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Mark Scheme (Results)

Summer 2022

Pearson Edexcel International GCSE  
In Religious Studies (4RS1)  
Paper 01: Beliefs and Values

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## 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.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- 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.

Question Number	Answer	Mark
<b>1(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• Every decision is determined by God (1)</li> <li>• The life of a person is totally predetermined (1)</li> <li>• The life of a person is not predetermined (1)</li> <li>• A person can change their destiny by their actions (1)</li> <li>• Some aspects of life are predetermined others are not (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>1(b)</b>	<p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <p><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Buddhists believe that world systems come into being naturally (1). Buddhists have no creator God to explain the existence of the universe (1).</li> <li>• Some Buddhists believe that the inhabitants of the earth were at first spirits (1), until their greed and attachment caused their bodies to become solid (1).</li> <li>• Many Buddhists accept the scientific explanation of the origin of this universe (1). The Buddha taught his followers not to concern themselves with seeking answers to questions they could not answer (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>

	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• God created everything from nothing in six days (1) and rested on the seventh (1).</li> <li>• God is the only possible creator of a complex universe (1). He is described as omnipotent and omniscient (1).</li> <li>• Only God is eternal and is the only one who could have created the universe (1). The creator of the universe must have existed outside of time in order to bring the world into existence (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• The Hindu scriptures teach many different stories about creation (1). The sacred sound Aum is believed to have been the first sound at the start of creation (1).</li> <li>• In the Rig Veda it teaches that the universe was created from the body of a single cosmic man, Purusha (1), when his body was sacrificed (1).</li> <li>• The Vishnu Purana describes Vishnu as the creator, sustainer, destroyer and then re-creator of the universe (1). This process takes place over a vast period of time (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• The Qur'an says that Allah created the world in six days (1) and was not wearied by his work (1).</li> <li>• Allah is the only possible creator of a complex universe (1). He is described as omnipotent and omniscient (1).</li> <li>• The creator of the universe must have existed outside of time in order to bring</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated belief/ development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	

	<p>the world into existence (1). Only Allah is eternal and is the only one who could have created the universe (1).</p> <p>Accept any other valid response.</p>		<b>(4)</b>
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	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• The Almighty created everything from nothing in six days (1) and rested on the seventh (1).</li> <li>• God is the only possible creator of a complex universe (1). He is described as omnipotent and omniscient (1).</li> <li>• The creator of the universe must have existed outside of time in order to bring the world into existence (1). Only God is eternal and is the only one who could have created the universe (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• The universe was made by Waheguru (1) who created the earth and everything on it with a single word (1).</li> <li>• God is in charge of the earth (1) and without his will nothing can exist, change or develop (1).</li> <li>• Before the creation there was no earth, no sky, no sun and no life (1). Only Waheguru existed until he decided to create the world (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/ development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>

Question Number	Indicative content
<b>1(c)</b>	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Some people may believe there is more than one god because they were brought up in a polytheistic society, where many gods were acknowledged and worshipped.</li> <li>• Polytheism provides a logical explanation for the problem, common in monotheistic faiths, of the existence of evil and suffering. If there are many gods some may cause suffering whilst others alleviate it.</li> <li>• Some may suggest that polytheism more closely reflects a person's experience of the world. Often in society one person is responsible for a limited range of tasks, this is reflected in the order among the gods.</li> <li>• Others may suggest that the world is complex and inter-related but not everything works together perfectly. This suggests that everything is not under the control of a single entity but rather by the interactions of more than one deity.</li> </ul> <p>Accept any other valid response.</p> <p><b>6</b></p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (A02)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

Question number	Indicative content	Mark
1(d)	<p>Students 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.</p> <p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Some would argue that war is the consequence of human ignorance and greed. Since many people want more than they have there will always be conflict between people.</li> <li>• Christianity teaches that everyone is born with original sin. In order to redeem their human nature a person must repent and seek salvation, those who do not continue to cause conflict.</li> <li>• Religion itself can become a source of conflict. Humans can see those who do not share their beliefs as 'other' and therefore the enemy. Faith therefore becomes another thing to be fought over.</li> <li>• Some would argue that salvation liberates a person from their human nature, and they can then choose to act for the good of all rather than for personal gain, and bring peace rather than conflict.</li> <li>• Islam teaches that whilst human nature may provoke conflict, choosing to forgive is a means to avoid conflict and bring peace. Those who choose to overcome their desire for revenge are rewarded by Allah.</li> <li>• Some non-religious people believe that since this life is the only life a person has, they should not engage in conflict but rather work to improve the lives of those in need in conflict zones.</li> </ul> <p>Accept any other valid response.</p>	(12)



Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and makes connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

Question number	Answer	Mark
<b>2(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• It is caused by sin (1)</li> <li>• Prayer (1)</li> <li>• Charity (1)</li> <li>• It is part of the test of life (1)</li> <li>• It is caused by desire (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>2(b)</b>	<p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <p><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Some Buddhists believe that the primary purpose of life is to end suffering (1). The Buddha said 'One thing I teach: suffering and the end of suffering' (1).</li> <li>• Theravada Buddhists believe they should work to be reborn as a monk to achieve enlightenment (1). Therefore their purpose is to gain good kamma for the next life (1).</li> <li>• Life itself is the purpose (1); life is the result of kammic debt and it will generate further lives (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/development.</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>(4)</b>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Christians believe their purpose in life is to worship God (1) and honour him in every aspect of their lives (1).</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated reason/development.</li> <li>• Development that does not relate both to the</li> </ul>	

	<ul style="list-style-type: none"> <li>• Some see their purpose as fulfilling Jesus' command when he said 'I will make you fishers of men' (1) so their purpose is to lead others to salvation (1).</li> <li>• Some believe they have a God given purpose as stewards of Creation (1). Their purpose is to protect and cherish the world God created (1).</li> </ul> <p>Accept any other valid response.</p>	reason given and to the question.	(4)
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• The purpose of life for many Hindus is to fulfil the Purusharthas (1). These enable Hindus to act ethically and live a moral life (1).</li> <li>• Every Hindu has their personal dharma (1). They strive to fulfil their dharma to achieve good karma (1).</li> <li>• Ultimately the aim of life for many Hindus is to achieve moksha (1). On achieving moksha they are freed from the cycle of samsara (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/development.</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	(4)
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Many Muslims consider their purpose in life to be obedience to Allah (1). They strive to fulfil Allah's will in every area of their life (1).</li> <li>• Ultimately the aim is to be judged worthy of paradise (1). To achieve this they must honour Allah and seek his forgiveness and mercy (1).</li> <li>• The Qur'an teaches that Allah's purpose for Muslims is as a khalifah on earth (1). They therefore should stand for what is right as leaders of humanity (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/development.</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	(4)
	<p><b>Judaism:</b></p>	<ul style="list-style-type: none"> <li>• Repeated reason/development.</li> </ul>	

	<ul style="list-style-type: none"> <li>• Many Jewish people believe that the Almighty created a complex and intricate world with purpose (1). Every human being should therefore work to fulfil the will of God (1).</li> <li>• Some believe it is their purpose to embody the Torah as the living word of God (1), by fulfilling the Mitzvah and worshipping the Almighty (1).</li> <li>• Some believe the meeting of the infinite God and the finite human is the purpose of life (1). Beyond that every other duty and responsibility is of no significance (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>(4)</b>
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	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Guru Nanak said the purpose of life was to become gurmukh (1), and to enlighten others (1).</li> <li>• The Guru Granth Sahib teaches that the human body has been given to you as a chance to meet the Lord of the Universe (1). The purpose of life is therefore to meet Waheguru (1).</li> <li>• A Sikh finds purpose in service (1). In this way they improve karma and reduce their own ego (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated reason/development.</li> <li>• Development that does not relate both to the reason given and to the question.</li> </ul>	<b>(4)</b>
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Question Number	Indicative content
<b>2 (c)</b>	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Some people choose to believe there is nothing more than the physical world, that everything is determined by invariable rules of science, since increasingly everything, even human behaviour, can be explained in this way.</li> <li>• There is no empirical evidence for a world beyond the physical, particularly since the physical includes interactions at a sub-atomic level that cannot be seen.</li> <li>• Some suggest that whilst physicalism is difficult to understand at the present time since humanity's understanding of science is incomplete, when humans learn more it will provide a full explanation of all currently inexplicable phenomena.</li> <li>• The evidence for a world beyond the physical is often judged to be unreliable; the evidence depends on perceived experience and historical claims which cannot be substantiated, or can already be explained in terms of physicalism.</li> </ul> <p>Accept any other valid response.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (Ao2)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

Question Number	Indicative content	Mark
<b>2(d)</b>	<p>Students 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.</p> <p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• For Christians and Jews Genesis confirms that the world was made by God. Since the scriptures are regarded by many as infallible this must be true.</li> <li>• The causation argument suggests that there must be a creator since every event must have a cause. Since God exists outside the constraints of time and space he must be the cause of the world.</li> <li>• The design of the world confirms a creator for those who believe. Earth lies in the Goldilocks belt, any closer to the sun and life could never have existed, any further away it would be frozen.</li> <li>• Non-religious people may argue that the discoveries of science provide a valid alternative to the idea of God as creator. The Big Bang occurred billions of years ago and over the course of time the force of gravity pulled the planets together.</li> <li>• Even if a person accepts the argument from causality there is no evidence to prove the uncaused cause was God. Alternative views suggest an advanced alien life form.</li> <li>• Hindus believe that the universe neither starts nor ends, rather its form is cyclical. The Rigveda presents many theories of cosmology. For example, the Nasadiya Sukta asks who created the universe and suggests no-one really knows, and that it may never be known.</li> </ul> <p>Accept any other valid response.</p>	<b>(12)</b>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and makes connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

Question Number	Answer	Mark
<b>3(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• It should never happen (1)</li> <li>• It is perfectly acceptable (1)</li> <li>• It is a useful prelude to marriage (1)</li> <li>• It does not provide security (1)</li> <li>• It avoids commitment (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question Number	Answer	Reject	Mark
<b>3(b)</b>	<p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Muslims believe they must live a life according to the will of Allah to achieve paradise (1). If they do not they will go to hell (1).</li> <li>• Sikhs believe in the cycle of samsara (1). Karma gained in this life determines whether a soul will be liberated from the cycle of death and rebirth (1).</li> <li>• Some non-religious people believe that a violent death means they cannot escape this world (1); they will be forced to wander the earth seeking justice (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>



Question Number	Indicative content
<p><b>3(c)</b></p>	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Some Buddhists believe that suffering before death may be a kammic consequence of previous bad actions. Euthanasia would therefore be pointless as it would simply postpone suffering to a future life.</li> <li>• Euthanasia may be seen as a bad action bringing negative kamma, both for the person providing the means to end life and those who agree to die.</li> <li>• Some may believe that if the intention behind the act of euthanasia is love and compassion then the action cannot be wrong. They therefore consider individual cases with compassion.</li> <li>• The Dalai Lama said that ‘mercy killing’ was permissible in certain circumstances but that it was better to avoid it. This enables Buddhists to make their own decision based on the circumstances.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• The Bible teaches ‘Do not kill’ so many Christians believe euthanasia is unacceptable. They believe God will help and comfort those who suffer.</li> <li>• Some believe suicide is a mortal sin since it disrespects God’s gift of life. Voluntary euthanasia would therefore condemn a person to an afterlife in hell.</li> <li>• Many believe God created each individual uniquely and life belongs only to him. To take part in euthanasia therefore usurps the role of God.</li> <li>• Some may argue that if there is no quality of life then, in reality, God has already taken that life and the medicines are merely delaying God’s will.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• Many Hindus believe that euthanasia causes the soul and body to separate at an unnatural time. This causes negative karma for both doctor and patient.</li> <li>• Many believe euthanasia cannot be allowed because it breaks the First Precept by harming a living being.</li> <li>• Hindus believe their actions are determined by their dharma, dharma requires Hindus to care for the old and sick rather than to help them die.</li> </ul>

	<ul style="list-style-type: none"> <li>Some Hindus would say that by assisting in the end of a painful life a person is performing a good deed and so fulfilling their moral responsibilities.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
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	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>The Qur'an teaches 'Do not kill' so many Muslims believe euthanasia is unacceptable. They believe God will help and comfort those who suffer.</li> <li>Many believe Allah created each individual uniquely and life belongs only to him. To take part in euthanasia therefore usurps the role of God.</li> <li>Some may argue that if there is no quality of life then, in reality, God has already taken that life and the medicines are merely delaying God's will.</li> <li>The Qur'an teaches that suffering is part of the test of life and so Muslims should endure pain and death with patience since paradise awaits them.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
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	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>The Torah teaches 'Do not kill' so many Jewish people believe euthanasia is unacceptable. They believe the Almighty will help and comfort those who suffer.</li> <li>Many believe God created each individual uniquely and life belongs only to him. To take part in euthanasia therefore usurps the role of God.</li> <li>Some may argue that if there is no quality of life then, in reality, God has already taken that life and the medicines are merely delaying God's will.</li> <li>Some Jews may believe there is a limit to the Jewish duty to preserve life. Doctors have no duty to extend life if the person would suffer more by artificially keeping them alive.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
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	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>Sikhs see life as a gift from Waheguru and therefore are opposed to euthanasia. The timing of a death should be in God's hands.</li> <li>The Sikh Gurus rejected suicide (and therefore euthanasia) as interfering with God's plan for the individual. Sikhs should therefore care for the sick rather than help them die.</li> </ul>
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	<ul style="list-style-type: none"> <li>• Some Sikhs believe that suffering before death may be a karmic consequence of previous bad actions. Euthanasia would therefore be pointless as it would simply postpone suffering to a future life.</li> <li>• Some may believe that if the intention behind the act of euthanasia is love and compassion then the action cannot be wrong. They therefore consider individual cases with compassion.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
<b>Level 2</b>	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (Ao2)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

Question number	Indicative content	Mark
<b>3(d)</b>	<p>Students 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.</p> <p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Some religious people, for example many Christians, see it as a religious duty to have children and raise them in the faith. They believe that preventing the birth of a child goes against God's will.</li> <li>• Many Muslims believe that family life is the place where they can fulfill half their deen. They therefore see having a family as a way of honouring Allah.</li> <li>• Some see childlessness as an illness and will allow infertility treatments to assist couples struggling to have children. Treatments such as AIH do not break the marriage bond.</li> <li>• Some religious people, for example Catholic priests, are called to a life of celibacy and service. They renounce the opportunity to have children in order to devote their lives to serving God.</li> <li>• Some people consider that the world is currently overpopulated and argue that it is more moral to adopt an unwanted child than bring another into the world.</li> <li>• Some people choose not to have children for fear of passing on a genetic disorder. They may live with a life-limiting disease and not want to pass this on to a new life.</li> </ul> <p>Accept any other valid response.</p>	<b>(12)</b>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and makes connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

Question number	Answer	Mark
<b>4(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• It is entirely up to the individual (1)</li> <li>• It is equivalent to adultery (1)</li> <li>• It provides stability for children (1)</li> <li>• God wants his followers to be happy (1)</li> <li>• It provides love and companionship (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>4(b)</b>	<p>Award one mark for providing a belief. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Some non-religious people believe life has no higher purpose (1); they are therefore within their rights to live life to please only themselves (1).</li> <li>• Some believe it is their purpose to improve the quality of life for all humanity (1), since this life is all there is (1).</li> <li>• Some people find meaning and purpose in those things which they can control in life (1), such as a career or raising a family (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated belief/development.</li> <li>• Development that does not relate both to the belief given and to the question.</li> </ul>	<b>(4)</b>

Question Number	Indicative content
4(c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Marriage is not an obligation in Buddhism as most Buddhists believe the purpose of marriage is to unite two people who are in love, or who would make good partners in other respects.</li> <li>• The role of marriage is heavily influenced by the prevailing culture of the area they live in. Many would therefore accept that the purpose of marriage is to have children and raise them in a way accepted by society.</li> <li>• Marriage unites two families and provides a stable basis for the continuation of the extended family. This includes both raising children and caring for elderly relatives.</li> <li>• The Dalai Lama has spoken on the benefits of marriage. He said that ‘it is about developing a mutual admiration of someone, a deep respect and trust and awareness of another human’s needs...’ and suggested that this brought more contentment.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Many Christians believe marriage is ordained by God, that it is intended by God for their mutual joy. They therefore believe it is a lifelong union between a man and a woman.</li> <li>• Many believe that one purpose of marriage is to provide a safe and secure environment to have and raise children. The Old Testament teaches to ‘go forth and multiply’, so many see it as a Christian’s duty to marry and have children.</li> <li>• Raising Christian children in a happy marriage is the ideal state for many Christians since it ensures the growth and development of the faith. Children raised in a Christian home are more likely to continue to believe in God.</li> <li>• Many Christians believe marriage is the only place where they can enjoy sex in the way ordained by God. The New Testament says ‘it is better to marry than to burn with passion.’</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Hinduism:</b></p>

	<ul style="list-style-type: none"> <li>• Many Hindus believe marriage unites two people for ultimate eternity so they can pursue truth, meaning and physical desires through the faith.</li> <li>• The role of marriage is heavily influenced by the prevailing culture of the area they live in. Many would therefore accept that the purpose of marriage is to have children and raise them in a way accepted by society.</li> <li>• Marriage unites two families and provides a stable basis for the continuation of the extended family. This includes both raising children and caring for elderly relatives.</li> <li>• Raising Hindu children in a happy marriage is the ideal state for many Hindus since it ensures the growth and development of the faith. Children raised in a Hindu home are more likely to continue to believe in the faith.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Many Muslims see marriage as a religious obligation. Marriage is a contract to live together as husband and wife. The Qur’an teaches that ‘He created for you mates from among yourselves that you may dwell in peace and tranquility with them...’</li> <li>• Raising Muslim children in a happy marriage is the ideal state for many Muslims since it ensures the growth and development of the faith. Children raised in a Muslim home are more likely to continue to believe in God.</li> <li>• Muslims believe marriage is the only place where they can enjoy sex in the way ordained by Allah. The religion promotes the importance of modesty and sexual morality.</li> <li>• Marriage unites two families and provides a stable basis for the continuation of the extended family. This includes both raising children and caring for elderly relatives.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• In Orthodox Judaism marriage is viewed as a contractual bond commanded by God in which a man and a woman come together to honour the Almighty.</li> <li>• The purpose of marriage is to unite two people, enabling them to merge into a single soul. As a result, a man may be considered incomplete if he does not marry.</li> <li>• Many believe that one purpose of marriage is to provide a safe and secure environment to have and raise children. The Torah teaches to</li> </ul>



	<p>'go forth and multiply', so many see it as a Jewish person's duty to marry and have children.</p> <ul style="list-style-type: none"> <li>• Raising Jewish children in a happy marriage is the ideal state for many Jews since it ensures the growth and development of the faith. Children raised in a Jewish home are more likely to continue to believe in God.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
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	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Marriage is believed to be an important aspect of life and its purpose is to form an equal partnership in the presence of Waheguru and help each other unite their souls with God.</li> <li>• The purpose of marriage is to unite two people, enabling them to merge into a single soul. The Guru Granth Sahib teaches 'They alone are called husband and wife who have one soul in two bodies'.</li> <li>• The role of marriage is heavily influenced by the prevailing culture of the area they live in. Many would therefore accept that the purpose of marriage is to have children and raise them in a way accepted by society.</li> <li>• Marriage unites two families and provides a stable basis for the continuation of the extended family. This includes both raising children and caring for elderly relatives.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
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Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
<b>Level 2</b>	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (Ao2)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

Question Number	Indicative content	Mark
<b>4(d)</b>	<p>Students 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.</p> <p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Many Christians would agree that a nuclear family provides the basis of a stable family unit. It enables both men and women to fulfil their religious roles and raise children in the faith, benefitting wider society.</li> <li>• Many non-religious people live in nuclear families where they find meaning and purpose in life through raising children to be productive members of society.</li> <li>• The nuclear family is common in Western societies where adults often have to leave their local area to find work. This allows individuals to be more independent and flexible.</li> <li>• For many Muslims the extended family is preferable as it enables several generations to live together. This enables family responsibilities to be shared and wisdom to be passed to the younger generation.</li> <li>• The extended family provides an environment where aging relatives can be safely cared for and the love previously shown by them to their children is reciprocated.</li> <li>• For many families the nuclear family is unachievable. It is often preferable to have single parent families rather than for people to live in fear. As a consequence of divorce and bereavement, many successful adults grow up in single parent families.</li> </ul> <p>Accept any other valid response.</p>	<b>(12)</b>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

Question number	Answer	Mark
<b>5(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• Fight back (1)</li> <li>• Report it (1)</li> <li>• Punish the bully (1)</li> <li>• Education to prevent it (1)</li> <li>• Ignore it (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question Number	Answer	Reject	Mark
<b>5(b)</b>	<p>Award one mark for providing an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Many religious people believe peace is important because God created the world as a peaceful place (1). They therefore work to achieve this on earth (1).</li> <li>• Peace is often commanded in the scriptures (1). For example, Psalm 34:15 says 'Turn away from evil seek peace and pursue it'.</li> <li>• Peace is important because it brings security and stability to the society (1). This enables religious people to practice their faith without fear (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development.</li> <li>• Development that does not relate both to the attitude given and to the question.</li> </ul>	<b>(4)</b>

Question Number	Indicative content
5(c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Most Buddhists are opposed to capital punishment. The First Precept requires that no-one should kill or injure a living creature.</li> <li>• The Buddha, whilst not specifically mentioning capital punishment, was against any form of harm to another. 'An action, even if it brings benefit to oneself, cannot be considered a good action if it causes physical and mental harm to another being.'</li> <li>• Many Buddhists believe that administering capital punishment would do harm to the person carrying out the sentence, since it is impossible to administer capital punishment with compassion and composure.</li> <li>• Some countries which are mainly Buddhist, for example Thailand, still use the death penalty. It remains widely supported as a form of deterrence and protection for particularly heinous crimes.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Many Christians are opposed to capital punishment because of the commandment 'Do not kill'. They believe this fundamental law should not be broken under any circumstance.</li> <li>• Some cite the example of Jesus who refused to use violence in any situation. Christians should therefore follow his example and not use violent punishments.</li> <li>• Some Christians support the use of capital punishment using scriptures such as 'Whoever sheds the blood of man, by man shall his blood be shed' (Genesis 9:6) to justify capital punishment as just retribution ordained by God.</li> <li>• Jesus did not condemn the practice of capital punishment. When Pilate had to decide whether to crucify Jesus, he tells Pilate that the authority to make the decision has been given to him by God (John 19:11) and therefore those who delivered Jesus to Pilate are guilty of a greater sin.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• Most Hindus are opposed to capital punishment. The Principle of ahimsa requires that no-one should kill or injure a living creature.</li> </ul>

	<ul style="list-style-type: none"> <li>• Gandhi opposed capital punishment. He said 'I cannot in all conscience agree to anyone being sent to the gallows. God alone can take life because he alone gives it.'</li> <li>• Many Hindus believe that administering capital punishment would do harm to the person carrying out the sentence, since it is impossible to administer capital punishment with compassion and composure.</li> <li>• Some countries which are mainly Hindu, for example India, still use the death penalty. It remains widely supported as a form of deterrence and protection for particularly heinous crimes.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Many Muslims support the use of capital punishment. Shari'ah law is used as the justice system of some Islamic countries and it allows capital punishment on the basis of 'A life for a life' (Surah 5:45).</li> <li>• The Qur'an also teaches 'Take not life, which God has made sacred, except by way of justice and law' (Surah 6:51). This allows for an equivalent retributive punishment.</li> <li>• Capital punishment can be used for two groups of crimes. One is intentional murder; the other is 'spreading mischief in the land' which can include treason and terrorism but also apostasy and homosexuality.</li> <li>• There are a minority of Muslims who are opposed to the death penalty. The Qur'an says 'But whoever gives [up his right as] charity, it is an expiation for him.' They argue that the Qur'an therefore does not make capital punishment compulsory and teaches that forgiveness brings blessings from Allah.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• Many Jewish people believe capital punishment is acceptable but should be used as a last resort. They use scriptures such as 'Whoever sheds the blood of man, by man shall his blood be shed' (Genesis 9:6) to justify capital punishment as just retribution ordained by God.</li> <li>• The Torah also recommends proportionate retributive punishment. 'If there is serious injury, take a life for a life, an eye for an eye... (Exodus 21:23-24). Strict rules on the quality of evidence must be followed.</li> <li>• Some Jews are opposed to capital punishment because of the commandment 'Do not kill'. They believe this fundamental law should not be broken under any circumstance.</li> <li>• Capital punishment remains legal in Israel for war crimes but hasn't been used for decades. The demands of Jewish law on quality of evidence mean that capital punishment is rarely thought of.</li> </ul>

	Accept any other valid response. <b>(5)</b>	
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Many Sikhs are opposed to capital punishment. Equality and dignity are fundamental aspects of Sikhism. Executing a person takes away their right to dignity.</li> <li>• The Ten Gurus appear to have not supported capital punishment since they did not use it for the criminals they dealt with.</li> <li>• Sikhs are prohibited from killing in cold blood. Capital punishment gives the offender no opportunity to defend themselves.</li> <li>• A minority of Sikhs consider capital punishment an acceptable punishment for the most heinous crimes because there is no specific teaching in the Guru Granth Sahib. Some consider that if it were prohibited specific teaching would exist.</li> </ul> <p>Accept any other valid response. <b>(5)</b></p>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
<b>Level 2</b>	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (AO2)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

Question number	Indicative content	Mark
<b>5(d)</b>	<p>Students 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.</p> <p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Many Christians would support this since the Bible says, 'Those who love their children care enough to discipline them.' (Proverbs 13:24), so changing behaviour is an expression of love and concern.</li> <li>• The Paulist Prison Ministries, for example, work with prisoners with the aim of rehabilitating them into society, in order that their behaviour changes and they contribute positively to the community.</li> <li>• Many may suggest that a punishment that makes a wrongdoer bitter and angry would make them more likely to continue to do negative things if no attempt is made to change their attitude.</li> <li>• Others may suggest that it is more important to deter both the wrongdoer and wider society and prevent repeat offences out of fear. Both the Bible and Qur'an permit retributive punishments which act as a deterrent.</li> <li>• Punishment should also be seen to bring justice to the victim or their family. An 'eye for an eye' suggests equivalent punishment is the way to secure justice.</li> <li>• Currently many released prisoners reoffend. Some would suggest that punishment without reform just leads to a cycle of wrongdoing that puts people back in prison when they repeat their crime.</li> </ul> <p>Accept any other valid response.</p>	<b>(12)</b>



Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and makes connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

Question number	Answer	Mark
<b>6(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• Murder (1)</li> <li>• Theft (1)</li> <li>• Blasphemy (1)</li> <li>• A person not honouring their parents (1)</li> <li>• Envy (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question Number	Answer	Reject	Mark
<b>6(b)</b>	<p>Award one mark for providing an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> <li>• Some religious people see reform as the most important aim of punishment (1). By encouraging a person to change for the better it improves the quality of their life (1).</li> <li>• Some believe that punishment must have a deterrent effect (1). The Torah teaches 'An eye for an eye' and this sets an example for the whole community (1).</li> <li>• Some may suggest that the most important aim of punishment is to restore justice (1). A thief, for example, should recompense their victim (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development.</li> <li>• Development that does not relate both to the attitude given and to the question.</li> </ul>	<b>(4)</b>

Question Number	Indicative content
6 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Many Buddhists see forgiveness as a way to prevent harmful thoughts. Instead Buddhists are encouraged to practice forgiveness to produce a positive effect.</li> <li>• Buddhists are encouraged to avoid feelings of resentment by practicing metta and karuna. This allows them to prevent harmful thoughts which would interfere with the search for enlightenment.</li> <li>• The Dhammapada says ‘He abused me, he struck me, he overcame me, he robbed me – in those who harbour such thoughts hatred will never cease’ and so Buddhists should put away negative thoughts by forgiving others.</li> <li>• Some Buddhists feel that forgiveness is not a Buddhist tradition. Forgiveness releases an obligation and so is an act of power leading to unhealthy relationships.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Christianity is based on the concept of forgiveness; all have sinned so without God’s forgiveness there can be no redemption or salvation.</li> <li>• Jesus taught that if Christians do not forgive then God, in turn, will not show mercy to them.</li> <li>• Christians are encouraged to seek to forgive others. Peter asked Jesus how often he should forgive his brother. Jesus replied ‘up to seventy times seven’ showing that Christians should always forgive.</li> <li>• Christians believe God created a peaceful world and forgiveness is needed to enable everyone to live together peacefully as God intended.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• Forgiveness is considered to be one of the six cardinal virtues. A person who does not forgive carries negative feelings and anger and damages the present as well as the future.</li> <li>• Hindus are encouraged to not only forgive others but to seek forgiveness from those they have wronged. This can be achieved by acts of charity and purification.</li> </ul>

	<ul style="list-style-type: none"> <li>• Some Hindus consider Lakshmi to be the highest example of forgiveness, she forgives even when the offender does not regret their actions. Vishnu, by contrast, only forgives when the offender repents.</li> <li>• The Mahabharata teaches that forgiveness is a virtue and it is by forgiveness that the universe is held together. It does not require reconciliation but rather sees forgiveness as an act of compassion.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Islam teaches that Allah is All-forgiving and the original source of all forgiveness. Muslims are encouraged to repent and seek forgiveness from Allah.</li> <li>• For Muslims forgiveness should encourage change. The Qur'an says 'Allah forgives what is past: for repetition Allah will accept from him the penalty', suggesting that forgiveness may be limited by a person's behaviour.</li> <li>• Although Muslims are encouraged to forgive the Qur'an also allows for equivalent retribution. However, if a person chooses to forgive rather than seek retribution it is rewarded by Allah.</li> <li>• Some Muslims believe that the act of forgiveness removes some of the sins the person has committed on an earlier occasion. This is rewarded on Judgement Day.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• In Judaism if a person repents and tries to rectify the wrong then an individual is encouraged, but not obliged, to forgive. The Torah says it is forbidden to be stubborn and not allow oneself to be appeased.</li> <li>• Murder is unforgivable in Judaism, though the family can choose to forgive the murderer for the grief they have caused them. The benefit of forgiving those who offend against you is that it helps you obtain forgiveness from others.</li> <li>• The Almighty does not forgive the wrongs done to other people. Instead the offender must seek forgiveness from those they have wronged. If they sincerely apologise three times this fulfils the requirement to seek forgiveness.</li> <li>• Jewish people celebrate a Day of Atonement at Yom Kippur. Jews will ask those they have wronged to forgive them, and fast and pray for God's forgiveness for their sins against the Almighty.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>

	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Sikhs believe that forgiveness is a gift from Waheguru. It is not based on whether a person has asked for forgiveness or deserves it, rather it is a gift from a generous heart.</li> <li>• The Guru Granth Sahib emphasises the importance of forgiveness: 'Where there is greed there is death. Where there is forgiveness, there is God himself.'</li> <li>• Sikhs believe that forgiveness has benefits for both physical and mental health. Letting go of grudges reduces levels of depression, anxiety and anger.</li> <li>• Sikhs are encouraged to put away negative thoughts such as hurt and anger by forgiving those who wrong them. It is therefore also important to seek forgiveness if you do wrong.</li> </ul> <p>Accept any other valid response. <span style="float: right;"><b>(5)</b></span></p>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
<b>Level 2</b>	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (AO2)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (AO2)</li> </ul>

Question Number	Indicative content	Mark
<b>6(d)</b>	Students 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.	

	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"><li>• Many religious people accept the death penalty as it is clearly permitted in their holy books. This suggests that, at least sometimes, it may be the only way to give justice to the victim or their family.</li><li>• Some crimes are too heinous to comprehend. In some religions some crimes are unforgivable, so one could argue that in the absence of forgiveness capital punishment may be the lesser of two evils.</li><li>• Some would point to the deterrent effect of the death penalty in reducing violent crime. Using capital punishment may lead to the death of a convicted criminal but save many lives in the future.</li><li>• Some Muslims may argue that the Qur'an does not demand capital punishment even for murder. Blood money can be accepted by the victim's family as an alternative method of providing justice and forgiveness.</li><li>• The Bible says 'Do not kill' and Jesus taught that all have sinned so all should seek redemption. It is therefore more important to reform criminals so they can contribute to society.</li><li>• There is evidence that capital punishment does not act as an effective deterrent and there is always the risk of a wrongful conviction and execution. This may cause more harm than good by leading to civil unrest.</li></ul> <p>Accept any other valid response.</p>	<p><b>(12)</b></p>
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Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and makes connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

Question Number	Answer	Mark
<b>7(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• It is a religious duty to try to convert others (1)</li> <li>• It was commanded by Jesus (1)</li> <li>• It is always wrong (1)</li> <li>• There is no need to try to change others (1)</li> <li>• It is good to help those who are seeking God (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>7(b)</b>	<p>Award one mark for providing a responsibility. Award a second mark for development of the responsibility. Up to a maximum of four marks.</p> <p>Responses should be linked to a specific faith but the same responsibilities apply to all.</p> <ul style="list-style-type: none"> <li>• They should treat people of other races with respect (1), demonstrating the true nature of their faith (1).</li> <li>• They should teach the equality of all people (1), by treating everyone with love (1).</li> <li>• They should encourage inter-racial friendships (1), built on mutual tolerance and acceptance (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated responsibility/ development.</li> <li>• Development that does not relate both to the responsibility given and to the question.</li> </ul>	<b>(4)</b>



Question Number	Indicative content	
<b>7(c)</b>	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Some believe the poor should be treated with kindness and mercy, as Jesus taught in the parable of the sheep and the goats.</li> <li>• Some believe poverty is a consequence of sin. The poor therefore have a responsibility to confess their sins and live a better life, then God will be merciful. As a result others are not required to support them.</li> <li>• Some believe poverty is a consequence of karmic debt. This must be repaid, so helping the poor does not benefit them since the karmic debt is carried to the next life.</li> <li>• Some believe poverty is the result of exploitation and greed. They work to relieve the causes of poverty for the good of all.</li> </ul> <p>Accept any other valid response.</p>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
<b>Level 2</b>	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (AO2)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

Question Number	Indicative content	Mark
<b>7(d)</b>	<p>Students 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.</p> <p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Many Muslims would say that Allah created all people and sees all equally. They point to the example of the Prophet who treated women with kindness and respect in a way that was unusual at the time.</li> <li>• The Church of England, for example, extends equality of opportunity to religious roles so women can be ordained as priests and bishops and lead men in worship.</li> <li>• Many non-religious people argue that as women have proven they are equal to men in academic achievement so they should have the same level of opportunity and advancement in the workplace.</li> <li>• Some Buddhists believe a person can only reach enlightenment in the body of a man. As a result, in some societies, women may be seen as lesser and treated accordingly.</li> <li>• In Islam though the Qur'an teaches equality and fairness it also lays down clearly defined roles for both women and men in both the family and religion. They argue that though these roles are different they are no less equal. However, this may limit women's opportunity for equality outside the home.</li> <li>• Some Christian Churches point to the fact that Jesus was a man and only admit men to the priesthood. The Catholic Church does not allow women to be ordained into positions of authority, basing this on the teachings of St Paul.</li> </ul> <p>Accept any other valid response.</p>	<b>(12)</b>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and makes connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

Question Number	Answer	Mark
<b>8(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• Human rights may contradict the scriptures (1)</li> <li>• They permit same sex relationships (1)</li> <li>• They enable women to be leaders (1)</li> <li>• They may foster blasphemy (1)</li> <li>• They allow divorce (1).</li> </ul> <p>Accept any other valid response.</p>	<b>(3)</b>

Question number	Answer	Reject	Mark
<b>8(b)</b>	<p>Award one mark for providing an attitude. Award a second mark for development of the attitude. Up to a maximum of four marks.</p> <p>Responses should be linked to a specific faith but the same attitudes apply to all.</p> <ul style="list-style-type: none"> <li>• They would be happy to work with people of other faiths (1) on issues of shared concern (1).</li> <li>• They may reject them (1), believing that it risks their children or grandchildren no longer following the family faith (1).</li> <li>• They may accept them (1) whilst expecting that any children should be brought up in the faith (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development.</li> <li>• Development that does not relate both to the attitude given and to the question.</li> </ul>	<b>(4)</b>

Question Number	Indicative content	
<b>8 (c)</b>	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Many religious people of many faiths believe they have a responsibility to care for the poor in both the community and society. This is based in scripture, for example, the teaching of Jesus in the parable of the sheep and the goats.</li> <li>• Muslims believe that their common faith unites them as a brotherhood. Muhammad taught that 'He is not a believer whose stomach is filled while their neighbour goes hungry'.</li> <li>• Sikhs believe that generosity and the sharing of earnings is a religious duty. The Guru Granth Sahib teaches 'One who performs selfless service without thought of reward shall attain his Lord and Master.' Therefore, many Sikhs help to provide food for all at the langar.</li> <li>• Some religious people believe that supporting the poor is best achieved by addressing the fundamental causes of poverty, rather than simply alleviating the symptoms. They may work to address the inequalities in society rather than give charity.</li> </ul> <p>Accept any other valid response.</p>	
Level	Mark	Descriptor
	0	No rewardable material.
<b>Level 1</b>	1-3	<ul style="list-style-type: none"> <li>• Limited use of religious terms (AO1)</li> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (A02)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (A02)</li> </ul>
<b>Level 2</b>	4-6	<ul style="list-style-type: none"> <li>• Use of religious terms is appropriate and shows understanding (AO1)</li> <li>• Explanation of relevant religion, beliefs and values is comprehensive (AO2)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

Question number	Indicative content	Mark
<b>8(d)</b>	<p>Students 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.</p> <p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• In some predominantly Muslim countries, such as Saudi Arabia, there is a strong focus on equality for children with special needs. This is based on the teaching of the Qur'an and the practice of Muhammad in treating people with respect.</li> <li>• Many Christian disability charities are major providers of disability services in the UK where these are not funded by government. They are working to develop a disability and accessibility charter for churches. They also deliver training on shaping dementia friendly churches.</li> <li>• Most Buddhists show compassion to the weak. They often donate to charities that aim to improve the lives of those who are disabled, to ensure their rights are upheld.</li> <li>• The World Bank reported that charitable donations to benefit those with disabilities do not, in isolation, promote equality for disabled people. Rather they lead to increased dependence and vulnerability of the weakest in society, therefore denying them their rights.</li> <li>• In some societies disability may be treated as something very shameful, leading to some families confining disabled people to the home.</li> <li>• Some Christians may view disability as a consequence of sin and therefore those who are disabled are encouraged to repent and try to overcome their disorder. For example, in some parts of the world people suffering from mental illness may be sent to prayer camps.</li> </ul> <p>Accept any other valid response.</p>	<b>(12)</b>

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates isolated elements of understanding of religion and belief.</li> <li>• Identifies information/issues and makes superficial connections among a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments to produce a conclusion that is not fully justified.</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• Demonstrates limited understanding of religion and belief.</li> <li>• Deconstructs religious information and makes superficial connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Demonstrates accurate understanding of religion and belief.</li> <li>• Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and makes connections between many, but not all, of the elements in the question.</li> <li>• 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.</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>• Demonstrates sustained accurate and thorough understanding of religion and belief.</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints and make connections between the full range of elements in the question.</li> <li>• 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.</li> </ul>

