This draft qualification has not yet been accredited by Ofqual. It is published to enable teachers to have early sight of our proposed approach to Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Music (1MU0). Further changes may be required and no assurance can be given at this time that the proposed qualification will be made available in its current form, or that it will be accredited in time for first teaching in September 2016 and first award in 2018.

Sample Assessment Materials

Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B (Short Course) (3RB0)

First teaching from September 2016
First certification from June 2018

Beliefs in Action
Edexcel, BTEC and LCCI qualifications

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Introduction

The Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B (Short Course) is designed for use in schools and colleges. It is part of a suite of GCSE qualifications offered by Pearson.

These sample assessment materials have been developed to support this qualification and will be used as the benchmark to develop the assessment students will take.
Introduction

The Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B (Short Course) is designed for use in schools and colleges. It is part of a suite of GCSE qualifications offered by Pearson.

These sample assessment materials have been developed to support this qualification and will be used as the benchmark to develop the assessment students will take.
General Marking Guidance

• All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.

• Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.

• Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.

• All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate’s response is not worthy of credit according to the mark scheme.

• Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.

• When examiners are in doubt regarding the application of the mark scheme to a candidate’s response, the team leader must be consulted.

• Crossed-out work should be marked unless the candidate has replaced it with an alternative response.

Marking guidance for levels based mark schemes

Finding the right level

The first stage is to decide which level the answer should be placed in. To do this, use a ‘best-fit’ approach, deciding which level most closely describes the quality of the answer. Answers can display characteristics from more than one level, and where this happens markers must use their professional judgement to decide which level is most appropriate.

Placing a mark within a level

After a level has been decided on, the next stage is to decide on the mark within the level. The instructions below tell you how to reward responses within a level. However, where a level has specific guidance about how to place an answer within a level, always follow that guidance. Statements relating to the treatment of students who do not fully meet the requirements of the question are also shown in the indicative content section of each levels based mark scheme. These statements should be considered alongside the levels descriptors.

Markers should be prepared to use the full range of marks available in a level and not restrict marks to the middle. Markers should start at the middle of the level (or the upper middle mark if there is an even number of marks) and then move the mark up or down to find the best mark. To do this, they should take into account how far the answer meets the requirements of the level:

• If it meets the requirements fully, markers should be prepared to award full marks within the level. The top mark in the level is used for answers that are as good as can realistically be expected within that level

• If it only barely meets the requirements of the level, markers should consider awarding marks at the bottom of the level. The bottom mark in the level is used for answers that are the weakest that can be expected within that level

• The middle marks of the level are used for answers that have a reasonable match to the descriptor. This might represent a balance between some characteristics of the level that are fully met and others that are only barely met.
General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate’s response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate’s response, the team leader must be consulted.
- Crossed-out work should be marked unless the candidate has replaced it with an alternative response.

Marking guidance for levels based mark schemes

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The first stage is to decide which level the answer should be placed in. To do this, use a ‘best-fit’ approach, deciding which level most closely describes the quality of the answer. Answers can display characteristics from more than one level, and where this happens markers must use their professional judgement to decide which level is most appropriate.

Placing a mark within a level

After a level has been decided on, the next stage is to decide on the mark within the level. The instructions below tell you how to reward responses within a level. However, where a level has specific guidance about how to place an answer within a level, always follow that guidance. Statements relating to the treatment of students who do not fully meet the requirements of the question are also shown in the indicative content section of each levels based mark scheme. These statements should be considered alongside the levels descriptors.

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- If it meets the requirements fully, markers should be prepared to award full marks within the level. The top mark in the level is used for answers that are as good as can realistically be expected within that level.
- If it only barely meets the requirements of the level, markers should consider awarding marks at the bottom of the level. The bottom mark in the level is used for answers that are the weakest that can be expected within that level.
- The middle marks of the level are used for answers that have a reasonable match to the descriptor. This might represent a balance between some characteristics of the level that are fully met and others that are only barely met.
Religious Studies B
(Short Course)
Paper 1: Area of Study 1 – Religion and Ethics
Option 1A: Catholic Christianity

Sample assessment material for first teaching
September 2016
Time: 50 minutes

You do not need any other materials.

Instructions
• Use black ink or ball-point pen.
• Fill in the boxes at the top of this page with your name, centre number and candidate number.
• Answer all questions.
• Answer the questions in the spaces provided – there may be more space than you need.

Information
• The total mark for this paper is 51.
• The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
• Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
• The marks available for spelling, punctuation and grammar are clearly indicated.

Advice
• Read each question carefully before you start to answer it.
• Try to answer every question.
• Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1 (a) State **three** religious traditions, other than Christianity, in Great Britain.

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(b) Describe **two** differences in forms of worship between Catholic Christianity and other forms of the main religious tradition of Great Britain.

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(c) Explain **two** Catholic teachings about the ascension of Jesus.

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “Belief in the Trinity is the most essential belief about God.”

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Catholic teachings
- refer to different Christian points of view
- reach a justified conclusion.

(Total for Question 1 = 27 marks)
2 (a) Outline **three** ways the local Catholic parish supports family life. (3)

(b) Explain **two** reasons why the Catholic Church opposes artificial contraception. (4)
(c) Explain **two** reasons why the family may be important in Catholic life.

In your answer you must refer to a source of wisdom and authority. (5)
(d) “Marriage is a lifelong commitment.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Catholic teachings
• refer to non-religious points of view
• reach a justified conclusion.

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
## Paper 1: Religion and Ethics 1A – Catholic Christianity Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
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<tr>
<td><strong>1(a)</strong></td>
<td>AO1 3 marks</td>
<td>3</td>
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<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three.</td>
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<tr>
<td></td>
<td>• Judaism (1)</td>
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<td>• Islam (1)</td>
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<td>• Buddhism (1)</td>
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<td>• Sikhism (1)</td>
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<td>• Hinduism (1)</td>
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<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
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<tr>
<td><strong>1b)</strong></td>
<td>AO1 4 marks</td>
<td></td>
<td>4</td>
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<td>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</td>
<td></td>
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<tr>
<td></td>
<td>Award one mark for describing relevant Christian belief/practice. Award a second mark for a contrasting description from a named religion up to a maximum of four marks.</td>
<td></td>
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<td></td>
<td>• Catholics believe that those who die in sin go to Purgatory (1) most Protestants reject the teaching because they say it denies that Jesus atoned for all sins on Calvary (1)</td>
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<tr>
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<td>• Catholics believe that the souls of those who are in a state of mortal sin will go to hell (1) whereas some Christians do not believe in the eternity of hell (1)</td>
<td></td>
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<td>• Catholics believe in the resurrection of the body (1) some modern Christians believe this is to be seen just as a metaphor (1)</td>
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<td></td>
<td>Accept any other alternative valid response.</td>
<td>Repeated reason/development, Reject development that does not relate both to the reason given and to the question</td>
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<tr>
<td>Question number</td>
<td>Answer</td>
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</tr>
<tr>
<td>1(c)</td>
<td>AO1 5 marks&lt;br&gt;&lt;br&gt;Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.&lt;br&gt;• The Ascension says Jesus was lifted up into heaven (1), this affirms Catholic belief in the divinity of Jesus (1) Acts 4:8-12 says that salvation is found in no one else (1)&lt;br&gt;• Jesus ascended once his ministry was fulfilled (1) he passed on to his apostles the task of preaching the Gospel (1) Jesus told his disciples to go out to baptise the whole world (Mk 16:15) (1)&lt;br&gt;• Jesus returned to the Father (1), which signifies his power and authority (1) Matthew 26:24 indicates that Jesus sits at God’s right hand (1)</td>
<td>5</td>
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<tr>
<td>Question number</td>
<td>Indicative content</td>
<td>Mark</td>
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<tr>
<td><strong>1(d)</strong></td>
<td>AO2 12 marks, SPaG 3 marks</td>
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<tr>
<td></td>
<td>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</td>
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</tbody>
</table>

**A02**

**Arguments for the statement**
- Revelation of the Trinity occurs at the beginning of Jesus’ ministry; God states Jesus is his own Son (Matthew 3: 13-17) which strengthens Catholic belief that God is active in their life in all three persons
- Belief in the Trinity is the main theme of the Nicene Creed; the early Church rejected non Trinitarian beliefs and formulated the Nicene Creed, therefore Catholics believe that belief in the Trinity is the core of Christian belief
- Belief in the Trinity confirms the divinity of Jesus; the teaching on the Trinity emphasises that Jesus is the same substance as the Father, and this confirms Catholic belief that Jesus’ teaching have divine authority.

**Arguments against the statement**
- Focussing on the work of each person individually might be more important than the triune nature as the focus on the all-powerful God might get lost in the mystery of the Trinity.
- Belief in the nature of God is less important than whether or not a Christian follow God’s teachings; doctrinal questions are mysteries that will be fully revealed in heaven, but human conduct affects life on earth
- Understanding the redemption of God could be seen to be more important than his triune nature in a Catholic's everyday life, and while underpinning this belief the redemption is what draws a person into a relationship with the triune God.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>0–3</td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1| 1–3  | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2| 4–6  | - Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3| 7–9  | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4| 10–12| - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 marks</td>
<td>No marks awarded • The candidate writes nothing. • The candidate’s response does not relate to the question. • The candidate’s achievement in SPaG does not reach the threshold. performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
</tr>
<tr>
<td>1 marks</td>
<td>Threshold performance • Candidates spell and punctuate with reasonable accuracy. • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. • Candidates use a limited range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>2 marks</td>
<td>Intermediate performance • Candidates spell and punctuate with considerable accuracy. • Candidates use rules of grammar with general control of meaning overall. • Candidates use a good range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>3 marks</td>
<td>High performance • Candidates spell and punctuate with consistent accuracy. • Candidates use rules of grammar with effective control of meaning overall. • Candidates use a wide range of specialist terms as appropriate.</td>
</tr>
</tbody>
</table>

Question number  Answer                                           Mark
---               ------                                           ---
2(a)             AO1 3 marks
                  Award one mark for each point identified up to a maximum of three. • Parishes often provide catechism classes in preparation for first communion (1) • The local priest is available to offer spiritual advice to parents (1) • Parishes may offer marriage guidance and support (1) • Parish based societies such as the SVP offer families practical support (1) • Coming together to celebrate mass and pray can strengthen family unity (1)
                  Accept any other alternative valid response.   3
<table>
<thead>
<tr>
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<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
</table>
| 2(b)            | AO1 4 marks | • Repeated reason/development  
• Reject development that does not relate both to the reason given and to the question | 4 |
|                 | Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.  
• The Catholic Church teaches that contraception goes against the purpose of marriage (1) because sexual relations should always be open to the possibility of procreation (1)  
• Some contraceptive methods may destroy fertilised eggs (1) which is seen as a form of abortion, taking life (1)  
• Contraception could encourage promiscuity (1) and this weakens the relationship between sex and marriage (1) | |
|                 | Accept any other alternative valid response. | |
| 2(c)            | AO1 5 marks | | 5 |
|                 | Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority  
• Families are where children first learn to pray together (1) this helps them to develop a prayerful relationship with God (1)  
Familiaris Consortio says this is an essential role of the family (1)  
• In families children experience in others sickness and old age (1), and so they learn to practise care for others in their adult lives (1) this follows the example of Jesus who healed the sick (for example Matt 14:14) (1)  
• Jesus was born into a human family (1) and Catholics believe this to be the model for their own families which they try to copy (1), the holy family of Jesus, Mary and Joseph is referred to in Luke Chapter 2 (1) | |
<p>|                 | Accept any other valid responses. | |</p>
<table>
<thead>
<tr>
<th>Question number</th>
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<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
<td></td>
</tr>
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</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- When marrying in church, couples vow to stay together ‘until death us do part’; and so Catholic couples should honour the promises they make before God and this gives an example to their family and friends.
- Jesus taught that when a man and wife marry they become one flesh; therefore, Catholics believe their bond is indivisible and they need to be committed to staying together, to support each other through life.
- Catholic marriage is seen as a reflection of Christ’s love for the Church; just as Christ will always remain faithful, then so should married people remain faithful to each other, a witness that could bring others to believe in Christ.

**Arguments against the statement**
- Non-religious people may argue, along with others, that sometimes marriage relationships become difficult, and some people, may conclude that continuing to stay together can be harmful, children for example could be damaged psychologically.
- In one teaching in the Gospel Jesus appears to allow divorce in the case of adultery, some Christians believe that this allows couples to divorce when one partner is unfaithful, and that this is fairer to the offended party.
- Some people argue that the sanctity of marriage is purely a religious belief, forcing non-believers who are married to stay together denies them freedom, and that such marriages would not be genuine.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.

12
<table>
<thead>
<tr>
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<th>Descriptor</th>
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<tbody>
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| Level 1 | 1–3 | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
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• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
You do not need any other materials.

Total Marks

Paper Reference

Sample assessment material for first teaching September 2016

Time: 50 minutes

You do not need any other materials.

Total Marks

Paper Reference

Sample assessment material for first teaching September 2016

Time: 50 minutes

You do not need any other materials.

Total Marks

Paper Reference

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Time: 50 minutes

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Total Marks

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Total Marks

Paper Reference

Sample assessment material for first teaching September 2016

Time: 50 minutes

You do not need any other materials.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) State three religious traditions, other than Christianity, in Great Britain. (3)

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(b) Explain two reasons why the Trinity is important to Christians. (4)

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(c) Explain **two** ways Christians respond to the problem of evil and suffering.

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “Jesus had to die.”

Evaluate this statement considering arguments for and against.
In your response you should:
• refer to Christian teachings
• reach a justified conclusion.

(15)
Evaluate this statement considering arguments for and against.

In your response you should:
- reach a justified conclusion.
- refer to Christian teachings.

(Total for Question 1 = 27 marks)
2 (a) Outline three Christian beliefs about marriage. (3)

(b) Explain two reasons why there are different Christian attitudes to contraception. (4)
(c) Explain **two** reasons why Christian teachings about sexual relationships are important today.

In your answer you must refer to a source of wisdom and authority. (5)
(d) “Christians should work against gender discrimination.”

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teaching
- reach a justified conclusion.
Evaluate this statement considering arguments for and against.

(d) “Christians should work against gender discrimination.”
# Paper 1: Religion and Ethics 1B - Christianity Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1(a)</strong></td>
<td>AO1 3 marks</td>
<td>• Any Christian denomination</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three.</td>
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<tr>
<td></td>
<td>• Judaism (1)</td>
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<tr>
<td></td>
<td>• Islam (1)</td>
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<td>• Buddhism (1)</td>
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<td>• Sikhism (1)</td>
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<td>• Hinduism (1)</td>
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<tbody>
<tr>
<td><strong>1(b)</strong></td>
<td>AO1 4 marks</td>
<td>• Repeated reason/development</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</td>
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<tr>
<td></td>
<td>• God is revealed in three ways to the world (1) the Father Son and Holy Spirit (1)</td>
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<tr>
<td></td>
<td>• God incarnated as Jesus (1), he is therefore the perfect role model for Christian life (1)</td>
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<tr>
<td></td>
<td>• The Father is the creator of the universe (1), he established the principles which govern science and nature (1)</td>
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<td></td>
<td>Accept any other valid responses.</td>
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<tr>
<td>Question number</td>
<td>Answer</td>
<td>Mark</td>
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<td>1(c)</td>
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<td></td>
<td>Award one mark for each reason/belief. Award further marks for each</td>
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<td></td>
<td>development of the reason/belief up to a maximum of four marks.</td>
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<td></td>
<td>Award one further mark for any relevant source of wisdom or authority.</td>
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<td></td>
<td>• Christians teach that God knows why people suffer (1) he uses</td>
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<td></td>
<td>suffering to show his love and faithfulness to people (1) he</td>
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<td></td>
<td>promises to comfort his servants (Psalm 119: 66-76) (1)</td>
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<td>• Christians respond in practical way to the suffering of others (1)</td>
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<td></td>
<td>and try to relieve suffering in whichever way is needed (1) this is</td>
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<td>in response to the parable of the sheep and the goats where Jesus</td>
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<td>says ‘inasmuch as ye do it unto one of the least of these… ye have</td>
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<td>done it unto me’ (Matthew 25:31-46) (1)</td>
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<td></td>
<td>• The story of the Fall places responsibility for suffering on</td>
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<td>humanity (1) Cursed is the ground because of you; through painful</td>
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<td>toil you will eat food from it all the days of your life. It will</td>
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<td></td>
<td>produce thorns and thistles for you, and you will eat the plants of</td>
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<td>the field’ (Genesis 3: 17-18) (1) suggesting that individuals should</td>
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<td>consider the effects of their actions in striving to reduce suffering</td>
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<tr>
<td></td>
<td>(1)</td>
<td>5</td>
<td></td>
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Accept any other valid responses.
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<td></td>
<td>question and in meeting AO2 descriptors.</td>
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</tbody>
</table>

**AO2**

**Arguments for the statement**

- By dying Jesus restored the relationship between God and man, this means that humans were therefore able to attain forgiveness from God.
- Jesus’ death was necessary in order to show death could be overcome, it enabled the resurrection which is the victory over death.
- The death of Jesus fulfilled the prophesies in the Old Testament; if he had not sacrificed himself in this way he would not have been recognised as the Messiah.

**Arguments against the statement**

- He was God and should not have to die, the teachings of Jesus would have continued to influence people to do good whether or not he died.
- Jesus’ actions as a preacher and a miracle worker were enough to gain him a following and the disciples recognised him as the Messiah, so he did not have to die.
- If God was benevolent and omnipotent he could have found another way to provide salvation rather than dying. The need for salvation was created by God himself, so He could have chosen another way.

Accept any other valid responses. 15
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
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<tbody>
<tr>
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### SPaG

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| • The candidate writes nothing.  
• The candidate’s response does not relate to the question.  
• The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| **1 marks** | Threshold performance |
| • Candidates spell and punctuate with reasonable accuracy.  
• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.  
• Candidates use a limited range of specialist terms as appropriate. |
| **2 marks** | Intermediate performance |
| • Candidates spell and punctuate with considerable accuracy.  
• Candidates use rules of grammar with general control of meaning overall.  
• Candidates use a good range of specialist terms as appropriate. |
| **3 marks** | High performance |
| • Candidates spell and punctuate with consistent accuracy.  
• Candidates use rules of grammar with effective control of meaning overall.  
• Candidates use a wide range of specialist terms as appropriate. |

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<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2(a)</strong></td>
<td>AO1 3 marks</td>
<td>• Descriptions of the wedding ceremony</td>
<td>3</td>
</tr>
</tbody>
</table>
|                 | Award one mark for each point identified up to a maximum of three.  
• Marriage is a sacrament which blesses the union of two people (1)  
• Marriage is the proper place to have sex (1)  
• Marriage is a demonstration of love and commitment (1)  
• Marriage is the place to have and raise Christian children (1) | | |
|                 | Accept any other valid responses. | | |
### Question 2(b)

<table>
<thead>
<tr>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AO1 4 marks</strong></td>
</tr>
<tr>
<td>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</td>
</tr>
<tr>
<td>- The Roman Catholic Church teaches that using artificial contraception is wrong because it is against ‘natural law’ (1) it breaks the natural connection between the procreative and the unitive purposes of sex (1)</td>
</tr>
<tr>
<td>- Many Christians accept the use of contraception to prevent disease (1) as spouses may be carriers of STIs (1)</td>
</tr>
<tr>
<td>- Liberal Protestant churches often teach that it is acceptable to use birth control, as long as it is not used to encourage (1) or permit promiscuous behaviour (1)</td>
</tr>
</tbody>
</table>

Accept any other valid responses.

<table>
<thead>
<tr>
<th>Reject</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Repeated reason/development</td>
</tr>
<tr>
<td>- Reject development that does not relate both to the reason given and to the question</td>
</tr>
</tbody>
</table>

**Mark**: 4

### Question 2(c)

<table>
<thead>
<tr>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AO1 5 marks</strong></td>
</tr>
<tr>
<td>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</td>
</tr>
<tr>
<td>- Christians are taught that sex must be between a married couple, (1) this reduces sexual immorality. St Paul said that the relationship of marriage is the ‘cure’ for sexual immorality (1 Corinthians 6: 18-20, (1) therefore marriage is a way for couples to enjoy sex without sinning) (1)</td>
</tr>
<tr>
<td>- Sex outside of marriage is forbidden, (1) this would reduce the spread of sexually transmitted diseases. Christianity teaches against promiscuity and it is frowned upon by society; (1) this promotes the value and importance of sexual morality as taught by Paul (1 Corinthians 6: 18-20) (1)</td>
</tr>
<tr>
<td>- Abstinence before marriage demonstrates commitment to your spouse (1), this enables trust and love to grow throughout marriage (1) as a consequence adultery is banned by the Ten Commandments (Exodus 20: 14) (1)</td>
</tr>
</tbody>
</table>

Accept any other valid responses.

**Mark**: 5
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- God created both men and women in his image therefore how can one gender be more important than another?
- Christians are taught that there is neither male nor female as we are all one in Christ, so it is not fair to treat one sex in a different way to another (Galatians 3:28)
- Jesus treated women as equals; he had women followers such as Mary and Martha; and when he resurrected, he showed himself to Mary Magdalene first, showing that he saw women as equals.

**Arguments against the statement**
- St Paul said women should be silent in Church, and therefore they should not become leaders in Church. The Roman Catholic church and some other churches do not accept women as priests because of this
- St Joan of Arc led men in battle because of her faith, God will give those he chooses the wisdom to provide leadership to both men and women so humans do not have to do anything
- Women may have different skills and talents because they were created differently and separately by God so they should not be treated in a similar way to each other.

Accept any other valid responses.

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<thead>
<tr>
<th>Mark</th>
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<tbody>
<tr>
<td>12</td>
</tr>
<tr>
<td>Level</td>
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<tr>
<td>-------</td>
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<tr>
<td>0</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3  | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6  | • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9  | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Instructions
- Use black ink or ball-point pen.
- Fill in the boxes at the top of this page with your name, centre number and candidate number.
- Answer all questions.
- Answer the questions in the spaces provided – there may be more space than you need.

Information
- The total mark for this paper is 51.
- The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
- Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice
- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) State three religious traditions, other than Christianity, in Great Britain. (3)

(b) Explain two reasons why prophets are important for Muslims. (4)
(c) Explain **two** reasons why al-Qadr may be important for Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “The Qur’an is the only book a Muslim needs.”*

Evaluate this statement, considering arguments for and against. In your response you should:
- refer to Muslim teachings
- reach a justified conclusion.

(Total for Question 1 = 27 marks)
Answer ALL questions. Write your answers in the spaces provided.

2 (a) Outline three Muslim teachings about divorce.

(b) Explain two reasons why some Muslims may not accept the use of contraception.
(c) Explain two reasons why marriage may be important for Muslims.

In your answer you must refer to a source of wisdom and authority. (5)
(d) “Family life is the cornerstone of faith.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Muslim teachings
• reach a justified conclusion.

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
### Question 1(a)

**AO1 3 marks**

Award one mark for each point identified up to a maximum of three.
- Judaism (1)
- Christianity (1)
- Buddhism (1)
- Sikhism (1)
- Hinduism (1)

- Reasons why believing in angels is important for Muslims

<table>
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<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
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<td>1(a)</td>
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<td></td>
<td>3</td>
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</table>

### Question 1(b)

**AO1 4 marks**

Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.
- All the prophets were chosen by Allah (1) to bring the guidance of Allah to the people at different times in history (1)
- They all brought the same message (1) showing that Allah is unchanging (1)
- All the prophets prepared the way for Muhammad (1) showing that Muhammad is the last Prophet (1)

- Repeated reason/development
- Reject development that does not relate both to the reason given and to the question

Accept any other alternative valid response.

<table>
<thead>
<tr>
<th>Question number</th>
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<th>Reject</th>
<th>Mark</th>
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</thead>
<tbody>
<tr>
<td>1(b)</td>
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<td>4</td>
</tr>
<tr>
<td>Question number</td>
<td>Answer</td>
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<td>-----------------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1(c)</td>
<td>AO1 5 marks</td>
<td></td>
<td></td>
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</tbody>
</table>

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- Allah has decreed everything that happens (1). So Muslims will receive what Allah has decided for him (1). Sahih Al-Bukhari 78:685 reflects this “the vow does not bring about anything that I have not decreed for him”. (1).
- Belief in al_Qudr gives Muslims security (1). They know Allah has ultimate control (1) since the Hadith says “His vow may coincide with what has been decided for him” Sahih Al-Bukhari 78:685 (1)
- It is one of the six Articles of Faith for Sunni Muslims (1), believing in this is required in order to be a Muslim (1), and it allows Allah to lead Muslims to do his will “And by this way I cause the miser to spend of his wealth”. Sahih Al-Bukhari 78:685 (1)

Accept any other valid responses

### Mark

5
Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- The Qur’an is the most truthful word as it is the exact words of Allah and the only divine book to remain unchanged, therefore a Muslim has confidence in it as an authentic guide
- The Qur’an contains Allah’s message to all people, allowing people to have a personal relationship with Allah, allowing them to receive blessings and pointing the way to paradise
- The Qur’an shows Muslims the way to live, it tells people how to act correctly in order to follow the straight path thus bringing happiness in this life and the hereafter.

**Arguments against the statement**
- Other holy books, such as the Tawrat, are also divine even if they have been changed over the years, therefore they are still significant for Muslims because they still contain Allah’s commands (Surah 5:43)
- There are issues which the Qur’an does not refer to as it was written so many years ago and many of today’s problems and issues were not around then, such as cybercrime, so other sources of guidance are needed
- The Qur’an is not always straightforward in its commands and does not deal with many social issues therefore the hadith and other writings are necessary for decision making or Muslims would all be making different decisions.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td></td>
<td>No rewardable response.</td>
</tr>
</tbody>
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| Level 1 | 1–3  | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
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• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9  | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
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• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
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<tbody>
<tr>
<td><strong>0 marks</strong></td>
<td>• The candidate writes nothing.</td>
</tr>
<tr>
<td></td>
<td>• The candidate’s response does not relate to the question.</td>
</tr>
<tr>
<td></td>
<td>• The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
</tr>
<tr>
<td><strong>1 marks</strong></td>
<td>• Candidates spell and punctuate with reasonable accuracy.</td>
</tr>
<tr>
<td><strong>Threshold performance</strong></td>
<td>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</td>
</tr>
<tr>
<td></td>
<td>• Candidates use a limited range of specialist terms as appropriate.</td>
</tr>
<tr>
<td><strong>2 marks</strong></td>
<td>• Candidates spell and punctuate with considerable accuracy.</td>
</tr>
<tr>
<td><strong>Intermediate performance</strong></td>
<td>• Candidates use rules of grammar with general control of meaning overall.</td>
</tr>
<tr>
<td></td>
<td>• Candidates use a good range of specialist terms as appropriate.</td>
</tr>
<tr>
<td><strong>3 marks</strong></td>
<td>• Candidates spell and punctuate with consistent accuracy.</td>
</tr>
<tr>
<td><strong>High performance</strong></td>
<td>• Candidates use rules of grammar with effective control of meaning overall.</td>
</tr>
<tr>
<td></td>
<td>• Candidates use a wide range of specialist terms as appropriate.</td>
</tr>
</tbody>
</table>

**Question number** | **Answer**                                                                                                                                                                                                 | **Reject** | **Mark** |
--------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|----------|
2(a)                | AO1 3 marks                                                                                                                                                                                               |            | 3        |
<p>|                    | Award one mark for each point identified up to a maximum of three.                                                                                                                                       |            |          |
|                    | • It is allowed in Islam as the most hateful thing Allah allows (1)                                                                                                                                       |            |          |
|                    | • Marriage is a contract which can be broken (1)                                                                                                                                                           |            |          |
|                    | • Divorce is considered a last resort (1)                                                                                                                                                                 |            |          |
|                    | • Both men and women can ask for divorce (1)                                                                                                                                                              |            |          |
|                    | • The iddah is a three-month period where reconciliation is attempted (1)                                                                                                                               |            |          |
|                    | • Re-marriage is allowed after divorce, though there are other conditions for remarriage to the same person (1)                                                                                           |            |          |
|                    | Accept any other alternative valid response.                                                                                                                                                              |            |          |</p>
<table>
<thead>
<tr>
<th>Question number</th>
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<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(b)</td>
<td>AO1 4 marks&lt;br&gt;Award one mark for providing a reason. Award a second</td>
<td>• Repeated reason/development&lt;br&gt;• Reject development that does not</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>mark for development of the reason. Up to a maximum of four marks.</td>
<td>relate both to the reason given and to the question</td>
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<tr>
<td></td>
<td>• Children are seen as gifts from Allah (1) and Islam is a religion</td>
<td></td>
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<td></td>
<td>based on family (1)&lt;br&gt;• Some contraceptive methods allow the egg to</td>
<td></td>
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<td></td>
<td>be fertilised (1) and some Muslims believe destroying this is murder</td>
<td></td>
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<tr>
<td></td>
<td>(1)&lt;br&gt;• Muslims are against permanent contraception which is used with</td>
<td></td>
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<td></td>
<td>the intention of a child-free marriage (1) methods such as sterilisation</td>
<td></td>
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<tr>
<td></td>
<td>contradict Muslim teachings about the importance of family (1)</td>
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<tr>
<td></td>
<td>Accept any other alternative valid response.</td>
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</tbody>
</table>

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<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>2(c)</td>
<td>AO1 5 marks&lt;br&gt;Award one mark for each reason/belief. Award further</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>marks for each development of the reason/belief up to a maximum of</td>
<td></td>
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<tr>
<td></td>
<td>four marks. Award one further mark for any relevant source of wisdom</td>
<td></td>
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<tr>
<td></td>
<td>or authority.&lt;br&gt;• The Qur’an instructs Muslims to marry (Surah 24:32)</td>
<td></td>
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<tr>
<td></td>
<td>(1). Marriage therefore conforms to the will of Allah (1) and follows</td>
<td></td>
</tr>
<tr>
<td></td>
<td>the example of the Prophet (1).&lt;br&gt;• It is the place to have lawful sex</td>
<td></td>
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<tr>
<td></td>
<td>(Surah 24:33) (1). And therefore allows the lawful creation of children</td>
<td></td>
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<tr>
<td></td>
<td>(1) and the growth of the faith (1).&lt;br&gt;• Marriage is a state where a</td>
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<td></td>
<td>Muslim can find peace (1) and express affection and mercy (1) with the</td>
<td></td>
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<tr>
<td></td>
<td>mate that Allah has created for them (1) (Surah 31:21).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses</td>
<td></td>
</tr>
<tr>
<td>Question number</td>
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<tr>
<td>-----------------</td>
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<td>2(d)</td>
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<td></td>
</tr>
</tbody>
</table>

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**AO2**

**Arguments for the statement**

- The traditional family unit is at the heart of Islam – Muhammad said that it is the cornerstone of the faith, the building block of all belief, essential for the ummah and therefore society
- The rules about family life are clear in the Qur’an, with roles clearly laid out for both parents and children for example Muslims must treat their parents well (Surah 46:15) showing its importance at the centre of the religion
- A stable family offers society peace and stability and this is greatly valued and is seen as essential for both spiritual growth, which will be rewarded in akhirah, and will strengthen the ummah.

**Arguments against the statement**

- Although family life in Islam is very traditional, divorce and single parent families are becoming more common in the west and therefore Islam (which has always allowed divorce) is adapting to these new models of families
- Financial restraints in the UK means that many people are now living in extended families, with grandparents and adult children therefore family life has changed from single units to more extended families
- Many people come to faith through conversion later in life rather than growing up in a religious family and often these people are more devout as they have chosen their religion. Likewise, some people who have grown up in the faith have left it as they got older. Therefore, it is not only family which is important.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
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Religious Studies B
(Short Course)
Paper 1: Area of Study 1 - Religion and Ethics
Option 1D: Buddhism

Sample assessment material for first teaching September 2016
Time: 50 minutes

You do not need any other materials.

Instructions

• Use black ink or ball-point pen.
• Fill in the boxes at the top of this page with your name, centre number and candidate number.
• Answer all questions.
• Answer the questions in the spaces provided – there may be more space than you need.

Information

• The total mark for this paper is 51.
• The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
• Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
• The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

• Read each question carefully before you start to answer it.
• Try to answer every question.
• Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) Outline three events in the life of the Buddha. (3)

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(b) Explain two reasons why the Second Noble Truth is important for Buddhists today. (4)

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(c) Explain two reasons why the cessation of tanha is important for Buddhists.

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “The aim of all humans is enlightenment.”

Evaluate this statement considering arguments for and against. In your response you should:

• refer to Buddhist teachings
• reach a justified conclusion.

(15)
Evaluate this statement considering arguments for and against. In your response you should:

- reach a justified conclusion.
- *S50367A0409*
- (d) “The aim of all humans is enlightenment.”
- *S50367A0509*

(Total for Question 1 = 27 marks)
2  (a) Outline three purposes of marriage for Buddhists. 

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(b) Explain two reasons why some Buddhists may not accept contraception. 

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(c) Explain two Buddhist teachings about sexual relationships.

In your answer you must refer to sources of wisdom and authority. (5)
(d) “The sangha needs to help the family.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Buddhist teachings
• reach a justified conclusion.

(12)
### Question number | Answer | Reject | Mark
--- | --- | --- | ---
1(a) | AO1 3 marks Award one mark for each point identified up to a maximum of three.  
- He saw the Four Sights (1)  
- He became an ascetic and realised this was not how to achieve enlightenment (1)  
- He spent time in meditation sitting beneath a Bodhi Tree (1)  
- He was tempted by Mara whilst meditating (1)  
- He achieved enlightenment (1)  
Accept any other valid responses. | • Reasons why these features are important for Buddhists | 3

1(b) | AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.  
- It explains why people suffer (1) suffering is caused by craving desire and ignorance (1)  
- Buddhists can try to reduce suffering (1) they can try not to give in to what their senses say they want (1)  
- Buddhist try to eliminate ignorance (1) they will seek wisdom by right thought and meditation (1)  
Accept any other valid responses. | • Repeated reason/development  
• Reject development that does not relate both to the reason given and to the question | 4
<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
</table>
| 1(c)            | AO1 5 marks  
Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.  
- Tanha is part of the Buddhist understanding of life (1) knowing that it can be stopped is an important part of the search for enlightenment (1) outlined in ‘the noble truth of the cessation of stress’ (Dhammacakkappavattana Sutta)  
- It helps a Buddhist understand that tanha can be overcome (1) by a living of the Eightfold Path (1) the ‘way of practice leading to the cessation of stress: precisely this Noble Eightfold Path’ (Dhammacakkappavattana Sutta)  
- It helps a Buddhist know they can overcome the desires that are part of human life (1) as natural emotions cannot be avoided (1) realising a person can overcome ‘craving for sensual pleasure, craving for becoming, craving for non-becoming’ (Dhammacakkappavattana Sutta)  
Accept any other valid responses. |  - Repeated reason/development  
- Reject development that does not relate both to the reason and to the question | 5 |
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- The Buddha provide an example of Buddhist life and as he searched for, and ultimately attained, Enlightenment it follows that Buddhists must also seek enlightenment as one of the Three Jewels is ‘I go for refuge to the Buddha’ (Khuddakapatha)
- Buddhists are taught to follow the Four Noble Truths, which teaches that they overcome suffering by following the Middle Way. This will inevitably lead to enlightenment which suggests that it should be the aim of all humans
- The Buddha taught that it is a good state to aim for enlightenment as it leads to ‘perfect wisdom’ along with ‘calm’; as such even if a person does not reach enlightenment the positive qualities attained in the search will benefit individual and society.

**Arguments against the statement**
- If enlightenment was the aim of everyone then society would be very different with every person striving to develop the qualities of wisdom and calmness as there would be more meditation and mindfulness and less ambition, but this is evidently not the case in society
- Belief in enlightenment denies an understanding of heaven and hell which most western monotheistic religions believe in; as such Buddhists recognise that while enlightenment should be, it is not in reality, the aim of all humans
- Some understandings of the Bodhisattva such as the shepherd-like suggest that enlightenment is not the aim of the Bodhisattva as they seek to delay enlightenment until all other beings achieve it. The example of Bodhisattvas like Avalokiteśvara would suggest that enlightenment is not the foremost aim.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3 | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | - Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
### SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
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</thead>
<tbody>
<tr>
<td>0 marks</td>
<td>No marks awarded</td>
</tr>
</tbody>
</table>
| - The candidate writes nothing.  
- The candidate’s response does not relate to the question.  
- The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks | Threshold performance |
| - Candidates spell and punctuate with reasonable accuracy.  
- Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.  
- Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | Intermediate performance |
| - Candidates spell and punctuate with considerable accuracy.  
- Candidates use rules of grammar with general control of meaning overall.  
- Candidates use a good range of specialist terms as appropriate. |
| 3 marks | High performance |
| - Candidates spell and punctuate with consistent accuracy.  
- Candidates use rules of grammar with effective control of meaning overall.  
- Candidates use a wide range of specialist terms as appropriate. |

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
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<tbody>
<tr>
<td>2(a)</td>
<td>AO1 3 marks</td>
<td></td>
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</tbody>
</table>
|                 | Award one mark for each point identified up to a maximum of three.  
- To prevent sexual misconduct (1)  
- To develop respect and trust as an expression of metta (1)  
- To release selfishness as a person develops an awareness of another human’s needs (1)  
- To bring up children in a stable environment without insecurity and suffering (1)  
- Buddhists may marry for companionship to avoid the suffering of loneliness (1) |
<p>|                 | Accept any other valid responses. | 3 |</p>
<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
</table>
| 2(b)            | **AO1 4 marks**                                                       | • Repeated reason/development  
• Reject development that does not relate both to the reason given and to the question | 4    |
|                 | Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.  
• Buddhists believe it is wrong to kill (ahimsa) (1) so most Buddhists only accept contraception which prevents conception (1)  
• Buddhists seeking enlightenment should not pursue sexual pleasure (1) and therefore there is no need for contraception (1)  
• The use of contraception might lead to sexual misconduct such as promiscuity (1) which in turn might lead to suffering (1)  
Accept any other alternative valid response. | | |
| 2(c)            | **AO1 5 marks**                                                       | • Repeated reason/development  
• Reject development that does not relate both to the reason and to the question | 5    |
|                 | Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.  
• Buddhists would avoid sexual relationships which may cause harm (1) this would include acts such as adultery (1) 'He engages in sensual misconduct [who] gets sexually involved with those ...with husbands' (Cunda Kammaraaputta Sutta)  
• Buddhists may avoid pre-marital sex (1) as it may cause suffering and is an expression of desire (1) which would go against the Third Precept which states 'Do not indulge in sexual misconduct' which many believe refers to premarital sex  
• According to the Buddha, sex is tanha and causes suffering (1) for this reason monks and nuns do not have sex (1) as a way to overcome 'craving for sensual pleasure’ (Dhammacakkappavattana Sutta)  
Accept any other valid responses. | | |
<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
<td></td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- Divorce can be seen to cause suffering so the actions by the sangha which help the family strengthen and stay together follow the central Buddhist teachings about reducing suffering; as such it is the sangha’s responsibility to help as described in the Khuddakapatha 1 ‘ I go to the Sangha for refuge’
- Marriage and family life is cultural, dependent on the area the Buddhist lives, a sangha might be required to ensure Buddhism is at the heart of the family as one of the dangers of not strengthening the family is that family members may be left unprotected
- Equanimity of mind is crucial for positive relations, the sangha provide meditation classes which help parent and children practice mindfulness which, in turn, is good for relationships within the family and the strength of the sangha.

**Arguments against the statement**
- There is no scriptural family model in Buddhism the Buddha encourages the monastic sangha to be celibate, therefore the imperative to help the family may not be evident in some understandings of the Dhamma and the sangha
- The goal of detachment means that family relationships are seen as temporary; families produce attachment which impedes the individual pursuit of enlightenment and as such the sangha may not feel a need to strengthen attachments it may cause suffering
- Some Buddhists might argue that the monastic sangha, because they are not involved in family relationships, are unable to help in any practical way with family issues, as such while they might want to the need or ability is not.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
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<tbody>
<tr>
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<td>No rewardable response.</td>
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</table>
| Level 1 | 1–3 | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | - Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Instructions

- Use **black** ink or ball-point pen.
- Fill in the boxes at the top of this page with your name, centre number and candidate number.
- Answer all questions.
- Answer the questions in the spaces provided – there may be more space than you need.

Information

- The total mark for this paper is 51.
- The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
- Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) Outline three Hindu beliefs about Vishnu. 

(b) Explain two reasons why prakriti is important for Hindus.
(c) Explain **two** reasons why karma is important for Hindus today.

In your answer you must refer to a source of wisdom and authority. 

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “The concept of ‘Brahman’ refers to so much more than just God.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Hindu teachings
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
2  (a) Outline three Hindu teachings about divorce.

(b) Explain two Hindu attitudes to contraception.
(c) Explain two Hindu teachings about sexual relationships.

In your answer you must refer to a source of wisdom and authority. (5)
(d) “Family is central to Hindu life.”

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Hindu teachings
- refer to different Hindu points of view
- reach a justified conclusion

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
## Paper 1: Religion and Ethics 1E - Hinduism Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(a)</td>
<td>AO1 3 marks</td>
<td>• Reasons why Vishnu is important for Hindus</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three.</td>
<td></td>
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<tr>
<td></td>
<td>• Vishnu is preserver and protector of the universe (1)</td>
<td></td>
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<tr>
<td></td>
<td>• Vishnu returns to earth in times of trouble (1)</td>
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<tr>
<td></td>
<td>• He is associated with light, especially the sun (1)</td>
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<td>• Vishnu has been incarnated nine times (1)</td>
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<td></td>
<td>• Some Hindus expect Vishnu to incarnate again as Kalki (1)</td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
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<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(b)</td>
<td>AO1 4 marks</td>
<td>• Repeated reason/development</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</td>
<td>Reject development that does not relate both to the reason given and to the question</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Prakriti is composed of three gunas (1); goodness, passion and ignorance (1)</td>
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<tr>
<td></td>
<td>• Each is controlled by one of the three main deities (1) Vishnu, Brahma and Shiva (1)</td>
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<tr>
<td></td>
<td>• The soul’s preference for one of these dictates what happens at death (1); it decides how one is reincarnated (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question number</td>
<td>Answer</td>
<td>Mark</td>
<td></td>
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<tr>
<td>-----------------</td>
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<td></td>
</tr>
<tr>
<td>1(c)</td>
<td>AO1 5 marks</td>
<td></td>
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</tbody>
</table>

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- Karma drives the wheel of samsara (1), and by gaining karma a Hindu might achieve moksha, therefore a Hindu will strive to do their best (1) the Brihadaranyaka Upanishad says he the man who does not desire—who is without desire, who is freed from desire, whose desire is satisfied, whose only object of desire is the Self—his organs do not depart (1)
- It provides a sense of justice for suffering (1) if world poverty, for example, is explained as the just outcome of choices in a previous life might provide a Hindu with the drive to effect change around them (1) ‘Let me not beg for the stilling of my pain, but for the heart to conquer it’. Rabindranath Tagore
- Karma makes sense of future lives (1) memories of past lives support the idea of future lives and gives hope for the future (1) Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. (BG 2:12) (1)

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Candidates must underpin their analysis and evaluation with knowledge and</td>
<td></td>
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<tr>
<td></td>
<td>understanding. Candidates will be required to demonstrate thorough knowledge and</td>
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<tr>
<td></td>
<td>understanding as well as accuracy of religion and belief when responding to the</td>
<td></td>
</tr>
<tr>
<td></td>
<td>question and in meeting AO2 descriptors.</td>
<td></td>
</tr>
<tr>
<td><strong>AO2</strong></td>
<td><strong>Arguments for the statement</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Brahman is understood in both male and feminine ways which is alien to most</td>
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<tr>
<td></td>
<td>concepts of God and therefore Brahman goes beyond traditional understanding of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>God.</td>
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<tr>
<td></td>
<td>• When Brahman is referred to in the scriptures it is clear that Brahman is</td>
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<tr>
<td></td>
<td>everything, Chandogya Upanishad says ‘This whole universe is Brahman. In</td>
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<td></td>
<td>tranquility, let one worship’ this shows Brahman is more than just God</td>
<td></td>
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<tr>
<td></td>
<td>• Brahman is in everything, Brahman is regarded as a transcendent power beyond</td>
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<tr>
<td></td>
<td>the universe and within all living things and therefore cannot understood in the</td>
<td></td>
</tr>
<tr>
<td></td>
<td>same way as the God of classical theism</td>
<td></td>
</tr>
<tr>
<td><strong>Arguments against the statement</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Many Hindus worship Brahman through particular deities who are described as</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gods/goddesses because they help them concentrate on one feature therefore he is</td>
<td></td>
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<tr>
<td></td>
<td>seen to have the characteristics of ‘God’ as traditionally understood</td>
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<tr>
<td></td>
<td>• The Katha Upanishad 2.2.6. includes reference to omnipotence which is a</td>
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<tr>
<td></td>
<td>traditional characteristic that associated with Brahman it says ‘I will now</td>
<td></td>
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<tr>
<td></td>
<td>explain to thee again this secret ancient Brahman by whose knowledge cessation of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>all samsâra results’</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Hinduism teaches that Brahman is omnipresent and a part of all living things,</td>
<td></td>
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<tr>
<td></td>
<td>this might be seen to be similar to other conceptions of God as omnipresent and</td>
<td></td>
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<tr>
<td></td>
<td>suggest that Brahman could be the same as the traditional view of God.</td>
<td></td>
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</tbody>
</table>

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td></td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3  | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6  | - Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9  | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 marks</td>
<td>No marks awarded</td>
</tr>
<tr>
<td></td>
<td>The candidate writes nothing.</td>
</tr>
<tr>
<td></td>
<td>The candidate’s response does not relate to the question.</td>
</tr>
<tr>
<td></td>
<td>The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
</tr>
<tr>
<td>1 marks</td>
<td>Threshold performance</td>
</tr>
<tr>
<td></td>
<td>Candidates spell and punctuate with reasonable accuracy.</td>
</tr>
<tr>
<td></td>
<td>Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</td>
</tr>
<tr>
<td></td>
<td>Candidates use a limited range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>2 marks</td>
<td>Intermediate performance</td>
</tr>
<tr>
<td></td>
<td>Candidates spell and punctuate with considerable accuracy.</td>
</tr>
<tr>
<td></td>
<td>Candidates use rules of grammar with general control of meaning overall.</td>
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<tr>
<td></td>
<td>Candidates use a good range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>3 marks</td>
<td>High performance</td>
</tr>
<tr>
<td></td>
<td>Candidates spell and punctuate with consistent accuracy.</td>
</tr>
<tr>
<td></td>
<td>Candidates use rules of grammar with effective control of meaning overall.</td>
</tr>
<tr>
<td></td>
<td>Candidates use a wide range of specialist terms as appropriate.</td>
</tr>
</tbody>
</table>

**Question number | Answer | Mark**

| 2(a) | AO1 3 marks | 3 |

Award one mark for each point identified up to a maximum of three.

- Hindu marriage act allows divorce (1)
- Marriage is part of a person’s dharma divorce should be avoided (1)
- Hindus allow divorce can be allowed if the couple cannot have children together (1)
- Hindus allow divorce on grounds of desertion as they are not a family (1)
- Hindus allow divorce if one partner causes suffering to the other (1)

Accept any other valid responses.
### Question 2(b)

<table>
<thead>
<tr>
<th>Answer</th>
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<tbody>
<tr>
<td>AO1 4 marks</td>
</tr>
</tbody>
</table>

Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.

- There is a duty to have children during the householder stage of life (1) so most Hindus will not use contraception to avoid having children altogether (1)
- There is no ban on contraception in Hinduism (1); although Hindu scriptures include advice on what a couple can do to promote conception (1)
- Many Hindus in India accept contraception in answer to the problem of overpopulation (1) so they accept limiting family size for practical rather than for ethical reasons (1)

Accept any other valid responses.

<table>
<thead>
<tr>
<th>Reject</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Repeated reason/development</td>
</tr>
<tr>
<td>- Reject development that does not relate both to the reason given and to the question</td>
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</table>

<table>
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<tr>
<th>Mark</th>
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<tr>
<td>4</td>
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</table>

### Question 2(c)

<table>
<thead>
<tr>
<th>Answer</th>
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<tbody>
<tr>
<td>AO1 5 marks</td>
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</tbody>
</table>

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- During the brahmacharya stage, young people should concentrate on studying rather than relationships (1) sex is a diversion is not good for the person spiritually (1) ’pleasures arising from the senses contacting sense objects are indeed the source of misery only’ (Bhagavad Gita 5: 22) (1)
- Most Hindus believe sex must be within marriage as part of one’s dharma (1), because this means that they are following the path laid down for them (1) the Bhagavad Gita says that performing one’s own dharma is better than performing others dharmas (1)
- Homosexuality is not accepted traditionally (1) although transgendered men are religiously accepted as a third gender, they are not considered homosexual (1) the Kama Sutra mentions the acceptance of homosexual relationships (1)

Accept any other valid responses.

<table>
<thead>
<tr>
<th>Mark</th>
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<tbody>
<tr>
<td>5</td>
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</table>
AO2 12 marks

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

AO2

Arguments for the statement

- The family tends to be the focus of activities in Hindu life, marriage in Hinduism is between two souls which carry on through different lifetimes suggesting that family life is central to all life and not just this lifetime
- Many Hindus have extended families which form a central part of their lives, each member of the family has specific roles to help support and care for one another suggesting the centrality of family to a person’s dharma
- Some Hindus would maintain that raising a family is part of a person’s varnashrama dharma, it could be suggested that if the family is ruined, the laws of family duty are destroyed suggesting the centrality of family in Hindu life.

Arguments against the statement

- There are examples of people who live rich and fulfilling lives independent of families because some families do not function as they should and so lose their importance; meaning that some Hindus might recognise that they are only central to some people
- There are times in a Hindu’s life where they may withdraw from family to devote time to yoga; therefore, some might interpret this to mean that family may be a distraction from the spiritual realm
- The concept of traditional families fails to recognise there are many different types of family today; people should change their understanding of what a family is to reflect the centrality of all relationships in a person’s life.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td></td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3 | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Religious Studies B
Paper 1: Area of Study 1 – Religion and Ethics
Option 1F: Judaism

Sample assessment material for first teaching September 2016
Time: 50 minutes

You do not need any other materials.

Instructions
- Use black ink or ball-point pen.
- Fill in the boxes at the top of this page with your name, centre number and candidate number.
- Answer all questions.
- Answer the questions in the spaces provided – there may be more space than you need.

Information
- The total mark for this paper is 51.
- The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
- Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice
- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.
1 (a) Outline three Jewish beliefs about the Almighty as the Creator.

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(b) Explain two reasons why the covenant with Abraham is important for Jews today.

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(c) Explain **two** ways the Ten Commandments are seen as relevant by Jews today.

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) ‘Shekhinah is the best way for Jews to understand the Almighty’*

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Jewish teachings
- refer to different Jewish points of view
- reach a justified conclusion.

(Total for Question 1 = 27 marks)
2 (a) Outline three ways the local Jewish community tries to help families.

(b) Explain two different Jewish attitudes to contraception.
(c) Explain two Jewish teachings about sex.

In your answer you must refer to a source of wisdom and authority.  

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(d) “Marriage is essential for family life.”

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Jewish teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12 marks)

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
# Paper 1: Religion and Ethics 1F - Judaism Mark Schemes

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (a)</td>
<td>AO1 3 marks</td>
<td>Reasons why these beliefs are important for Jewish people</td>
<td>3</td>
</tr>
</tbody>
</table>

Award one mark for each point identified up to a maximum of three.
- The Almighty is the creator of the universe (1)
- The evolutionary process was started by Almighty (1)
- The Almighty is eternal with neither beginning nor end (1)
- The Almighty is the only omnipotent being (1)

Accept any other valid response.

<table>
<thead>
<tr>
<th>Question number</th>
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<th>Reject</th>
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</tr>
</thead>
<tbody>
<tr>
<td>1(b)</td>
<td>AO1 4 marks</td>
<td>Repeated reason/development</td>
<td>4</td>
</tr>
</tbody>
</table>

Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.
- Abraham promised that his descendants would always obey the Almighty (1); in return the Almighty would guide and protect them (1)
- The covenant showed that Almighty is in control of everything, (1) by giving Abraham a son even though he was old and his wife barren (1)
- The covenant with Almighty sealed the place of the Jews as Almighty’s chosen people (1) and this is the reason why Jewish men are still circumcised today (1)

Accept any other valid response.
<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
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<td></td>
</tr>
<tr>
<td></td>
<td><strong>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Murder is still wrong (1) and is punishable in the laws of every country (1) as seen in Exodus 20:13 where it says ‘You shall not murder’ (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• As the most famous of the laws of Moses, these are displayed in synagogues (1) which shows their continued importance in the Jewish community today (1) as according to the Mishnah they were recited every day in the Temple (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• It is still considered a very bad thing to be adulterous (1) therefore while there have been changes in attitudes to sex within society the absolutes of the commandments still have relevance (1) Exodus 20:14 teaches You shall not commit adultery (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses</td>
<td>5</td>
</tr>
</tbody>
</table>
### AO2

**Arguments for the statement**
- Understanding the Almighty as omnipresent helps a Jew understand the concept of Shekhinah; therefore his intimate involvement is central to any understanding of his nature. Orthodox Jews believe the Almighty is present in the Western Wall which is why they pray in front of it.
- Focussing on Shekhinah rather than transcendence helps a Jew explain suffering better; for example, if he was with them in the Holocaust that portrays a deity that is suffering with them rather than removed.
- The history of the Jews provides many examples of Shekhinah; it is said that when men sit to discuss the law it is present therefore, Jews are given hope as they reflect on these events and this concept.

**Arguments against the statement**
- The understanding of the Almighty in terms of the God of classical theism (omnipotence and omniscience) might help a Jewish person understand and contemplate the majesty of the Almighty more.
- The Almighty is a transcendent power beyond the universe and therefore does his closeness is only a metaphor to understand his concern rather than his involvement.
- Focussing too much on Shekhinah might lead a Jewish person to overlook the Almighty’s justice; therefore, it should be balanced with an understanding of his other qualities.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
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</tbody>
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- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
</table>
| 0 marks awarded| - The candidate writes nothing.  
- The candidate’s response does not relate to the question.  
- The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks        | - Candidates spell and punctuate with reasonable accuracy.  
- Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.  
- Candidates use a limited range of specialist terms as appropriate. |
| 2 marks        | - Candidates spell and punctuate with considerable accuracy.  
- Candidates use rules of grammar with general control of meaning overall.  
- Candidates use a good range of specialist terms as appropriate. |
| 3 marks        | - Candidates spell and punctuate with consistent accuracy.  
- Candidates use rules of grammar with effective control of meaning overall.  
- Candidates use a wide range of specialist terms as appropriate. |

Question number | Answer | Reject |
|----------------|--------|--------|
| 2(a)           | AO1 3 marks  
Award one mark for each point identified up to a maximum of three.  
- Jews are encouraged to pray as a family in the synagogue (1)  
- Religious ceremonies are held as a family within the synagogue (1)  
- The synagogue provides religious instruction classes (1)  
- The synagogue provides social activities for the family (1)  
Accept any other valid response. | - Reasons why the local Jewish community works to help families rather than how | 3 |
<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
</table>
| **2(b)**        | AO1 4 marks | • Repeated reason/development  
• Reject development that does not relate both to the reason given and to the question | 4 |
|                 | Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.  
• Some Jews believe contraception goes against Jewish teachings (1); it is a commandment to marry and have children  
• Some contraceptive methods may destroy fertilised eggs (1) which some Jews believe is murder (1)  
• Many Jews allow contraception if there are medical problems (1) as the Almighty is compassionate (1) | | |
|                 | Accept any other valid response. | | |
| **2(c)**        | AO1 5 marks | | 5 |
|                 | Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.  
• Sex is considered a good thing within marriage for unity (1) as people continue to marry and continue to express love and devotion (1) as shown in the Song of Songs ‘Let him kiss me with the kisses of his mouth’. (1)  
• One reason sex was given for the purpose of procreation (1) which purpose is still crucial today for the continued existence of society (1) as shown in Genesis 1:28 which teaches that people should be fruitful and increase in number (1)  
• Adultery is shown as immoral (1) and this is still considered important therefore the teachings are still relevant in Judaism and wider society (1) as seen in the Ten Commandments in Exodus 20 ‘Do not commit adultery’(1) | | |
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
<td></td>
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</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- Jewish tradition is passed down through the family unit and therefore it is at the heart of the religion. One of the Ten Commandments is to honour thy mother and father suggesting the centrality of the family to the Jewish law.
- To have a child is to have a flesh and blood connection with the future, and the future of Judaism relies on this family bond. This is more important now than it has ever been as the Jewish population in many places is decreasing. Because of this, some Jews do not marry out of the faith.
- Most of the Jewish practices are done in the family, such as Shabbat observance meaning that family has a central place in the week of the individual Jew. Refraining from marriage is seen as unnatural, and marriage and family are expected for most people.

**Arguments against the statement**
- Some non-religious people may say marriage is no longer necessary for family life. The world has modernised and unmarried people are as capable of making a successful family unit. The family does not depend on a certificate.
- Fewer families are religious and marriage is a religious requirement which is therefore not necessary. Even within religions, there is acceptance that not all people will get married and families are still supported by synagogues, churches, mosques. Children born out of wedlock are not illegitimate in Jewish law.
- In the twenty first century there are many different types of family, such as extended families, one parent families, families with two parents of the same gender as well as nuclear families. What is important is how stable the family unit is, not the marital status of the parents. Some Rabbis will officiate in interfaith marriages and some in same gender marriages.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
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</table>
| Level 1 | 1–3 | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Instructions

- Use black ink or ball-point pen.
- Fill in the boxes at the top of this page with your name, centre number and candidate number.
- Answer all questions.
- Answer the questions in the spaces provided – there may be more space than you need.

Information

- The total mark for this paper is 51.
- The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
- Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) State three religious traditions, other than Sikhism, in Great Britain. (3)

(b) Explain two ways the oneness of all humans is shown in Sikhism. (4)
(c) Explain **two** reasons why sewa is important in Sikh life today

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

“(d) “All Sikhs need a sangat.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Sikh teachings.
• refer to different Sikh points of view.
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
Answer ALL questions. Write your answers in the spaces provided.

2  (a) Outline **three** ways the Sikh community tries to support families.  

(b) Explain **two** Sikh attitudes to contraception.
(c) Explain two Sikh teachings about sexual relationships.

In your answer you must refer to a source of wisdom and authority.

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(d) “The family is central to Sikh life.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Sikh teachings
• refer to non-religious points of view
• reach a justified conclusion.

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
### Paper 1: Religion and Ethics 1G – Sikhism Mark Schemes

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
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</thead>
</table>
| **1(a)**        | AO1 3 marks  
Award one mark for each point identified up to a maximum of three.  
- Judaism (1)  
- Islam (1)  
- Buddhism (1)  
- Christianity (1)  
- Hinduism (1)  
Accept any other valid responses. | 3 |

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<tr>
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<th>Reject</th>
<th>Mark</th>
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</thead>
</table>
| **1(b)**        | AO1 4 marks  
Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.  
- Discrimination of all types is forbidden in the Guru Granth Sahib (1); all people, regardless of gender or race, have the same rights (1)  
- As Fatherhood is God, all humans are sisterhood/brotherhood (1); none are higher or lower (1)  
- All people have the same light of God within (1) and therefore all are equal in their creation and standing before God (1)  
Accept any other valid responses. | Repeated reason/development  
Reject development that does not relate both to the reason given and to the question | 4 |
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<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
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</thead>
<tbody>
<tr>
<td>1(c)</td>
<td>AO1 5 marks</td>
<td></td>
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</table>

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- Sewa is a distinctive practice of Sikhism; (1) therefore, it provides a Sikh with a sense of identity and belonging (1) as it fulfils the command: ‘in the midst of this world, do sewa’ (Guru Granth Sahib 26) (1)
- Sewa follows the examples of the Gurus; (1) as such it shows an individual’s devotion in the same way that important role models in Sikh history did (1) in following the teaching of God ‘in the midst of this world, do sewa’ (Guru Granth Sahib 26) (1).
- Sewa enable a Sikh to gain good karma; (1) therefore, through this they are able to hope for a positive reincarnation (1) as they have followed God’s will ‘in the midst of this world, do sewa’ (Guru Granth Sahib 26) (1).

Accept any other valid responses.

- Repeated reason/development
- Reject development that does not relate both to the reason and to the question

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<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
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</thead>
<tbody>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
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</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- The importance of the sangat was acknowledged by all the Gurus who continued to build it throughout history as it is a way people can always receive guidance from it because it consists of people who hold the same beliefs.
- Each individual within the sangat can become more haumai meaning that it integral to mukti as the Guru Granth Sahib teaches “The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied’ (Guru Granth Sahib 1316).
- It is needed in order to facilitate service to others which a central feature of Sikh life and devotion, the sangat provides Sikhs with regular opportunities to practice sewa and gain good karma.

**Arguments against the statement**
- Although the sangat is important Sikhism is about the individual search for liberation and union with the Divine; this individual search suggests the sangat may not be needed.
- Non-khalsa Sikhs may suggest that the sangat is not needed for them, as they have chosen not to go through the amrit ceremony to take upon themselves the additional obligations; they would still view themselves as living a Sikh life.
- It is possible to suggest that there are occasions that the sangat is fractured and may be a negative influence on a Sikh. As such it might be desirable for a Sikh to remove themselves from the community to find harmony and rid themselves of selfish feelings.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
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<tbody>
<tr>
<td>0</td>
<td>No rewardable response.</td>
<td></td>
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| Level 1 | 1–3 | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
### SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
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</table>
| 0 marks    | • The candidate writes nothing.  
• The candidate’s response does not relate to the question.  
• The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks    | • Candidates spell and punctuate with reasonable accuracy.  
• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.  
• Candidates use a limited range of specialist terms as appropriate. |
| 2 marks    | • Candidates spell and punctuate with considerable accuracy.  
• Candidates use rules of grammar with general control of meaning overall.  
• Candidates use a good range of specialist terms as appropriate. |
| 3 marks    | • Candidates spell and punctuate with consistent accuracy.  
• Candidates use rules of grammar with effective control of meaning overall.  
• Candidates use a wide range of specialist terms as appropriate. |

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<tr>
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</tr>
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<tbody>
<tr>
<td>2(a)</td>
<td>AO1 3 marks</td>
<td>Reasons why the Sikh community is important for Sikhs</td>
<td>3</td>
</tr>
</tbody>
</table>
|                 | Award one mark for each point identified up to a maximum of three.  
• They provide children’s classes to teach the Sikhism and Punjabi (1)  
• They offer langar meals to support the family (1)  
• They celebrate gurpurbs as families within the gurdwara (1)  
• Naming ceremonies for babies take part in the gurdwara (1)  
• The community can offer marriage guidance based on Sikh principles (1)  
Accept any other valid responses. |
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<th>Question number</th>
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<th>Reject</th>
<th>Mark</th>
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<tbody>
<tr>
<td>2(b)</td>
<td>AO1 4 marks&lt;br&gt;Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks. • There are no rules in Sikhism against the use of contraception (1); most Sikhs use practical reasons rather than ethical ones for using or not using contraception (1) • The Guru Granth Sahib teaches that human life begins at conception (1) so natural methods are preferred to abortifacients (1) • Human life is sacred in Sikhism (1) as such contraception would be accepted for health reasons (1)&lt;br&gt;Accept any other valid responses.</td>
<td>• Repeated reason/development&lt;br&gt;• Reject development that does not relate both to the reason given and to the question</td>
<td>4</td>
</tr>
<tr>
<td>2(c)</td>
<td>AO1 5 marks&lt;br&gt;Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.&lt;br&gt;• Homosexuality is not mentioned in the Guru Granth Sahib (1) and most Sikhs try and be accepting of all people (1) however, in 2005 an edict from the Akal Takht that same-sex marriages should not ‘take place at any Gurdwara’&lt;br&gt;• The purposes of marriage are for procreation and for love and companionship (1) therefore sexual relationships are an important part of marriage (1) as it avoids ‘unfulfilled sexual desire’ (Guru Granth Sahib 4)&lt;br&gt;• Chastity is important for Sikhs as the divine spark of Waheguru is in everyone (1) and sexual desire can be seen to be a barrier to God (1) Engrossed in... sexual desire, the fool does not understand (Guru Granth Sahib 43) (1)&lt;br&gt;Accept any other valid responses.</td>
<td>• Repeated reason/development&lt;br&gt;• Reject development that does not relate both to the reason and to the question</td>
<td>5</td>
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</table>
### Question number 2(d)

**Indicative content**

AO2 12 marks

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**

- Sikh tradition is passed down through the family unit and therefore it is at the heart of the religion suggesting that it is central to every aspect of life for a Sikh
- Sikhs should have children to contribute to Waheguru’s creation as it is necessary to pass on the Guru’s teaching in the family; therefore, the family remains at the centre of the purpose of life for Sikhs
- Humanists and Sikhs may suggest that some of life’s greatest joys come through family relationships, for example the love that is shared between husband and wife, parents and children; therefore, they would consider that family life is central.

**Arguments against the statement**

- Homosexual families are against the code of conduct and same sex marriage was rejected by the Akal Takht in 2005, suggesting that Sikhs would not consider this type of family to be central to life, however this is in tension with the instruction to not discriminate
- The main purpose of life for Sikhs is to attain unity with God, as such family may place a barrier in this search and path meaning that family is not central
- Humanists might suggest family is the central experience of most people’s lives; however, some families do not function as they should for example the BHA suggest ‘it would be wrong if family arrangements make some members of the family miserable or are clearly unjust or cruel’ and so families lose their importance.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
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<tr>
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| Level 2 | 4–6  | - Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
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| Level 4 | 10–12 | - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Religious Studies B
(Short Course)
Paper 2: Area of Study 2 – Religion, Peace and Conflict
Option 2A: Catholic Christianity

You do not need any other materials.

Instructions

• Use black ink or ball-point pen.
• Fill in the boxes at the top of this page with your name, centre number and candidate number.
• Answer all questions.
• Answer the questions in the spaces provided – there may be more space than you need.

Information

• The total mark for this paper is 51.
• The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
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• The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

• Read each question carefully before you start to answer it.
• Try to answer every question.
• Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline three events in the biblical account of creation.

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(c) Explain **two** reasons why the Holy Spirit is important for Catholics.

In your answer you must refer to a **sources of wisdom and authority.**

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “Catholics are right to fear the possibility of going to hell”.*

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Catholic teachings
• refer to different Christian points of view
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
2  (a) Outline three reasons Catholics can help offenders.  

(b) Explain two reasons why some Catholics work to end the causes of crime.
(c) Explain **two** reasons why some Catholics oppose capital punishment.

In your answer you must refer to a sources of wisdom and authority.

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(d) “Criminals should always be treated mercifully”

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Catholic teachings
- refer to different Christian points of view
- refer to relevant ethical arguments
- reach a justified conclusion.

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
### Paper 2: Religion, Peace and Conflict 2A – Catholic Christianity Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(a)</td>
<td>AO1 3 marks</td>
<td>• Answers which refer to evolution.</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three marks.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• The world was created from nothing (ex nihilo) (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• God created the light (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• God created vegetation (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Mankind was created in God's image (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• God said that the creation was good (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(b)</td>
<td>AO1 4 marks</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• It is shown in the baptism of Jesus by John the Baptist (1) where a voice from heaven says that Jesus is the Son of God (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• It is the part of the theology of John's Gospel (1) who says, &quot;And the Word became flesh and dwell among us&quot; (John 1:14) (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• It is the central teaching of the creeds (1) such as in the Nicene Creed where Catholics declare, &quot;I believe in one Lord Jesus Christ, the Only Begotten Son of God&quot; (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td></td>
</tr>
</tbody>
</table>

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**Note:** The text above is a sample of the content from the provided page, formatted into a clear, readable table. The content includes explanations and mark schemes for specific questions related to the creation according to Catholic Christianity. The mark schemes include guidelines on how marks are awarded for correct responses, and there are also notes on what responses should not be considered. The table format helps in organizing the information clearly for easier understanding.
<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(c)</td>
<td>AO1 5 marks</td>
<td></td>
</tr>
</tbody>
</table>

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- The Holy Spirit guides the Church into the way of truth (1) and therefore Catholics can have confidence that what they are taught can help them live lives in accordance with God’s will (1) the Nicene Creed says that the Holy Spirit spoke through the prophets (1)
- Catholics receive the gifts of the Holy Spirit through the sacrament of Confirmation (1), fortitude for example gives them the courage to witness to their faith (1), St Paul says the Spirit of God dwells in us (Romans 8:9) (1)
- The Holy Spirit is believed to bring peace (Romans 8:6) (1), and Catholics believe that if people are open to the Holy Spirit the world will be a more peaceful place (1), St Paul writes of peace and joy in the Holy Spirit (Romans 14:7) (1)

Accept any other valid responses.
### AO2

**Arguments for the statement**

- The Old Testament makes many references to hell as a place of eternal punishment, and Catholics respect the Old Testament and try to live their lives in accordance with its teaching.
- Belief in hell is important to Catholics as it helps them realise that if they do not live their lives in a way that is free of sin they face eternal punishment.
- Belief in hell is confirmed in the Catechism of the Catholic Church; it is described as eternal separation from God, and so Catholics should be worried about this removal from the presence of God.

**Arguments against the statement**

- Most Christians believe that God does not predestine anyone to hell, and they have confidence that if they are truly sorry for their sins they will be forgiven, so everyone can avoid hell by repenting at the end of their lives.
- Some modern Anglican theologians have rejected the idea of hell; it is understood simply as a metaphor for the consequences of sin; all Christians should focus on doing what is right regardless of reward or punishment.
- Some Eastern Churches believe in the possibility of a final purification after death, where those who die ‘imperfectly purified’ can undergo purification, so even sinners, if they die in God’s friendship, do not need to fear hell.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td></td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1| 1–3  | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2| 4–6  | • Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3| 7–9  | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4| 10–12| • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 marks</td>
<td>No marks awarded. The candidate writes nothing. The candidate’s response does not relate to the question. The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
</tr>
<tr>
<td>1 marks</td>
<td>Threshold performance. Candidates spell and punctuate with reasonable accuracy. Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. Candidates use a limited range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>2 marks</td>
<td>Intermediate performance. Candidates spell and punctuate with considerable accuracy. Candidates use rules of grammar with general control of meaning overall. Candidates use a good range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>3 marks</td>
<td>High performance. Candidates spell and punctuate with consistent accuracy. Candidates use rules of grammar with effective control of meaning overall. Candidates use a wide range of specialist terms as appropriate.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
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</thead>
<tbody>
<tr>
<td>2(a)</td>
<td>AO1 3 marks</td>
<td></td>
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<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three marks.</td>
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<tr>
<td></td>
<td>• They will be judged on how they treat others (1)</td>
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<tr>
<td></td>
<td>• Jesus taught to forgive others (1)</td>
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</tr>
<tr>
<td></td>
<td>• Catholics believe offenders should be treated justly (1)</td>
<td></td>
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<tr>
<td></td>
<td>• Catholics do not believe in taking revenge (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Jesus, who taught that Christians should not be judgmental (1)</td>
<td></td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td>3</td>
</tr>
<tr>
<td>Question number</td>
<td>Answer</td>
<td>Mark</td>
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<tr>
<td>-----------------</td>
<td>--------</td>
<td>------</td>
</tr>
<tr>
<td>2(b)</td>
<td>AO1 4 marks</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</td>
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<td></td>
<td>• They want to show love to those at risk of offending (1), which follows the teaching of the parable of the sheep and goats (1)</td>
<td></td>
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<td></td>
<td>• Some Catholics believe that crime can be caused by deprivation (1) and working for a more just society will make society a safer place for everyone (1)</td>
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<td></td>
<td>• They accept that all human beings can be led into sin (1) and that religious communities can help keep people on a good path (1)</td>
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<td></td>
<td>Accept any other valid responses.</td>
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</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(c)</td>
<td>AO1 5 marks</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</td>
<td></td>
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<tr>
<td></td>
<td>• Some Catholics are opposed to violence (1), and the taking of the life of another person is an act of violence that offends against this principle (1); Jesus taught his followers to turn the other cheek (Matt 5:39) (1)</td>
<td></td>
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<tr>
<td></td>
<td>• Catholics believe in the importance of the possibility of redemption (1); some see execution as so final that it does not allow a person to make amends for their crime(1); Exodus 21:8-13 suggests exile or imprisonment as an alternative punishment (1)</td>
<td></td>
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<td></td>
<td>• Catholics are taught to love everyone, including sinners (1) and some Catholics would not accept that execution can be an act of love towards the offender (1) they point to the example of Jesus who forgave the woman taken in adultery (John 8) (1)</td>
<td></td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td></td>
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</tbody>
</table>
## Question number 2(d)

<table>
<thead>
<tr>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>AO2 12 marks</td>
<td></td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement:**
- Christians know that God will judge them on their attitude to others, In Matthew 5:21-26 Christians are told to settle matters as anyone who is angry with a brother or sister will be subject to judgment, therefore they believe that even legitimate punishment must always be meted out with clemency.
- God’s power is shown through His love and kindness, so some Catholics believe they should stand up against any mistreatment of prisoners, for example by joining Catholic organisations opposed to torture.
- St Paul taught that God alone can judge the mind of offenders, and some Catholics conclude that because they lack God’s wisdom and knowledge they should not seek revenge; they therefore oppose the harsh treatment of offenders.

**Arguments against the statement:**
- punishment is seen by many as a legitimate form of self-defence; some people therefore support harsh punishment as a deterrent; it is a way of protecting those they love.
- some without a religious faith supports a utilitarian approach towards the treatment of prisoners; this means actions should be for the benefit of the many; in some circumstances prisoners could be tortured to provide life-saving information.
- utilitarianism suggests that what is most useful for the community should be adopted, as such the active punishment of one criminal might be for the benefit of all of society and should be accepted.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td></td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3 | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
You do not need any other materials.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) Outline three things Christians believe about salvation.

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(b) Explain two ways Christians respond to evil and suffering.

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(c) Explain two ways the Bible shows that Jesus is the Son of God.

In your answer you must refer to a source of wisdom and authority.

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(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “God created the universe in six days.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Christian teachings
• refer to different Christian points of view
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
2 (a) Outline three Christian teachings in favour of capital punishment.

(b) Explain two reasons why Christians believe criminals should be treated with compassion.
(c) Explain **two** reasons why justice is important to Christians.

In your answer you must refer to a source of wisdom and authority.
(d) “It is more important to forgive criminals than to punish them”.

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Christian teachings
- reach a justified conclusion.

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
**Paper 2: Religion, Peace and Conflict 2B - Christianity Mark Scheme**

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(a)</td>
<td>AO1 3 marks</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three marks.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- people are saved by God’s grace (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- salvation requires repentance (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- salvation requires faith in Jesus (1)</td>
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<tr>
<td></td>
<td>- salvation is essential to those who want to go to heaven (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- it reveals the forgiving nature of God (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept and other valid responses.</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(b)</td>
<td>AO1 4 marks</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Jesus taught that Christians should treat people as they would like to be treated (1), they therefore work to relieve suffering by offering practical help (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- The Parable of the Sheep and the Goats shows Christians what they must do to go to heaven. (1) As a result they will feed the hungry, visit criminals in prison etc. (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Christians pray to God to relieve suffering (1). Jesus said if they have faith like a grain of mustard, nothing will be impossible (1).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td>4</td>
</tr>
<tr>
<td>Question number</td>
<td>Answer</td>
<td>Mark</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
</tbody>
</table>
| 1(c)            | Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.  
- John the Baptist declared Jesus was the one he was waiting for (1) he said that Jesus was the Word made flesh (John 1:14) (1) as he is identified as the one who would come before the Messiah. (1)  
- An angel told Mary she was going to have a child (1), the child was God in the flesh (1), Christians believe St Paul explained this in 1 Timothy 3:16: ‘He appeared in the flesh, was vindicated by the Spirit’.  
- Jesus performed miracles like stilling the storm (1), when the wind dropped the disciples acknowledged Jesus as the Son of God (1) because “even the wind and waves obey him” (Mark 4:35-41) (1)  

Accept any other valid response.                                                                                                           | 5    |
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement:**
- The scriptural order of creation is mirrored by the evolutionary evidence. Therefore if one day is regarded as a geological time period the evidence supports belief in a six day creation, with life beginning at its most simple and becoming more complex.
- Christians may believe the Bible is the infallible Word of God. As a result they believe evidence to the contrary is a trick of the devil, for example fossils were placed in rocks to cause people to doubt God and the story of creation.
- God is omnipotent, he is capable of creating the world in six days, we do not need to make God’s actions for the scientific model.

**Arguments against the statement:**
- Christians may believe the Biblical account cannot be taken literally; it is an analogy written to show the importance of God in creation. It was limited by the writers existing understanding.
- Christians may believe God is the cause of the world but it is of no significance how the detail was created, God may have set the process in motion and left the world to develop due to the laws of science he established.
- There is proof of evolution in the fossil record, there is evidence of transition species that provide a bridge between different groups of animals, the biblical account is therefore a summary of God’s creation rather than a history.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>No rewardable response.</td>
<td></td>
</tr>
<tr>
<td>Level 1</td>
<td>1–3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</td>
<td></td>
</tr>
<tr>
<td>Level 2</td>
<td>4–6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.</td>
<td></td>
</tr>
<tr>
<td>Level 3</td>
<td>7–9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.</td>
<td></td>
</tr>
<tr>
<td>Level 4</td>
<td>10–12</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.</td>
<td></td>
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<tr>
<td></td>
<td>• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.</td>
<td></td>
</tr>
</tbody>
</table>
### SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 marks</td>
<td><strong>No marks awarded</strong></td>
</tr>
<tr>
<td>• The candidate writes nothing.</td>
<td></td>
</tr>
<tr>
<td>• The candidate’s response does not relate to the question.</td>
<td></td>
</tr>
<tr>
<td>• The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
<td></td>
</tr>
<tr>
<td>1 marks</td>
<td><strong>Threshold performance</strong></td>
</tr>
<tr>
<td>• Candidates spell and punctuate with reasonable accuracy.</td>
<td></td>
</tr>
<tr>
<td>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</td>
<td></td>
</tr>
<tr>
<td>• Candidates use a limited range of specialist terms as appropriate.</td>
<td></td>
</tr>
<tr>
<td>2 marks</td>
<td><strong>Intermediate performance</strong></td>
</tr>
<tr>
<td>• Candidates spell and punctuate with considerable accuracy.</td>
<td></td>
</tr>
<tr>
<td>• Candidates use rules of grammar with general control of meaning overall.</td>
<td></td>
</tr>
<tr>
<td>• Candidates use a good range of specialist terms as appropriate.</td>
<td></td>
</tr>
<tr>
<td>3 marks</td>
<td><strong>High performance</strong></td>
</tr>
<tr>
<td>• Candidates spell and punctuate with consistent accuracy.</td>
<td></td>
</tr>
<tr>
<td>• Candidates use rules of grammar with effective control of meaning overall.</td>
<td></td>
</tr>
<tr>
<td>• Candidates use a wide range of specialist terms as appropriate.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(a)</td>
<td>AO1 3 marks</td>
<td></td>
</tr>
<tr>
<td>Award one mark for each point identified up to a maximum of three marks.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• An “eye for an eye” (1)</td>
<td></td>
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<tr>
<td>• Thomas Aquinas said the protection of society was more important than the life of an individual (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Ananias and Sofia were punished with death for being deceitful (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• The Old Testament has a list of crimes for which the death penalty is proscribed (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accept any other valid responses.</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>
### Question 2(b) AO1 4 marks

Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.

- The Parable of the Sheep and the Goats teaches Christians they should treat everyone as though they are Jesus (1), it specifically requires Christians to care for those in prison (1)
- Jesus said “love thy neighbour”, (1) treating others with respect reflects God’s love (1)
- The aim of punishment should be to change criminals and make them better citizens, (1) treating them harshly may make them more likely to commit further crimes (1)

Accept any other valid responses.

### Question 2(c) AO1 5 marks

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- God is the source of goodness and fairness (1), God has shown Christians what is good (1), Micah 6: 8 shows that He requires us to act justly as a result.
- God is merciful and just (1), treating people justly and fairly requires Christians to be merciful (1), Micah 6: 8 tells Christians they should love mercy (1).
- Justice demands that people are rewarded and punished without favouritism (1), it is loving to treat people fairly and equally (1), Jesus said the most important laws were to love God and love your neighbour (Matt 22: 36-40 (1).

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
<td></td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**Arguments for the statement**
- In order to be forgiven Christians must forgive. The Bible teaches that all have sinned, so to not forgive would be hypocritical.
- It encourages the offender to consider the effects of their actions, Christians suggest that people are more likely to see the error of their ways if they are treated with respect and enabled to change.
- It follows the example of Jesus who forgave Zacchaeus the tax collector. This transformed his life and he gave half his goods to the poor. He also said that we should forgive 70x7 times.

**Arguments against the statement**
- Punishment rather than forgiveness protects society, Aquinas said the safety of the community was more important than the wellbeing of an individual, therefore justice requires punishment as well as forgiveness.
- Christians may think that punishment is important as a deterrent. There is no point in having a law if it is not reinforced by a punishment. If others are discouraged from committing crimes society will be happier.
- The Bible has many accounts of harsh punishments being used for criminals, for example stoning’s. It is up to humans to give dispense justice and up to God whether to forgive.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>No rewarding response.</td>
<td></td>
</tr>
</tbody>
</table>
| Level 1 | 1–3  | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6  | - Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9  | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12| - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Instructions

- Use black ink or ball-point pen.
- Fill in the boxes at the top of this page with your name, centre number and candidate number.
- Answer all questions.
- Answer the questions in the spaces provided – there may be more space than you need.

Information

- The total mark for this paper is 51.
- The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
- Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) Outline three Muslim beliefs about angels.

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(b) Explain two reasons the five roots of ‘Usul ad-Din’ are important for Shi’a Muslims.

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(c) Explain two reasons why belief in Akhirah is important for Muslims.

In your answer you must refer to a source of wisdom and authority.
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “Allah’s omnipotence is his most important characteristic”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Muslim teachings
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
2 (a) Outline three things that Muslims believe about suffering.

(b) Explain two reasons why forgiveness is important to Muslims.
(c) Explain two Muslim teachings about crime.

In your answer you must refer to a source of wisdom and authority. (5)
(d) “Allah should act according to human ideas of justice.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Muslim teachings
• reach a justified conclusion

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
### Paper 2: Religion, Peace and Conflict 2C - Islam Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(a)</td>
<td>AO1 3 marks</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three marks.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Allah created angels (1)</td>
<td></td>
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<tr>
<td></td>
<td>• Angels were created from light (1)</td>
<td></td>
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<tr>
<td></td>
<td>• Angels are subject to the will Of Allah (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Some angels help mankind (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• They are not divine (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(b)</td>
<td>AO1 4 marks</td>
<td>• Repeated reason/development</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason.</td>
<td>• Development that does not relate both to the reason given and to the question</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Award a second mark for development of the reason up to a maximum of four marks.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• They are the five principles of faith (1)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• They show a person what they must believe to be a Muslim (1)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• They come from the teachings of the Qur’an (1)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• They are the beliefs that Muslims must hold if their practices are to be correct (1)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• They ensure that the practices that they teach are the correct ones (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question number</td>
<td>Answer</td>
<td>Mark</td>
<td></td>
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<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
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<td></td>
</tr>
<tr>
<td>1(c)</td>
<td><strong>AO1 5 marks</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Belief in the afterlife is one of the six Articles of Faith (1), people must believe in it to be Muslims (1) reflecting the teaching of the Qur’an which says “Who will cause us to return?” “He who created you first”. (Surah 17:51) (1)</td>
<td></td>
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<tr>
<td></td>
<td>• How you behave in this life effects what happens to you in the eternal life (1), Allah judges each person based on their actions in this life. (1) “It is your Lord who knows you best. If he please he grants you mercy, or, if he please, punishment”. (Surah 17:54) (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Muslims will seek to follow the will of Allah in this life (1) to achieve reward in the afterlife (1). For example they should “say only those things that are best” Surah 17:53) (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Question number</td>
<td>Indicative content</td>
<td>Mark</td>
<td></td>
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<tr>
<td>-----------------</td>
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<td>------</td>
<td></td>
</tr>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- Without Allah’s omnipotence, the world would not have been created; as such there would be no possibility of worshipping him so ultimately, without his power, there would be no Islam at all
- It is through the power of Allah that he is able to forgive sins, to answer prayers, to give life; as such all other characteristics are dependent on it. Without his power, there would be no route to Akhirah
- Omnipotence encompasses his oneness as to be omnipotent, he must also be one as he is omnipotent over all the world

**Arguments against the statement**
- Each name allows a different aspect to the relationship between Allah and mankind for example, if one is seeking forgiveness, they would call him Al-Ghaffar (the ever forgiving)
- Tawhid is the most important characteristic as is seen in the Shahadah; and further shirk is the worst sin which indicates that sinning against the oneness of Allah is far worse than arguing against his omnipotence
- Allah’s mercy is important as without it, humans would not be able to reach paradise and as such for a Muslim’s day to day life this would be the most important

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td></td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3  | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6  | - Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9  | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12| - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
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<th>Descriptors</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 marks</td>
<td>No marks awarded • The candidate writes nothing. • The candidate’s response does not relate to the question. • The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
</tr>
<tr>
<td>1 marks</td>
<td>Threshold performance • Candidates spell and punctuate with reasonable accuracy. • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. • Candidates use a limited range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>2 marks</td>
<td>Intermediate performance • Candidates spell and punctuate with considerable accuracy. • Candidates use rules of grammar with general control of meaning overall. • Candidates use a good range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>3 marks</td>
<td>High performance • Candidates spell and punctuate with consistent accuracy. • Candidates use rules of grammar with effective control of meaning overall. • Candidates use a wide range of specialist terms as appropriate.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(a)</td>
<td>AO1 3 marks Award one mark for each point identified up to a maximum of three marks. • Suffering is part of the test of life (1) • Suffering is natural (1) • Suffering may be punishment from Allah (1) • Muslims should help those who suffer (1) • Muslims will be judged on how they helped those who suffer(1) Accept any other valid responses.</td>
<td>Responses to suffering</td>
<td>3</td>
</tr>
</tbody>
</table>
### 2(b) AO1 4 marks

Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.

- Muslims are taught they must have shown mercy/forgiveness to others (1) to enable them to go to the afterlife (1)
- Muslims must follow the example of Muhammad by forgiving others (1) or they cannot expect forgiveness from Allah (1)
- 'If a person forgives and makes reconciliation, his reward is due from Allah’ (1) as Allah is merciful (1)

Accept any other valid responses.

<table>
<thead>
<tr>
<th>Mark</th>
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<tbody>
<tr>
<td>4</td>
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</table>

### 2(c) AO1 5 marks

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- Crime is against the will of Allah (1), “Allah orders justice and good conduct and forbids immorality, bad conduct and oppression”. (Surah 16:90) (1). So Muslims should obey the law of the land to reflect a positive image of Islam.
- Muslims are expected to fulfil the covenant of Allah” (Surah 16:90) (1) so they should always keep their promises (1), both to Allah and to other people (1).
- Allah will judge Muslims on the day of resurrection (1), he uses their actions towards each other as a means of testing them (Surah 16:91) (1), as a result they should not engage in criminal behaviour but treat everyone justly and fairly (1).

Accept any other valid responses.

<table>
<thead>
<tr>
<th>Mark</th>
</tr>
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<tbody>
<tr>
<td>5</td>
</tr>
</tbody>
</table>
Question number | Indicative content | Mark
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2(d) | AO2 12 marks

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- Some things are inherently wrong, such as murder, it is not wrong just because Allah says it is, as such it can be seen that Allah’s laws conform to humanity’s ideal of justice; as he prescribes them he could be seen to be bound by them.
- If Allah’s values are changeable, and he allows things that he tells humanity are wrong it could be argued that he is contravening his own laws and it could be suggested that he is not Allah.
- The mind of Allah is beyond human understanding, therefore people cannot know whether justice has been done, they have to trust he is adhering to the absolute standard.

**Arguments against the statement**
- Allah is real, whether humankind exists or not, therefore his justice is outside of humankind also; humans have an imperfect understanding of justice and human understandings cannot be compared to his.
- Without the right to choose, which is a gift of Allah, the test of life is not a test and justice cannot be done. Only Allah can know this, and this suggests that only Allah has a true understanding of the nature of justice.
- Sometimes society can be seen to evolve without recourse to Allah or the values of the Qur’an, as such ideas of justice adapt with the times and Allah does not have to conform to society’s values; his justice is eternal and unchanging.

Accept any other valid responses.

12
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>0–3</td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3 | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
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| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Religious Studies B
(Short Course)
Paper 2: Area of Study 2 – Religion, Peace & Conflict
Option 2D: Buddhism

Sample assessment material for first teaching
September 2016
Time: 50 minutes

You do not need any other materials.

Instructions
- Use black ink or ball-point pen.
- Fill in the boxes at the top of this page with your name, centre number and candidate number.
- Answer all questions.
- Answer the questions in the spaces provided – there may be more space than you need.

Information
- The total mark for this paper is 51.
- The marks for each question are shown in brackets – use this as a guide as to how much time to spend on each question.
- Questions labelled with an asterisk (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice
- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1  (a) Outline three teachings (steps) of the Eightfold Path. (3)

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(b) Explain two reasons why dukkha is the basic problem of existence for Buddhists. (4)

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(c) Explain **two** reasons why it is important for Buddhists to realise that everything in life is impermanent (anicca).

In your answer you must refer to a source of wisdom and authority. 

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “Everyone has the six perfections”.

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Buddhist teachings
• refer to different Buddhist points of view
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
2  (a) Outline three ways Buddhists try to end the causes of crime.

(b) Explain two reasons why most Buddhists are opposed to capital punishment.
(c) Explain **two** reasons why Buddhists should forgive people who are not sorry for their actions

In your answer you must refer to a source of wisdom and authority.
(d) “Justice is important for all Buddhists.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Buddhist teachings
• refer to non-religious points of view
• reach a justified conclusion.

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
### Paper 2: Religion, peace and conflict 2D - Buddhism Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(a)</td>
<td>AO1 3 marks</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three marks.</td>
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<tr>
<td></td>
<td>- Right understanding, knowing how to live (1)</td>
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<tr>
<td></td>
<td>- Right intention or view (1)</td>
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<td></td>
<td>- Right speech (not lying) (1)</td>
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<td></td>
<td>- Right action or conduct (1)</td>
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<td></td>
<td>- Right livelihood- living a good Buddhist life (1)</td>
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<td></td>
<td>- Right effort (1)</td>
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<td></td>
<td>- Right mindfulness (1)</td>
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<td></td>
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<tr>
<td></td>
<td>- Right concentration (meditation) (1)</td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
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<tr>
<td></td>
<td>Reasons why these steps are important for Buddhists</td>
<td>3</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
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</thead>
<tbody>
<tr>
<td>1(b)</td>
<td>AO1 4 marks</td>
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<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</td>
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<tr>
<td></td>
<td>- All humans suffer (1) e.g. everyone is born and dies (1)</td>
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<td></td>
<td>- Stress is caused by trying to hold on to things in a world where things constantly change (1) e.g. grief after the death of a loved one (1)</td>
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<td></td>
<td>- Humans are greedy (1) they become dissatisfied with what they have (1)</td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
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<tr>
<td></td>
<td>Repeated reason/development</td>
<td></td>
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<tr>
<td></td>
<td>Reject development that does not relate both to the reason given and to the question</td>
<td>4</td>
<td></td>
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<tr>
<td>Question number</td>
<td>Answer</td>
<td>Reject</td>
<td>Mark</td>
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</tr>
<tr>
<td>1(c)</td>
<td>AO1 5 marks</td>
<td>• Repeated reason/development</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</td>
<td>• Reject development that does not relate both to the reason and to the question</td>
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<tr>
<td></td>
<td>• According to Buddhist teaching the soul is not fixed, it is always changing (1) as a person progresses spiritually suggesting recognizing impermanence is important (1) as shown by the story of Nagasena and the Chariot in the Milinda Panha) (1)</td>
<td></td>
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<tr>
<td></td>
<td>• It is anicca, according to which, impermanence is an undeniable fact of human existence (1) The Buddha taught that impermanence is a result of the aggregates of the mind and body (1) he taught ‘you cannot stand in the same river twice’, showing impermanence in the person and in surroundings (1)</td>
<td></td>
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<tr>
<td></td>
<td>• It is the teaching of the Buddha so must be a useful teaching (1) the Buddha taught that reaching Nirvana is the only way to escape impermanence (anicca) so it increases the importance of Buddhist beliefs the Buddha said decay is inherent in all component things (1)</td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
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</tr>
<tr>
<td>Question number</td>
<td>Indicative content</td>
<td></td>
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<td>-----------------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
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</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- It is part of traditional Mahayana Buddhism they believe that faith can lead to achieving the perfections and the way to do this is through meditation which is part of following the Middle Way
- Buddhist teachings show that they are a natural part of life It is the aim of every Buddhist to become perfect by living the middle way suggesting that their potential is in all people
- The lotus sutra says that achieving the six perfections is the way to enlightenment and that everyone is capable of achieving the perfections however they might be hidden by other negative characteristics a person might have

**Arguments against the statement**
- No one is perfect which means they cannot have them, they go against what is natural for example naturally people find it difficult not to be selfish and all of the perfections would therefore be difficult to attain
- Some of the qualities generosity, morality and patience are human qualities that everyone values however the others are more Buddhist in their nature so not everyone can achieve them
- Inequality of wealth is natural as a part of existence, the Buddha’s teaching on the causes of suffering show this, therefore equality is not possible, the failure of communist societies and religious groups has shown this

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
</table>
| 0     | 1–3  | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | - Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
### SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>0 marks</strong></td>
<td>No marks awarded</td>
</tr>
<tr>
<td>- The candidate writes nothing.</td>
<td></td>
</tr>
<tr>
<td>- The candidate’s response does not relate to the question.</td>
<td></td>
</tr>
<tr>
<td>- The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
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</tr>
</tbody>
</table>

| **1 marks** | Threshold performance |
| - Candidates spell and punctuate with reasonable accuracy. |
| - Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall. |
| - Candidates use a limited range of specialist terms as appropriate. |

| **2 marks** | Intermediate performance |
| - Candidates spell and punctuate with considerable accuracy. |
| - Candidates use rules of grammar with general control of meaning overall. |
| - Candidates use a good range of specialist terms as appropriate. |

| **3 marks** | High performance |
| - Candidates spell and punctuate with consistent accuracy. |
| - Candidates use rules of grammar with effective control of meaning overall. |
| - Candidates use a wide range of specialist terms as appropriate. |

### Question number 2(a)

**Answer**

AO1 3 marks

Award one mark for each point identified up to a maximum of three marks.

- Buddhist Global Relief helps end poverty (1)
- Buddhism encourages people to renounce material goods (1)
- They are taught to follow right livelihood (1)
- Buddhists teach that craving leads to suffering (1)
- They will help people as giving is dana and will lead to merit (1)

Accept any other valid responses.

**Reject**

Reasons why trying to end the causes of crime is important for Buddhists

**Mark**

3
<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(b) AO1 4 marks</td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks. • It contradicts the first precept (1), Buddhists undertake not to take life (1) • It contradicts ahimsa (1), non-violence (1) • It will affect the kamma of the individuals involved (1), because bad actions have negative consequences in the next life (1)</td>
<td>• Repeated reason/development • Reject development that does not relate both to the reason and to the question</td>
<td>4</td>
</tr>
</tbody>
</table>

Accept any other valid responses.

<table>
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<tr>
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<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2(c) AO1 5 marks</td>
<td>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority. • Not forgiving causes negative states of mind (1) forgiveness benefits the forgiver as well as the criminal as it frees the mind and allows them to move on (1) as Dhammapada 5 explains ‘By non-hatred alone is hatred appeased’ (1) • Holding grudges causes suffering (1) as Dhammapada 4 explains ‘”He abused me, he struck me, he overpowered me, he robbed me.” Those who do not harbor such thoughts still their hatred.’ (1) showing that if a person holds onto bitterness they cannot solve any problems (1) • The Buddha taught that Buddhists should forgive others (1) he showed that by hating others nothing positive is ever achieved (1) he taught in Dhammapada 5: ‘By non-hatred alone is hatred appeased’ (1)</td>
<td>• Repeated reason/development • Reject development that does not relate both to the reason and to the question</td>
<td>5</td>
</tr>
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</table>

Accept any other valid responses.
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<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
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<tbody>
<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
<td></td>
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</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- Justice underpins the concept of kamma; it encourages Buddhists to behave in the right way as they wish to become enlightened. Dhammapada 256 teaches ‘a wise man is he who investigates both right and wrong’.
- Justice is beneficial for the wrongdoer and for the victim as it involves reward and punishment; a lack of justice leads to suffering for the victim especially and this would therefore be avoided by non-religious people as much as it is religious.
- Buddhist teachings focus on living according to the Middle Way; this means that justice is inevitably important and they will work to ensure that society works in a just manner.

**Arguments against the statement**
- Justice might encourage Buddhists to focus on others and the material world rather than on meditation and their own spiritual journey to enlightenment; this might hinder spiritual progress.
- Justice is not important; rather, it is an inevitable part of life. Buddhists accept that even if justice does not appear to have been done, a person’s kammic destiny will ensure justice is done.
- Buddhist might not view justice as important; as it means that the justice maker will be held responsible for their choices, it might be part of a person’s karmic destiny to suffer and interference would be wrong.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
</tr>
</thead>
</table>
| 0     |      | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 1 | 1–3 | - Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
- Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 2 | 4–6 | - Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
- Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 3 | 7–9 | - Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
- Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
| Level 4 | 10–12 | - Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
- Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
You do not need any other materials.

Total Marks

Paper Reference 3RB0/2E

Sample assessment material for first teaching September 2016

Time: 50 minutes

Religious Studies B
(Short Course)
Paper 2: Area of Study 2 – Religion, Peace & Conflict
Option 2E: Hinduism

Instructions

• Use **black** ink or ball-point pen.
• Fill in the boxes at the top of this page with your name, centre number and candidate number.
• Answer **all** questions.
• Answer the questions in the spaces provided – there may be more space than you need.

Information

• The total mark for this paper is 51.
• The marks for **each** question are shown in brackets – use this as a guide as to how much time to spend on each question.
• Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed – you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.
• The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

• Read each question carefully before you start to answer it.
• Try to answer every question.
• Check your answers if you have time at the end.
Answer ALL questions. Write your answers in the spaces provided.

1. (a) Outline **three** Hindu beliefs about the nature of the divine. (3)

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(b) Describe **two** differences in the teachings of Hinduism and the main religious tradition of Great Britain about life after death. (4)

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(c) Explain two reasons why Hindu teachings about empathy are important for Hindus.

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “Brahman is one, but can be worshipped in many different forms.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Hindu teachings
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
2  (a) Outline **three** Hindu beliefs about punishment.  

(b) Explain **two** reasons why some Hindus support capital punishment.
(c) Explain two reasons why working for justice in society is important for Hindus.

In your answer you must refer to a source of wisdom and authority. (5)
(d) “For Hindus the purpose of punishment is for the personal and moral wellbeing of the offender.”

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- reach a justified conclusion

(Total for Question 2 = 24 marks)

TOTAL FOR PAPER = 51 MARKS
### Question 1(a)

**Answer**

- Brahman is everywhere (1)
- Brahman lives in the heart (1)
- God lives outside this world (1)
- Three attributes of one God (1)
- Each of the Gods/Goddesses represents an aspect of the divine (1)

Accept any other valid responses.

**AO1 3 marks**

Award one mark for each point identified up to a maximum of three.

**Reasons why these beliefs are important to Hindus**

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<tr>
<th>Mark</th>
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<td>3</td>
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</table>

### Question 1(b)

**Answer**

Students are required to recognise that Christianity is the main religious tradition of Great Britain.

Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.

- Hindus believe in reincarnation (1) whereas Christians believe in resurrection (1)
- Christian beliefs in life after death are linked to immortality of the personal soul (1) whereas Hindu beliefs are linked to the transmigration of the atman (1)
- Within Hinduism a person is born and dies many times until the achieve moksha (1) whereas in Christianity a person is born and then dies and their soul goes onto eternal life (1)

Accept any other valid responses.

**AO1 4 marks**

<table>
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<tr>
<th>Mark</th>
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<tbody>
<tr>
<td>4</td>
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<tr>
<td>Question number</td>
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<td>-----------------</td>
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<tr>
<td>1(c)</td>
</tr>
</tbody>
</table>

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- Accepting that all people are part of the divine encourages empathy (1) empathy will help Hindus gain good karma (1) Mahabharata 5: 39 says 'Vidura said, 'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back.' (1)
- Empathy encourages tolerance (1) which leads Hindus to avoid maltreatment and violence (1) Swami Vivekananda said the test of ahimsa is absence of jealousy (1)
- One of the reasons Hindus are asked to meditate is in order to develop skills of empathy (1), The Bhagavad Gita teaches that Hindus should show empathy towards others because “all living beings, are seated as on a machine made of the material energy” (1) Hindus recognise this and they exercise tolerance and empathy as part of their dharma (1)

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**

- Hindu believe that there is one God, however they also acknowledge that Brahman is revealed in many different forms, such as Krishna and Ganesha depending on the situation and the needs of people
- God is present in in many different forms throughout history each fulfils a specific role and purpose e.g. as Isvara he appears as “silver in the pearl of an oyster or a person in a stump of wood”
- Variation in worship means that it allows for huge diversity in belief and practice this allows belief to be personal and meaningful, for example God is symbolized by the symbol Aum which helps meditation.

**Arguments against the statement**

- Even though there are many manifestations Brahman is constant as described in the Katha Upanishad 2.2.8 “that is Brahman and that is said to be immortal”
- Murtis can be regarded as a distraction to the true nature of Brahman and should not be used Hindus should not worship the many forms but just Brahman
- Hindus believe that there is one God and so it would be logical to only worship him as the one God, it can be very confusing to non-Hindus to explain that the different forms are not different gods.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
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| Level 3 | 7–9  | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
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| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 marks</td>
<td>No marks awarded</td>
</tr>
<tr>
<td></td>
<td>• The candidate writes nothing.</td>
</tr>
<tr>
<td></td>
<td>• The candidate’s response does not relate to the question.</td>
</tr>
<tr>
<td></td>
<td>• The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</td>
</tr>
<tr>
<td>1 marks</td>
<td>Threshold performance</td>
</tr>
<tr>
<td></td>
<td>• Candidates spell and punctuate with reasonable accuracy.</td>
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<tr>
<td></td>
<td>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</td>
</tr>
<tr>
<td></td>
<td>• Candidates use a limited range of specialist terms as appropriate.</td>
</tr>
<tr>
<td>2 marks</td>
<td>Intermediate performance</td>
</tr>
<tr>
<td></td>
<td>• Candidates spell and punctuate with considerable accuracy.</td>
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<td></td>
<td>• Candidates use rules of grammar with general control of meaning overall.</td>
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<td></td>
<td>• Candidates use a good range of specialist terms as appropriate.</td>
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<tr>
<td>3 marks</td>
<td>High performance</td>
</tr>
<tr>
<td></td>
<td>• Candidates spell and punctuate with consistent accuracy.</td>
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<tr>
<td></td>
<td>• Candidates use rules of grammar with effective control of meaning overall.</td>
</tr>
<tr>
<td></td>
<td>• Candidates use a wide range of specialist terms as appropriate.</td>
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</tbody>
</table>

Question number | Answer                                                                                                          | Mark |
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>2(a)</td>
<td>AO1 3 marks</td>
<td></td>
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<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three.</td>
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<tr>
<td></td>
<td>• Criminals will be punished by bad karma (1)</td>
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<tr>
<td></td>
<td>• Ahimsa means they should not be harmed (1)</td>
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<tr>
<td></td>
<td>• Leaders have a dharmic duty to protect people from crime (1)</td>
<td></td>
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<tr>
<td></td>
<td>• Criminals may be reincarnated as a lower form as punishment (1)</td>
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<tr>
<td></td>
<td>• Capital punishment is himsa and must not be used (1)</td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td>3</td>
</tr>
<tr>
<td>Question number</td>
<td>Answer</td>
<td>Reject</td>
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<tr>
<td>-----------------</td>
<td>-------------------------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
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<tr>
<td>2(b)</td>
<td>AO1 4 marks</td>
<td>• Repeated reason/development&lt;br&gt;• Reject development that does not relate both to the reason given and to the question</td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</td>
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<tr>
<td></td>
<td>• It was used by Hindu kings in the past to remove the offender from society (1), and makes sure no-one else suffers (1)</td>
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<td>• The Laws of Manu agree with it in certain situations (1), it makes the offender pay for what he has done (1)</td>
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<td></td>
<td>• It has a deterrent effect (1), decreasing the crime rate (1)</td>
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<td>Accept any other valid responses.</td>
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<tr>
<td>2(c)</td>
<td>AO1 5 marks</td>
<td>• Repeated reason/development&lt;br&gt;• Reject development that does not relate both to the reason given and to the question</td>
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<tr>
<td></td>
<td>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</td>
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<tr>
<td></td>
<td>• It is a dharma duty (1) working for justice recognises the divine within all and so should be done by all Hindus (1)</td>
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<td></td>
<td>Brihadaranyaka Upanishad 5.2 teaches 'Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.' (1)</td>
<td></td>
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<tr>
<td></td>
<td>• Hindus should treat others fairly (1) service to others is service to Brahman as everyone contains part of the divine and this results in good Karma (1) The more we come out and do good to others, the more our hearts will be purified, and God will be in them.&quot; Swami Vivekananda (1)</td>
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<td></td>
<td>• It is one of the five great duties described in the Vedas (1) where Hindus are taught that they need to forget about self and work for righteousness (1) the Bhagavad Gita 'Fix thy heart on thy work, but not on its reward’ (1)</td>
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<td></td>
<td>Accept any other valid responses.</td>
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</tr>
<tr>
<td>Question number</td>
<td>Indicative content</td>
<td>Mark</td>
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</tr>
<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
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Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- Hindus may believe that a person who has offended against others has earned bad karma and thus will be punished by an unfavourable rebirth this cannot be seen to be for their well-being but is inevitable
- People can be reformed. Hindus teach that everyone is able to change and indeed is constantly changing so reform of the criminal is more desirable reform the offender allowing the criminal to contribute more fully to society
- Hindus would teach that committing a criminal act goes against their duty to treat everyone as part of the divine Manusmirti 7.13 says 'Let no (man), therefore, transgress that law which favourites, nor (his orders) which inflict pain on those in disfavour'.

**Arguments against the statement**
- People need protecting from criminals, Hindu kings used punishment (danda) to prevent the offender committing the same crime again this was part of their duty as a leader
- The punishment should fit the crime, Hindus would feel that justice should be done for the benefit of the victims, Upanishads show that karma will ensure justice is done
- Ancient Hindu practice used punishment to incapacitate or harm the offender in some way in order to prevent them doing the crime again, this kind of punishment would not be for their well-being but have a retributive purpose.

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
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</thead>
<tbody>
<tr>
<td>0</td>
<td>0–0</td>
<td>No rewardable response.</td>
</tr>
</tbody>
</table>
| Level 1 | 1–3  | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
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• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9  | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
Instructions

• Use **black** ink or ball-point pen.
• **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
• Answer **all** questions.
• Answer the questions in the spaces provided – there may be more space than you need.

Information

• The total mark for this paper is 51.
• The marks for **each** question are shown in brackets – use this as a guide as to how much time to spend on each question.
• Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed – **you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.**
• The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

• Read each question carefully before you start to answer it.
• Try to answer every question.
• Check your answers if you have time at the end.

---

**Pearson Edexcel Level 1/Level 2 GCSE (9–1) in Religious Studies B (Short Course) – Sample Assessment Materials – Issue 1 – June 2016 © Pearson Education Limited 2016**
Answer ALL questions. Write your answers in the spaces provided.

1. (a) Outline three beliefs about the Messiah. 

(b) Explain two reasons why the covenant with Abraham is important today.
(c) Explain **two** reasons it is important for Jews to keep all the Mitzvot.

In your answer you must refer to a source of wisdom and authority. (5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “Only the Almighty should judge.”

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Jewish teachings
• reach a justified conclusion.

(Total for Question 1 = 27 marks)
2  (a) Outline three Jewish teachings about crime. 

(b) Explain two reasons why Jewish people think good actions are rewarded.
(c) Explain two reasons Jewish people think it is important to forgive people who have wronged you.

In your answer you must refer to a source of wisdom and authority.
(d) “The use of torture is always wrong.”

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Jewish teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

(Total for Question 2 = 24 marks)
# Paper 2: Religion, Peace and Conflict 2F - Judaism Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
</table>
| **1(a)**        | AO1 3 marks  
Award one mark for each point identified up to a maximum of three marks.  
- He is the anointed one (1)  
- He will usher in the messianic age (1)  
- Belief in the Messiah is one of the 13 Principles (1)  
- Some believe he will come during the ‘end days’ (1)  
- Some believe he will come when Israel is given to the Jews (1)  
Accept any other valid responses. | - Answers which discuss the importance of the Messiah for Jews. | 3 |
| **1(b)**        | AO1 4 marks  
Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.  
- God promised to make Abraham a great nation (1), God will bless those who bless him and curse those who curse him (1).  
- God promised to give Abraham’s descendants the land that is now Israel (1), Jewish people feel they have an unchanging right to this land (1).  
- The Covenant is marked by circumcision of Jewish boys (1), the Bar Mitzvah ceremony is still in use today (1)  
Accept any other valid responses. | | 4 |
<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Mark</th>
</tr>
</thead>
</table>
| 1(c)            | **AO1 5 marks**  
Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.  
- They are given to the Jewish people by the Almighty (1), commands which have been provided as a way of life so they are righteous (1) as explained in the laws about marriage in the Mishneh Torah Ishut 24(1)  
- Keeping the 613 Mitzvot in the Torah is part of the Jewish peoples the covenant with Almighty, (1) therefore it shows their devotion to him (1) as shown in the covenant with Moses in Exodus 20 (1)  
- Many of the Mitzvot help people in their relationships with one another (1) or with their relationship with the Almighty and are therefore of utmost importance (1) as seen in Exodus 20:12 which explains how Jews should treat their parents (1)  
Accept any other valid responses.                                                                                                                                                                                                 | 5    |
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
</tr>
</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- The Almighty is omnipotent knows everything, whereas humans are unable to know everything and therefore the judgment of the Almighty must be correct and should be respected
- In the scriptures it is shown that Jewish leaders regard the Almighty as the only judge; if political leaders at this time recognised this people should follow this today
- Jews believe the Almighty is a judge and he is described as merciful and gracious; these qualities are divine and not human so only he can judge.

**Arguments against the statement**
- Rabbis have taught that although the Almighty is a judge it is the quality of mercy that is more important and as humans it is important to be merciful also
- The Almighty created humanity and therefore must trust them to judge where necessary, or his world would not function
- Life in any society requires that humans judge one another as protection and as part of the justice system so it cannot be that only the Almighty can judge

Accept any other valid responses.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
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</tr>
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<tbody>
<tr>
<td>0</td>
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• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
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| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
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| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
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### SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
</table>
| 0 marks | - The candidate writes nothing.  
- The candidate’s response does not relate to the question.  
- The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks | - Candidates spell and punctuate with reasonable accuracy.  
- Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.  
- Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | - Candidates spell and punctuate with considerable accuracy.  
- Candidates use rules of grammar with general control of meaning overall.  
- Candidates use a good range of specialist terms as appropriate. |
| 3 marks | - Candidates spell and punctuate with consistent accuracy.  
- Candidates use rules of grammar with effective control of meaning overall.  
- Candidates use a wide range of specialist terms as appropriate. |

### Question number | Answer | Mark
--- | --- | ---
2(a) | AO1 3 marks  
Award one mark for each point identified up to a maximum of three marks.  
- Leviticus says an eye for an eye (1)  
- The punishment must not exceed the crime (1)  
- The death penalty is allowed but only for the most serious crimes (1)  
- The Torah warns parents to discipline their children so that they do not turn to crime (1)  
- The Torah says that thieves must repay their theft (1)  
Accept any other valid responses. | 3 |
### Question 2(b)

**AO1 4 marks**

Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.

- The Almighty promises reward to those who are descendants of Abraham (1) they will be his chosen people (1)
- Jewish people believe that reward comes from being good (1) however the moment a person turns away from righteousness then they are punished (1)
- The Almighty demands that good Jews are faithful and obedient to him (1) and this will then lead to a continuance in the relationship between him and humanity (1)

Accept any other valid responses.

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### Question 2(c)

**AO1 5 marks**

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks.

Award one further mark for any relevant source of wisdom or authority.

- One of the most importance festivals within Judaism is Yom Kippur during it Jewish people ask the Almighty to forgive them (1) and this cannot happen if people cannot forgive each other (1) as seen in Psalm 130 where it says ‘Let your ears be attentive to my cry for mercy’ (1)
- Jews are supposed to be merciful (1) so it is important to give the offender the opportunity to correct their wrong and then forgive (1) as seen in Isaiah 55 it teaches ‘Let them turn to the Lord, and he will have mercy on them, and to our God, for he will freely pardon’. (1)
- When a Jewish person accepts the forgiveness of others and forgives others it allows the wrongdoer to achieve atonement (1) and this heals a person spiritually and mentally (1) as in Psalm 103 where it teaches that the Almighty will ‘crowns you with love and compassion’ (1)

Accept any other valid responses.
AO2 12 marks

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**

- Torture is against Jewish teaching which maintains that no one should harm another person; and torture is specifically designed to harm.
- Jewish teachings show that people should stand up for others when they know about torture. Jewish people are taught that no one should stand by when another is hurt.
- Life is created by God which makes it holy. The teaching of Pikuach Nefesh maintains that it is more important to save lives than it is to keep the other laws.

**Arguments against the statement**

- Using situation ethics, sometimes torture may be the lesser evil, it may save other lives and resolve the situation for example torturing someone to find out information about a planned terrorist attack.
- In the Torah, there are many stories where the Almighty could be described as supporting the use of torture or even using it, such as the test of faith given to Job, or the curse given to Adam and Eve.
- If the torture gains information from the victim that saves the lives of many people it could be the right thing to do which could be seen to reflect the teaching of Pikuach Nefesh.

Accept any other valid responses.
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Advice

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Answer ALL questions. Write your answers in the spaces provided.

1. (a) Outline three teachings about God found in the Mool Mantar. (3)

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(c) Explain **two** Sikh teachings about rebirth.

In your answer you must refer to a source of wisdom and authority.

(5)
In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*(d) “All Sikhs need a sangat.”*

Evaluate this statement considering arguments for and against. In your response you should:
- refer to Sikh teachings.
- refer to different Sikh points of view.
- reach a justified conclusion.

(Total for Question 1 = 27 marks)
2 (a) Outline three Sikh beliefs about justice. (3)

(b) Explain two Sikh teachings about why people suffer. (4)
(c) Explain two reasons forgiveness is important for Sikhs today

In your answer you must refer to a source of wisdom and authority. (5)
(d) The purpose of punishment is for the personal and moral well-being of the offender.

Evaluate this statement considering arguments for and against. In your response you should:
• refer to Sikh teachings
• refer to relevant ethical arguments
• reach a justified conclusion.

(Total for Question 2 = 24 marks)
### Paper 2: Religion, Peace and Conflict 2G - Sikhism Mark Scheme

<table>
<thead>
<tr>
<th>Question number</th>
<th>Answer</th>
<th>Reject</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(a)</td>
<td>AO1 3 marks</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Award one mark for each point identified up to a maximum of three marks.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• God is One (1)</td>
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<tr>
<td></td>
<td>• God is the Creator (1)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>• God is truth (1)</td>
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<td></td>
<td>• God is without fear (1)</td>
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<td></td>
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<tr>
<td></td>
<td>• God is without hate (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• God is beyond time (1)</td>
<td></td>
<td></td>
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<td></td>
<td>Accept any other valid responses.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1(b)</td>
<td>AO1 4 marks</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</td>
<td></td>
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<tr>
<td></td>
<td>• The Mool Mantar teaches that God is “without fear and without hatred” (1) so no one is excluded from divine love (1)</td>
<td></td>
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<td></td>
<td>• Sikhs teach the importance of there being no division in the community (1) meaning Sikhs should include everyone (1)</td>
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<td></td>
<td>• After his river experience with God Guru Nanak taught that, ”there is no Hindu, no Muslim” (1) meaning that people are all human first and foremost (1)</td>
<td></td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question number</td>
<td>Answer</td>
<td>Reject</td>
<td>Mark</td>
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</tbody>
</table>
| 1(c)            | AO1 5 marks                                                                                                                                                                                                                                                                                                                            | • Repeated reason/development  
• Development that does not relate both to the reason and to the question                                                                                                                                                                   | 5    |

Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.

- Karma drives the wheel of rebirth (1) suggesting that good or bad actions affect rebirth (1) shown by ‘By the karma of past actions, the robe of this physical body is obtained’ (Guru Granth Sahib 2) (1)
- While the body stays on earth it makes sense of where the mind/soul goes (1) and provides an understanding of the eternal nature of existence (1) in seeking liberation ‘they are liberated, those who meditate on the Lord’ (Guru Granth Sahib 11) (1)
- The goal of rebirth is uniting with God (1) which is identified as mukti (1) shown in the Guru Granth Sahib says ‘they are liberated, those who meditate on the Lord’ (Guru Granth Sahib 11) (1).

Accept any other valid responses
<table>
<thead>
<tr>
<th>Question number</th>
<th>Indicative content</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1(d)</td>
<td>AO2 12 marks, SPaG 3 marks</td>
<td></td>
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</tbody>
</table>

Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.

**AO2**

**Arguments for the statement**
- The importance of the sangat was acknowledged by all the Gurus who continued to build it throughout history as it is a way people can always receive guidance from it because it consists of people who hold the same beliefs.
- Each individual within the sangat can become more haumai meaning that it integral to mukti as the Guru Granth Sahib teaches “The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied” (Guru Granth Sahib 1316)
- It is needed in order to facilitate service to others which a central feature of Sikh life and devotion, the sangat provides Sikhs with regular opportunities to practice sewa and gain good karma.

**Arguments against the statement**
- Although the sangat is important Sikhism is about the individual search for liberation and union with the Divine; this individual search suggests the sangat may not be needed.
- Non-khalsa Sikhs may suggest that the sangat is not needed for them, as they have chosen not to go through the amrit ceremony to take upon themselves the additional obligations; they would still view themselves as living a Sikh life.
- It is possible to suggest that there are occasions that the sangat is fractured and may be a negative influence on a Sikh. As such it might be desirable for a Sikh to remove themselves from the community to find harmony and rid themselves of selfish feelings.

Accept any other valid responses.

Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
<th>Mark</th>
<th>Descriptor</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>No rewardable response.</td>
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</tbody>
</table>
| Level 1 | 1–3 | • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief.  
• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | • Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question.  
• Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question.  
• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |
SPaG

<table>
<thead>
<tr>
<th>Marks</th>
<th>Descriptors</th>
</tr>
</thead>
</table>
| 0 marks awarded | • The candidate writes nothing.  
• The candidate’s response does not relate to the question.  
• The candidate’s achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks | Threshold performance |
| 2 marks | Intermediate performance |
| 3 marks | High performance |

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<tr>
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</thead>
</table>
| 2(a)            | AO1 3 marks  
Award one mark for each point identified up to a maximum of three marks.  
• As human justice is not perfect Sikhs are encouraged to make human justice like Gods (1)  
• A person’s rebirth will be based on the way they live their life so they will be rewarded/punished karmically (1)  
• Equality in justice is central in Sikhism where all people are linked to the divine (1)  
• Guru Gobind Singh suggested that the reasons behind crime should be taken into account when administering justice (1)  
• Justice is laid out in edicts and codes of conduct which ascribe punishments for certain acts (1)  
Accept any other valid responses. | • Answers which discuss the importance of life after death  
• Answers which give non-Sikh beliefs | 3 |
<table>
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<tr>
<th>Question number</th>
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<tbody>
<tr>
<td>2(b)</td>
<td>AO1 4 marks</td>
<td></td>
<td>4</td>
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<tr>
<td></td>
<td>Award one mark for providing away. Award a second mark for development of the way up to a maximum of four marks.</td>
<td>Repeated reason/development</td>
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<td>• Sikhs may suggest that people may suffer because of karma (1) as a result of bad actions they have performed (1)</td>
<td>Development that does not relate both to the reason given and to the question</td>
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<td>• Suffering may be caused as a result of a person forgetting God (1) as the Gurus taught that not everybody would be affected by suffering (1)</td>
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<td>• Suffering is a natural part of the world (1) as the Guru Granth Sahib recognises 'The whole world is overflowing with pain and suffering' (Guru Granth Sahib 767) (1)</td>
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<tr>
<td></td>
<td>Accept any other valid responses.</td>
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<tr>
<td>2(c)</td>
<td>AO1 5 marks</td>
<td></td>
<td>5</td>
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<tr>
<td></td>
<td>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</td>
<td>Repeated reason/development</td>
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<td>• Forgiveness leads to a good relationship with others (1) as Sikhs are to recognise they also need forgiveness (1). The Guru Granth Sahib supports this: 'if you have a keen understanding, then do not write black marks against anyone else' (1378).</td>
<td>Development that does not relate both to the reason and to the question</td>
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<tr>
<td></td>
<td>• Forgiveness leads to a good relationship with God (1) as a person is expressing God’s characteristics (1) God because as the Guru Granth Sahib teaches ”God is compassionate and merciful” (Guru Granth Sahib 204) (1)</td>
<td></td>
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<td>• Unforgiveness leads to abusing the relationships Sikhs have with one another (1) which is not good and does not reflect the relationships that the Gurus had with others (1) and Sikhs are encouraged to ‘Look underneath your own collar instead’ (Guru Granth Sahib 1378)</td>
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<td>Accept any other valid responses.</td>
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<tr>
<td>2(d)</td>
<td>AO2 12 marks</td>
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**AO2**

**Arguments for the statement**
- Sikhs who aim to punish by reform and forgiveness are emulating God and as Sikhs seek union with him adopting his characteristics is a positive way to achieve mukti and positive karma.
- Sikhs teach that reform of the offender should be the main aim of a punishment so that a criminal changes their behaviour and stops committing crimes reflecting the belief people can change and become gurmukh.
- In applying situation ethics it could be suggested that in determining punishment people should think about the purpose and usefulness behind it; and that the reform of the offender should be preeminent in any consideration and treatment of offenders because only ‘If someone understands both the disease and the medicine, only then is he a wise physician’ (Guru Granth Sahib 148).

**Arguments against the statement**
- While applying situation ethics might support the reform of prisoners in certain circumstances, some of the punishments may lead to recidivism - relapsing into crime as prisoners may share experiences and build relationships.
- For Sikhs, justice is central to any punishment however does not matter because criminals will always pay for their crimes even if they are not punished in this life; therefore the personal and moral well-being of the offender is of secondary importance for Sikhs.
- Sikhs might suggest that when all the options for solving a conflict have been exhausted then physical punishment might be deemed legitimate. As such Sikhs could apply this to people who reoffend and will only respond to physical punishment.

Accept any other valid responses.

Candidates who do not consider relevant ethical arguments cannot achieve marks beyond Level 2.
<table>
<thead>
<tr>
<th>Level</th>
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<tbody>
<tr>
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</table>
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• Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6  | • Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments.  
• Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
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• Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |