in the langar so no-one is hungry.

Refer to the marking bands for question (c).

- (c) **Explain from either two religions or religious traditions beliefs about the dignity of human life.** [8]

*There may be differences between believers in the same tradition.*

*Candidates might refer to beliefs regarding issues (e.g. euthanasia, abortion) which relate to dignity of human life. Credit examples where relevant.*

### **Christianity**

- All people are children of God and therefore should be treated with dignity e.g. Genesis 1: 26-27
- Genesis Ch: 1 teaches that humans are created in God's image and should be treated with dignity
- God is reflected in human beings and so each human has worth and value
- As Christians believe in the dignity of life they take a stand in unfairness and injustice e.g. Bishop Romero
- Beliefs and actions of liberation theology which is based on the teachings and actions of Jesus
- References to agape in action
- Teachings of religious leaders e.g. Pope Francis regarding the importance of all human life
- Actions of Jesus caring for all human life irrespective of wealth; gender; race etc.

### **Buddhism**

- It is the possession of the buddha nature that gives human life its dignity
- Compassion is central to Buddhism. In Mahayana Buddhism a bodhisattva is a person who delays their own enlightenment in order to help others become enlightened
- Buddhism teaches that rulers and governments should follow the Dharma by ensuring human rights for all
- King Asoka ruled according to Dharma and treated prisoners with kindness and set up medical support for all people and animals
- Engaged Buddhism seeks to improve the quality of life for all
- Teachings regarding the dignity of life in the Five Precepts and Eightfold Path.

### **Hinduism**

- Central to Hinduism is that all things possess atman
- The Rig Veda teaches that no one is superior or inferior and therefore all should be treated with dignity
- Hindu belief in the relationship between God, self and the world
- Teachings from the Bhagavad Gita explaining the atman as universal in all living beings (Bhagavad Gita 18:61).

### **Islam**

- Allah created all humans and therefore all should be treated with dignity (Quran 6.151)
- Teachings from the Quran e.g.5:32 show the importance of respect and dignity for all
- Muslims are obliged to oppose injustices where people are not treated with dignity
- The Prophet Muhammad spoke about the rights of those oppressed or treated unfairly. His actions e.g. poor woman; hungry dog show the importance of treating all life with dignity
- Through ummah in action Muslims are expected to treat all people with dignity.

### **Judaism**

- Human rights are important as God created human beings Genesis 1:26
- As all humans were made in the image of God Genesis 1:27 then they must be treated equally and with respect
- The Talmud teaches the importance of clothing the naked and visiting the sick
- Former Chief Rabbi Jonathan Sacks states social justice and dignity to all is central to Judaism
- Importance of tzedekah in action such as Mitzvah Day.

### **Sikhism**

- All are believed to have something of God in them – ‘a spark of the divine’
- God gave people life and so everyone has glory and greatness. Guru Granth Sahib 1
- Human beings have rights including the rights to equality and freedom
- Sikhs have duties to protect the rights of others
- Sikhism has a history of supporting the human rights of others e.g. Guru Tegh Bahadur who was executed for defending Hindus.



**Refer to the marking bands for question (d).**

**(d) 'Religious people should not be wealthy.'**

**Discuss this statement showing that you have considered more than one viewpoint.**

- Many religious teachings refer to the lack of importance of wealth in the after-life.
- Some religious believers take vows of poverty.
- Religious believers can be wealthy but they should not misuse their wealth e.g. through gambling. Quran 2.177.
- References to specific religious practices e.g. sadaqah, zakah, tithing, artha, dhana, sewa.
- Belief that humans are custodians of wealth for God.
- Reference to teachings of Maimonides and the levels of charity.
- If people have earned their money through legal practices then they can be wealthy.
- What is most important is how wealthy religious believers use their wealth.
- Wealth should not be the priority of life. Jesus in Matthew 6 warns that money should not take the place of God in their lives.
- Jesus taught in Luke 16 that God will judge people not on how much money they have but how they treat the poor.
- Many people, religious or not, believe it is a moral responsibility to support others and this includes sharing wealth.
- Many religious believers donate to charity as a religious duty e.g. tithing; zakat; pushke boxes.