



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel International GCSE

In Religious Studies (4RS1)

Paper 1: Beliefs and Values

Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications are awarded by Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at www.edexcel.com or www.btec.co.uk. Alternatively, you can get in touch with us using the details on our contact us page at www.edexcel.com/contactus.

Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: www.pearson.com/uk

Autumn 2020

Publications Code 4RS1_01_2011_MS

All the material in this publication is copyright

© Pearson Education Ltd 2020

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.

4RS1/01 2020 - Mark scheme

Question number	Answer	Mark
1(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • Omnipotent (1) • Omniscient (1) • Benevolent (1) • Creator (1) • Eternal (1). <p>Accept any other alternative valid response.</p>	(3)

Question number	Answer	Reject	Mark
1(b)	<p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <p>Buddhism:</p> <ul style="list-style-type: none"> • Buddhists should treat all living things kindly (1), because they are required to have compassion for all living things (1). • Meat eating is not permitted (1), because the first precept is not to harm any living thing (1). • Animals should be respected (1), since all living things are subject to rebirth (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated way/ development. • Development that does not relate both to the way given and to the question. 	(4)
	<p>Christianity:</p> <ul style="list-style-type: none"> • The righteous should care for the needs of their animals (1), because all living things are part of God's creation (1). • Some Christians believe they can use animals in whichever way they choose (1), since God gave man dominion over the fish of the sea and the birds of the air 	<ul style="list-style-type: none"> • Repeated way/ development. • Development that does not relate both to the way given and to the question. 	

	<p>(1).</p> <ul style="list-style-type: none"> Animals, as part of the creation, should be treated with respect (1), as creation does not belong to humanity, they are merely its custodians (1). <p>Accept any other valid response.</p>		(4)
	<p>Hinduism:</p> <ul style="list-style-type: none"> Humanity must treat animals with respect (1), since everything in nature contains the divine (1). It is believed that animals should not be killed (1), killing an animal may prevent progression of the soul (1). Hindus should treat animals with kindness (1), since the Bhagavad Gita teaches that a self-realised soul is able to understand the equality of all things (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated way/ development. Development that does not relate both to the way given and to the question. 	(4)
	<p>Islam:</p> <ul style="list-style-type: none"> Muslims believe animals can be used for human benefit (1), since the Qur'an teaches that Allah has provided all manner of livestock for humanity (1). Animals must be well-treated before they are killed (1) and they must be killed according to Islamic law (1). Many Muslims allow the use of animals for research (1), the animal must not suffer pain or mutilation and it must be with good reason (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated way/ development. Development that does not relate both to the way given and to the question. 	(4)
	<p>Judaism:</p> <ul style="list-style-type: none"> Animals are deserving of respect (1), for example, working animals must rest on the Sabbath (1). In early Judaism the first dietary laws suggested animals should not be used 	<ul style="list-style-type: none"> Repeated way/ development. Development that does not relate both to the way given and to the question. 	(4)

	<p>for food (1), permission was given to eat meat, following the Kosher laws, after the flood (1).</p> <ul style="list-style-type: none"> All animals should be valued (1), since God established his Covenant with all living things (1). <p>Accept any other valid response.</p>		
	<p>Sikhism:</p> <ul style="list-style-type: none"> Sikhs believe animals should be respected as part of Waheguru's creation (1). Since God created everything all animals are important (1). It is important to value every living thing (1), since Sikhs may have lives on earth as other animals (1). It is the duty of humanity to treat animals with compassion (1); therefore many Sikhs do not eat meat (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> Repeated way/development. Development that does not relate both to the way given and to the question. 	(4)

Question Number	Indicative content	Mark
1(c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> Some atheists believe that one's consciousness, and therefore actions, is determined biologically. Decisions are therefore the consequence of gene interactions rather than a real choice. Some believe belief in free will and moral responsibility is justified. Since humans are social beings, like chimpanzees, they can choose to act in a way to benefit society, even at personal cost. Some believe in partial free will. For example an individual cannot choose how their digestive system works however they can learn how to help it function well by choosing what is eaten. Some consider the idea of free will, and thus personal responsibility, is essential for the functioning of society. If humanity is not responsible for its moral mistakes then punishment is not an appropriate response. <p>Accept any other valid response.</p>	(6)

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> • Limited use of religious terms (AO1) • Description of relevant religion, beliefs and values is mostly satisfactory (A02) • Gives a partial explanation of the significance and influence of beliefs and values (A02)
Level 2	4-6	<ul style="list-style-type: none"> • Use of religious terms is appropriate and shows understanding (AO1) • Explanation of relevant religion, beliefs and values is comprehensive (AO2) • Explanation of significance and influence of beliefs and values is comprehensive (A02)

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"> • Christians may argue that free will is the cause of suffering, believing that even an all-loving God will not over-ride free will. Therefore, even if people suffer, it does not disprove the existence of God. • Muslims believe life is a test for Judgement Day. Suffering is merely part of the test of life, to be endured with patience in expectation of great reward. • Hindus believe that suffering in this life is a consequence of actions in a past life. Therefore the role of suffering is to improve a soul; this encourages humans to live a good life to achieve a more favourable reincarnation. • Others may find it difficult to believe that a benevolent God allows the innocent to suffer. They point to issues such as birth deficiencies and childhood cancer to suggest that there cannot be a loving God. • Many non-religious people find it difficult to accept that an all-loving, all-knowing God who created the universe allowed problems, such as earthquakes, to cause suffering. • The inconsistent triad suggests God cannot exist in the presence of suffering. God should want to prevent suffering, knows when it will happen and has the power to prevent it. Since he does not stop it God cannot exist. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • 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. • 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Question number	Answer	Mark
2(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • Food (1) • Water (1) • Humane slaughter (1) • Comfortable living arrangements (1) • Right to mate (1). <p>Accept any other alternative valid response.</p>	(3)

Question number	Answer	Reject	Mark
2(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>Buddhism:</p> <ul style="list-style-type: none"> • Buddhists believe there is no unchanging, permanent soul in human beings (1). Rather there is rebirth based on Karma (1). • Buddhists believe in rebirth rather than reincarnation (1). When someone dies their energy, rather than their soul, passes into another form (1). • Mental processes are constantly changing (1). The energy that is transferred results in a new being which is never entirely different from, nor exactly the same as the being that died (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development. • Development that does not relate both to the belief given and to the question. 	(4)
	<p>Christianity:</p> <ul style="list-style-type: none"> • Some Christians believe all humans have 	<ul style="list-style-type: none"> • Repeated belief/development. 	

	<p>an immortal soul which exists distinct from but connected to the body (1). When a person dies it is this soul which will be judged by God (1).</p> <ul style="list-style-type: none"> • At death the soul is separated from the body and exists in a disembodied state (1). On the Day of Judgement souls will be resurrected (1). • Christians believe they will live eternally in heaven with God (1). Jesus told the criminal with him on the cross that he would go straight to paradise (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Development that does not relate both to the belief given and to the question. 	(4)
	<p>Hinduism:</p> <ul style="list-style-type: none"> • Hindus believe in the immortality of the Atman (soul) (1), it seeks to attain oneness with Brahman (1). • Souls are both immortal and imperishable (1). Death is therefore a period of rest where the soul recuperates, before returning to earth to continue its journey (1). • Each life experience on earth is an opportunity for the soul to learn and overcome inconsistencies (1), in order to finally achieve liberation (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development. • Development that does not relate both to the belief given and to the question. 	(4)
	<p>Islam:</p> <ul style="list-style-type: none"> • Muslims believe in an immortal soul which is taken by the angel of death on the death of an individual (1). The body will decay but the soul remains to be judged by Allah (1). • The Qur'an says the immortal soul is divine because it comes from Allah (1), but also explains that not much about the soul is known to mortals (1). • When humans are in the womb Allah 	<ul style="list-style-type: none"> • Repeated belief/development. • Development that does not relate both to the belief given and to the question. 	

	<p>assigns an angel to breathe the immortal soul into the embryo (1). The soul is therefore the essence of life (1).</p> <p>Accept any other valid response.</p>		(4)
	<p>Judaism:</p> <ul style="list-style-type: none"> • Some Jewish people believe they have an immortal soul that is judged by the Almighty (1). There will then be punishment or reward for the way they have lived (1). • Some Jews believe that an individual is a composite body/soul entity (1). After death the soul part returns to God as it is the spiritual part rather than physical (1). • Some do not believe in the immortality of the soul (1), if an individual is too evil to warrant resurrection, then God does not resurrect that person (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development. • Development that does not relate both to the belief given and to the question. 	(4)
	<p>Sikhism:</p> <ul style="list-style-type: none"> • Sikhs believe in an immortal soul which leaves the body at death (1). The soul goes on to live in a new life form (1). • Death means the end of the physical self (1). However the soul, by moving to a new host, can be purified until it merits union with Waheguru (1). • The soul of an individual is part of Waheguru (1). It is described as the 'spark of life' and continues to be reincarnated based on Karma (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated belief/development. • Development that does not relate both to the belief given and to the question. 	(4)

Question Number	Indicative content	Mark
2 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> • Religious people believe that when they do wrong it is an act that contravenes the wishes of God; they may consider sin to be caused by the temptations of Satan. • Human wrongdoing may be caused by selfishness. Humans put their own desires first due to a lack of self-control. • Human wrongdoing may be caused by ignorance. If a person is not familiar with the rules and traditions of their faith they may do wrong without intent. • Humans may do wrong as a consequence of poverty. They may steal to feed their children. <p>Accept any other valid response.</p>	(6)

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

Question number	Indicative content	Mark
2(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"> • Many non-religious people may agree that the evidence offered by holy books is not empirical evidence. Therefore belief in a higher being depends on faith, rather than fact, since there is no way to prove it. • For some, the testimony of believers can be dismissed as ‘wishful thinking’ or group indoctrination, where the belief in a higher being is passed from parent to child and reinforced by a like-minded community. • ‘Evidence’ suggested by the Design and Cosmological Arguments can be contradicted by a variety of scientific arguments. The appearance of design in the world, for example, can be refuted because of the long existence of life on earth and the random effects of survival of the fittest. • Those who believe in God may argue that their personal experience of a higher being is the strongest evidence of the existence of God. The belief brings strength, comfort and a readily accessible moral code. • The evidence of the holy books is also used as proof of God’s existence since there are many aspects of the Qur’an, for example, which are increasingly shown to be accurate in terms of modern scientific discoveries. • Many believers point to the existence of miracles and other religious experience as proof of the existence of God. They cite evidence such as the validated cures observed and recorded at Lourdes. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. And makes Connectionbetween 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Question number	Answer	Mark
3(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • The purpose of life is to be happy (1) • To have children (1) • To build a career (1) • To find love (1) • To make money (1). <p>Accept any other valid response.</p>	(3)

Question number	Answer	Reject	Mark
3(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> <ul style="list-style-type: none"> • Some people choose to remain childfree because of religious vocation (1). For example, Catholic Priests are called to be celibate (1). • Some people choose not to have children for health reasons (1); for example, if a person carries a genetic disorder they may not want to pass it on to their children (1). • Some people choose to be childfree because of environmental concerns (1). Many consider the world to be over-populated and therefore choose not to add to the problem (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development. • Development that does not relate both to the reason given and to the question. 	(4)

Question Number	Indicative content	Mark
3 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p>Buddhism:</p> <ul style="list-style-type: none"> • For Buddhists marriage is a secular affair. It is not a religious duty so divorce is acceptable. • An unhappy marriage will cause suffering. Buddhists may see divorce as the lesser of two evils to prevent further suffering. • Divorce may be considered a compassionate action since it may make the individuals concerned happier and better able to practice their faith. • Buddhists believe they should do no harm, so if an unhappy marriage is proving bad for any children of the couple, divorce may be the best option. <p>Accept any other valid response.</p>	(6)
	<p>Christianity:</p> <ul style="list-style-type: none"> • Some Christians are opposed to divorce as it breaks the marriage vows. Since marriage may be seen as a sacrament, divorce dishonours God. • All Christians view divorce as best avoided, though many allow divorce in some circumstances e.g. where one partner is at risk. • Some Christians allow divorce if the children of a marriage are suffering as a result of conflict in the marriage. They see divorce as the lesser of two evils, which may benefit all concerned. • Christians believe God is both compassionate and forgiving, therefore if a marriage ends in divorce God will forgive them. <p>Accept any other valid response</p>	(6)
	<p>Hinduism:</p> <ul style="list-style-type: none"> • Within Hinduism divorce is not forbidden but rarely happens. Some suggest that arranged marriages provide increased family involvement and support, avoiding the need for divorce. • Some Hindus accept divorce because if a couple is living in hatred this will set a negative example to their children. This may bring bad karma to the couple. • Some Hindus reject divorce because it may be bad for children. Statistics suggest that the children from broken homes do less well 	

	<p>in school and suffer long term effects.</p> <ul style="list-style-type: none"> All Hindus view divorce as best avoided, however many allow divorce in some circumstances e.g. where one partner is at risk. <p>Accept any other valid response.</p>	(6)
	<p>Islam:</p> <ul style="list-style-type: none"> Within Islam divorce is not forbidden since marriage is a civil agreement. Therefore if a marriage puts one partner at risk divorce is often acceptable. Some Muslims accept divorce because if a couple is living in hatred this will set a negative example to their children. Since family is so important in Islam many avoid divorce for the sake of the children. Some Muslims reject divorce in the belief that Allah has chosen a life partner for them and that long-term commitment to one partner is what Allah wants. An Hadith says that divorce is the most hated of all lawful actions. As a result families and the community will work hard to support couples who are struggling. <p>Accept any other valid response.</p>	(6)
	<p>Judaism:</p> <ul style="list-style-type: none"> Within Judaism marriage is intended to be for life but it has always been accepted that some marriages do not work out. If things do not work out the man has to give his wife a get which is presented in the Bet Din. Reform Jews do not usually issue a religious divorce. They see a civil divorce as both necessary and sufficient when a marriage breaks down. Many aspects of Jewish law discourage divorce. The procedural details are complex and, except in the case of infidelity by the wife, the man has to pay a substantial sum of money. All Jews view divorce as best avoided, however many allow divorce in some circumstances e.g. where one partner is at risk. <p>Accept any other valid response.</p>	(6)
	<p>Sikhism:</p> <ul style="list-style-type: none"> Sikhs hope couples will stay together but accept that divorce is sometimes inevitable. Since the marriage is a commitment made in 	

	<p>the presence of Waheguru divorce dishonours God.</p> <ul style="list-style-type: none"> • If there is an insurmountable problem in a marriage the extended family and community will try to help resolve the problem. If one partner refuses to try to heal the marriage the other can ask the community for permission to divorce. • Divorce is not legislated for in Sikhism so a civil divorce is seen as both necessary and sufficient when a marriage breaks down. • All Sikhs view divorce as best avoided, however many allow divorce in some circumstances e.g. where one partner is at risk. <p>Accept any other valid response</p>	(6)
--	--	------------

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

Question number	Indicative content	Mark
3(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"> • Many religious people have a duty to look after those who are older than them. For example the Ten Commandments instruct Jews and Christians to 'Honour your father and your mother'. • Religious people are amongst those who volunteer time and money to support families who are struggling to look after elderly relatives, they may provide visitors, respite time for the carers, and social gatherings for the elderly. • Many religious people live in extended families. Grandparents, for example, help to look after children teaching them their faith. In return the younger generations repay this love by caring for elderly relatives. • In modern society it is increasingly difficult, even for those who are willing, to devote the time required to care for aging relatives. People may live far away from their families and work to support their children. • Some religious people are called to serve in society in different ways. For some people this may mean that they are unable to dedicate the time to care for the elderly. • As the population ages the needs of the elderly become more complex and more difficult to manage. For some families there is no alternative to residential care when their elderly relatives become too ill to care for at home. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • 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. • 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Question number	Answer	Mark
4(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • Children have the right to be safe (1) • Food (1) • Clean water (1) • Shelter (1) • Education (1). <p>Accept any other valid response.</p>	(3)

Question number	Answer	Reject	Mark
4(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"> • Some people think homosexuality is wrong (1), since it is banned by some holy books (1). • Some people believe homosexuality is genetically determined (1); therefore it cannot be wrong (1). • Some people think homosexuality can be 'cured' (1), for example by conversion therapy (1). <p>Accept any other valid response.</p> <p>Responses that refer only to one attitude cannot be awarded more than two marks.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development. • Development that does not relate both to the attitude given and to the question. 	(4)

Question Number	Indicative content	Mark
4 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p>Buddhism:</p> <ul style="list-style-type: none"> • Many Buddhists reject abortion due to the principle of ahimsa. Abortions are, by their nature, violent acts. • Some Buddhists are opposed because it destroys life. Due to the principle of kamma the foetus is entitled to the same respect as an adult life. • Buddhists believe the decisions they make in this life will impact their rebirth. Having an abortion requires a willingness to accept the consequences. • The ethical consequences of a decision are dependent on the intention. Therefore if an abortion would prevent suffering of the mother and existing children it may be accepted. <p>Accept any other valid response.</p>	(6)
	<p>Christianity:</p> <ul style="list-style-type: none"> • Most Christians are opposed to abortion as it breaks the Commandment not to kill. The Church of England teaches that the foetus has a right to life. • Many feel the current law in the UK is interpreted too liberally, and fight to restrict access to abortions. Some Catholics believe that abortion should be against the law and totally banned. • Some believe that the foetus does not become a human until between 40 and 80 days. They therefore argue that very early abortions, under strictly limited conditions, should be allowed. • Some use the principle of 'Love thy neighbour' and argue that an abortion may be lesser of two evils. <p>Accept any other valid response.</p>	(6)
	<p>Hinduism:</p> <ul style="list-style-type: none"> • Many Hindus reject abortion due to the principle of ahimsa. Abortions are, by their nature, violent acts. • Hindus aim to do the least harm to all involved in the decision, the mother, the father and the wider community. Some will reluctantly accept abortion as the lesser of two evils. • Many regard having children as a religious duty. As abortion 	

	<p>contravenes this principle it should only be accepted in the most serious circumstances.</p> <ul style="list-style-type: none"> Some Hindus are opposed because it destroys life. Due to the principle of karma the foetus is entitled to the same respect as an adult life. <p>Accept any other valid response.</p>	(6)
	<p>Islam:</p> <ul style="list-style-type: none"> Most Muslims reject abortion due to the sanctity of life. The Qur'an teaches that whoever has spared the life of one it is as though he has spared the life of all people. Many Muslims would accept an abortion if the pregnancy would put the life of the mother at risk. Her death would not only impact the life of the foetus but also any existing children. The Qur'an is clear that poverty is not a valid reason for an abortion since Allah has said he will provide. Children are a blessing from Allah so to have an abortion is to reject Allah's gift, disrespecting him. <p>Accept any other valid response.</p>	(6)
	<p>Judaism:</p> <ul style="list-style-type: none"> Most Jewish people reject abortion due to the sanctity of life. The Mishnah says that whoever destroys one life it is as though he destroyed the whole world. Some Jews would accept an abortion if the pregnancy would put the life of the mother at risk. Her death would not only impact the life of the foetus but also any existing children. Most Jews are opposed to abortion as it breaks the Commandment not to kill. It also breaks God's commandment to populate the world. Some use the principle of 'Love thy neighbour' and argue that an abortion may be lesser of two evils. <p>Accept any other valid response.</p>	(6)
	<p>Sikhism:</p> <ul style="list-style-type: none"> Since all human beings were created by Waheguru it would be disrespectful to the Creator to abort a life given by God. 	

	<ul style="list-style-type: none"> • They believe Waheguru lives inside all humans, making all living things sacred. Therefore some Sikhs do not accept abortion even if the foetus is damaged. • Many regard abortion as permissible in the case of rape since the suffering caused to the woman and the wider community means it may be the lesser of two evils. • Many Sikhs would accept an abortion if the pregnancy would put the life of the mother at risk. Her death would not only impact the life of the foetus but also any existing children. <p>Accept any other valid response</p>	(6)
--	--	------------

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

Question number	Indicative content	Mark
4(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"> • Many religious people agree. Adultery is banned by the Ten Commandments for both Christians and Jews. Adultery may lead to family breakdown and divorce. • The Qur'an says 'Do not approach unlawful sexual intercourse. Indeed it is ever an immorality and evil as a way' (Surah 17:32), banning all sex outside of marriage. • Many non-religious people are opposed to adultery. The wedding service promises life-long commitment and fidelity, and to break this destroys trust. • Some non-religious people see sex as no more than the physical expression of love. They may argue that commitment is an attitude rather than a promise enshrined in law. They point to the number of couples who cohabit successfully for life. • Some members of the Church of England have accepted that cohabitation and sexual experience may be a step on the road to marriage, and welcome cohabittees to worship. • There is evidence that even amongst young religious people that their attitude to sex before marriage is influenced by the culture they live in. Those who live in more secular cultures may accept sex before marriage. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. And makes connection between 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Question number	Answer	Mark
5(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • Punishment (1) • Deterrence (1) • Retribution (1) • Protection (1) • Justice (1). <p>Accept any other alternative valid response.</p>	(3)

Question number	Answer	Reject	Mark
5(b)	<p>Award one mark for providing a type. Award a second mark for development of the type. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Christianity believes there are sins of omission (1), when not following God's commands leads to suffering (1). • Mortal sins are very grave sins undertaken with the knowledge and understanding of the sinner (1). These, if unforgiven, can lead to damnation (1). • Venial sins are less serious and do not imply the sinner has rejected God (1). The sinner must seek forgiveness to restore a good conscience (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated type/development. • Development that does not relate both to the type given and to the question. 	(4)

Question Number	Indicative content	Mark
5 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p>Buddhism:</p> <ul style="list-style-type: none"> • Most Buddhists believe criminals should be punished for their crimes. However inhumane treatment does not address the problem, reform is the preferred approach. • Punishment should be proportionate to the crime committed and only enough for the offender to make amends. Rehabilitation should be a priority. • Punishing a person with excessive cruelty not only damages the criminal but also the person carrying out the punishment. • Buddhists should be compassionate and it is impossible to administer harsh punishment compassionately. <p>Accept any other valid response.</p>	(6)
	<p>Christianity:</p> <ul style="list-style-type: none"> • Christians believe criminals should be treated justly. Therefore the punishment should fit the crime, and the same offence should command the same punishment. • Jesus taught that Christians should not be judgmental, and seek to reform sinners. This will result in the protection of society. • Many believe in the teaching of the Old Testament so retribution is an acceptable form of punishment. The criminal should be punished in a way that reflects their crime i.e. an eye for an eye. • Many believe that harsh punishments are the most effective form of deterrence. This both prevents re-offending and discourages others from committing the crime. <p>Accept any other valid response.</p>	(6)
	<p>Hinduism:</p> <ul style="list-style-type: none"> • Hinduism teaches that the dharma of a government is to protect the citizens. Some think this is best achieved through harsh, retributive punishments. • Many Hindus believe punishment can be part of the belief in ahimsa, as it functions to protect the innocent. • Some Hindus feel that the law of karma ensures the criminal will 	

	<p>be suitably punished after reincarnation, so punishment in this life should aim to reform them.</p> <ul style="list-style-type: none"> • Punishment in this life will prevent future crimes; this will benefit criminals both in this life and the next. <p>Accept any other valid response.</p>	(6)
	<p>Islam:</p> <ul style="list-style-type: none"> • Muslims believe criminals should be treated justly. Therefore the punishment should fit the crime and the same offence should command the same punishment. • The Qur'an teaches that retribution is an acceptable form of punishment. The criminal should be punished in a way that reflects their crime i.e. an eye for an eye. • Many believe that harsh punishments are the most effective form of deterrence. This both prevents re-offending and discourages others from committing the crime. • Muslims believe that if a person commits a crime they should be punished in this life by law but that there will also be consequences on Judgement Day. <p>Accept any other valid response</p>	(6)
	<p>Judaism:</p> <ul style="list-style-type: none"> • Jewish people believe criminals should be treated justly. Therefore the punishment should fit the crime, and the same offence should command the same punishment. • Many Jews believe criminals should have their human rights protected during punishment. However some are so dangerous they need to be imprisoned for the protection of society. • The Torah teaches that retribution is an acceptable form of punishment. The criminal should be punished in a way that reflects their crime i.e. an eye for an eye. • Many believe that harsh punishments are the most effective form of deterrence. This both prevents re-offending and discourages others from committing the crime. <p>Accept any other valid response.</p>	(6)
	<p>Sikhism:</p> <ul style="list-style-type: none"> • Treating people fairly is a religious duty for Sikhs. Whilst 	

	<p>committing crime is always unjust criminals should be treated fairly by the justice system.</p> <ul style="list-style-type: none"> • Some Sikhs feel that the law of karma ensures the criminal will be suitably punished after reincarnation, so punishment in this life should aim to reform them. • Punishment in this life will prevent future crimes; this will benefit criminals both in this life and the next. • Many Sikhs see the protection of society as an important aim of punishment. This means that criminals may need to be imprisoned but their other human rights should be respected. <p>Accept any other valid response.</p>	(6)
--	--	------------

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

Question number	Indicative content	Mark
5(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"> • Many would agree that all religious people should be pacifists, believing that God wants humans to live together in harmony and that violence only leads to more violence. • Jesus was a pacifist. He refused to allow his disciples to defend him when he was arrested, even healing an injured soldier. • It is possible to achieve great things through pacifist actions. Gandhi, for example, is credited with bringing about the end of British colonial rule by peaceful means. • Not all religions are pacifist. Muslims, for example, are commanded in the Qur'an to fight in order to defend Islam. • Many religious people will take up arms to fight for a just cause. The Second World War, for example, was supported by many religious people to prevent the spread of Nazism. • Whilst conflict is never the preferred option violent action may be the only means of settling a long standing disagreement, leading to peace and reconciliation. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • 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. • 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Question number	Answer	Mark
6(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • Political differences (1) • Limited resources (1) • Historical identity (1) • Cultural divisions (1) • Religion (1). <p>Accept any other alternative valid response.</p>	(3)

Question number	Answer	Reject	Mark
6(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> <ul style="list-style-type: none"> • Some non-religious people believe capital punishment is inhumane (1); sometimes those being put to death suffer long agonizing deaths (1). • There is little evidence it functions as a deterrent (1). American States with the death penalty have higher murder rates than those which do not (1). • Innocent people may be wrongly executed (1). Capital Punishment depends on a perfect court system but humans have unconscious prejudices and make mistakes (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development. • Development that does not relate both to the reason given and to the question. 	(4)

Question Number	Indicative content	Mark
6 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <p>Buddhism:</p> <ul style="list-style-type: none"> • Forgiveness is important to prevent harmful thoughts damaging mental well being. Feelings of hatred negatively impact kamma. • Buddhism sees the transgressor as the real victim and encourages believers to practice metta and forgiveness. • Buddhists are encouraged to seek the roots of resentment. They do this by meditation and receiving insight into the nature of reality. • The Dhammapada says 'In those who harbor thoughts of hurt hatred will never cease. Those who do not dwell on the wrong will not hate'. <p>Accept any other valid response.</p>	(6)
	<p>Christianity:</p> <ul style="list-style-type: none"> • Jesus said Christians should forgive seventy times seven (seventy seven in some translations) suggesting that for Christians forgiveness is so important it should be unlimited. • In order for Christians to be forgiven they must forgive others. Forgiving others enables God to be merciful to the sinner. • It was commanded by Jesus that the disciples should go out, teach and forgive sins. By believers forgiving the sins of others those sins are forgiven by God. • Jesus spoke of the importance of being merciful. The Parable of the Unforgiving Servant shows the importance of forgiveness. <p>Accept any other valid response.</p>	(6)
	<p>Hinduism:</p> <ul style="list-style-type: none"> • Forgiveness requires acknowledgment that the offender has done something wrong. More importantly it requires a person to seek to resolve the problem by asking for forgiveness. • Forgiveness is important in allowing a person to learn from their mistakes. Hindus see this as a divine characteristic and a way to reduce bad actions. • If a person does not forgive they carry negative feelings which may alter their future. Goddess Lakshmi is prepared to forgive even if 	

	<p>the person does not repent.</p> <ul style="list-style-type: none"> • The Mahabharata asserts that forgiveness is a virtue and that it is by forgiveness that the universe is held together. <p>Accept any other valid response.</p>	(6)
	<p>Islam:</p> <ul style="list-style-type: none"> • In Islam Allah is described as the oft-forgiving and the source of all forgiveness. Seeking forgiveness from Allah, with repentance, is a virtue. • Although forgiveness is encouraged, Islam also allows retribution to the extent of the wrong done. However forgiveness carries the promise of reward from Allah. • Forgiving someone is not a sign of weakness or dishonour; rather it raises the status of the forgiver in the eyes of Allah, increasing the likelihood that they will enter paradise. • Even heinous wrongs can be forgiven, with victims and victim's families being offered the chance to forgive and accept blood money rather than seek retribution. <p>Accept any other valid response.</p>	(6)
	<p>Judaism:</p> <ul style="list-style-type: none"> • In Judaism if a person causes harm to another, sincerely apologises and tries to right the wrong, then forgiveness is encouraged, but not required. • A person must go to those he has harmed to be entitled to forgiveness. This means that it is not God's role to forgive the wrongs they have committed to another individual. • Jewish people observe a Day of Atonement, Yom Kippur. During Yom Kippur Jews fast and pray for forgiveness for their sins against God. • The Torah says it is forbidden to be stubborn and not allow oneself to be appeased. Jews should therefore be merciful to those who have wronged them. <p>Accept any other valid response.</p>	(6)
	<p>Sikhism:</p> <ul style="list-style-type: none"> • The Guru Granth Sahib says that 'Forgiveness is as necessary to life as the food we eat and the air we breathe' suggesting that failure to forgive creates negative emotion. 	

	<ul style="list-style-type: none"> • Forgiveness benefits the forgiver more than the person who is forgiven. If the person who has offended doesn't seem to deserve or want forgiveness it remains important to forgive. • The Guru Granth Sahib asks Sikhs 'Why blame other people?' and encourages them to accept responsibility, leading to forgiveness. • The Guru Granth Sahib says 'Where there is forgiveness there is God'. If a Sikh chooses to forgive someone they are acting morally. If they are forgiven by someone this is a sign that God exists. <p>Accept any other valid response.</p>	(6)
--	--	------------

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

Question number	Indicative content	Mark
6(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"> • Many religious people would agree that all sins should be crimes. If a sin contravenes the will of God then all sins deserve punishment, both to benefit the sinner and for the good of society. • Many Muslims would support this idea. In Islamic tradition the law of the land is firmly rooted in the rules established by the Qur'an. This is still practiced in many predominantly Muslim countries. • Some think that if all sins were crimes then many of the evils of modern society could be avoided. For example, if no-one committed adultery for fear of punishment, there would be a lower rate of divorce and fewer individuals damaged in the process. • Some sins are impossible to legislate against. It is sinful to have lustful thoughts but only God and the sinner are aware of the sin. It is impossible to have laws against what is unknowable. • Some actions may technically be sinful but, if performed with righteous intention, can be a good thing. For example stealing food to feed a starving child. It does break the law, but it may not be regarded as sinful. • To force an entire population of many religions and none to follow rules based on the concept of sin would be, at best, unkind, and potentially contravene human rights and equality laws. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • 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. • 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Question number	Answer	Mark
7(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • Racism (1) • Sexism (1) • Sectarianism (1) • Ageism (1) • Religious discrimination (1). <p>Accept any other alternative valid response.</p>	(3)

Question number	Answer	Reject	Mark
7(b)	<p>Award one mark for providing a reason. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <p>Buddhism:</p> <ul style="list-style-type: none"> • The first precept is to not kill or harm any living thing (1), so Buddhists wholeheartedly support the right to life (1). • Buddhists believe that all individuals have a responsibility to live ethically (1). They therefore support human rights that support those who need help (1). • The Dalai Lama said that 'We all have an equal right to be happy because of our common humanity' (1). In order for a person to be happy they need access to the basic necessities of life (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development. • Development that does not relate both to the reason given and to the question. 	(4)
	<p>Christianity:</p> <ul style="list-style-type: none"> • The Bible teaches 'Do not kill' (1), so 	<ul style="list-style-type: none"> • Repeated reason/development. • Development that 	

	<p>Christians wholeheartedly support the right to life (1).</p> <ul style="list-style-type: none"> • All Christians believe they have a religious duty to support their fellow humans (1), Jesus taught this in the Parable of the Sheep and the Goats (1). • Jesus encouraged his followers to sell their possession and give the money to the poor (1). This suggests to Christians that a fair sharing of the earth's resources is essential (1). <p>Accept any other valid response.</p>	<p>does not relate both to the reason given and to the question.</p>	<p>(4)</p>
	<p>Hinduism:</p> <ul style="list-style-type: none"> • Hindus must respect all living things (1), so they wholeheartedly support the right to life (1). • Dharma means that all Hindu's have a responsibility to live ethically (1). They therefore support human rights that support those who need help (1). • Some Hindus suggest that all life contains a 'spark of Brahman' (1), therefore all humans should be respected and receive the same basic essentials (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development. • Development that does not relate both to the belief given and to the question. 	<p>(4)</p>
	<p>Islam:</p> <ul style="list-style-type: none"> • The Qur'an teaches that 'if you kill one person it is as though you killed the whole of mankind' (1), so Muslims wholeheartedly support the right to life (1). • All Muslims believe they have a religious duty to support their fellow humans (1). Muhammad said 'Wish for your brother what you would wish for yourself' (1). • Muslims acknowledge the importance of supporting the needy in society when they pay Zakah (1), so human rights are 	<ul style="list-style-type: none"> • Repeated reason/ development. • Development that does not relate both to the belief given and to the question. 	

	<p>in line with Muslim teaching (1).</p> <p>Accept any other valid response.</p>		(4)
	<p>Judaism:</p> <ul style="list-style-type: none"> • The Torah teaches 'Do not kill' (1), so Jewish people wholeheartedly support the right to life (1). • The Torah shows that Jews should not 'wrong the stranger who resides with you in your land' (1). This shows that Jews should respect the rights of all (1). • Leviticus encourages Jews to 'Love your neighbour' (1). This encourages Jewish people to support fundamental human rights for all (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development. • Development that does not relate both to the belief given and to the question. 	(4)
	<p>Sikhism:</p> <ul style="list-style-type: none"> • Sikhs believe Waheguru created every being and is in everyone (1); therefore Sikhs wish to see fundamental human rights for all (1). • Guru Nanak taught that everyone is equal and should be treated equally (1). The Human Rights Act supports the idea that all humans should receive the basic requirements for life (1). • Guru Nanak suggested that all should live the life of a householder supporting all within society (1). By so doing Sikhs ensure the rights of all are maintained (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development. • Development that does not relate both to the belief given and to the question. 	(4)

Question Number	Indicative content	Mark
7 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> • Some religious people embrace the idea of multi-faith communities as they provide an opportunity for people of different faiths to live and grow together. • Some accept the right of those of other faiths to live amongst them whilst believing their role is to convert them to the true faith. • Some reject the concept of religious pluralism, preferring to remain isolated to remain true to their faith e.g. the Amish. • Some religious people are concerned by the possible dilution of their religious beliefs and practice, which may encourage their children to leave their faith. <p>Accept any other valid response.</p> <p>Responses that refer only to one attitude cannot proceed beyond Level 1.</p>	(6)

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

Question number	Indicative content	Mark
7(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"> • Some religious groups find the concept of women religious leaders perfectly acceptable. For example in the Church of England women have been able to train for the Priesthood for many years and there are now women Bishops. • There is evidence from many faiths that there were women leaders in the history of the faith. In early Islam it is believed women functioned as imams to mixed congregations, not just single sex congregations. • In modern society there is much more consideration given to the role of women in leadership, and legislation in place to encourage equality of opportunity. This, and a shortage of men coming forward for the Priesthood, has fuelled the increase in women as religious leaders. • The Catholic Church, among others, only permits men to serve as priests. They base their views on the fact that Jesus was a man and the priest represents Christ at the Eucharist. • In Islam the primary role of women, as outlined in the Qur'an, is as wife and mother. Whilst women are allowed to pursue careers outside the home they are, in most mosques, not permitted to lead men in prayer. • Many Christians believe that men are more suited to leadership based on the teachings of St Paul, who said that women should be silent in Church. Women who wish to pursue a religious vocation can become nuns or theologians. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • 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. • 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Question number	Answer	Mark
8(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> • They can volunteer at food banks (1). • They can work in vocations such as aid workers (1). • They can give to charity (1). • They can pay Zakah (1). • They can hold prayer vigils (1). <p>Accept any other alternative valid response.</p>	(3)

Question number	Answer	Reject	Mark
8(b)	<p>Award one mark for providing an attitude. Award a second mark for development of the belief. Up to a maximum of four marks.</p> <p>Buddhism:</p> <ul style="list-style-type: none"> • The traditional view of women is that they are wives and mothers (1), managing the household according to the wishes of the husband (1). • More recently many roles outside the home have become more acceptable for women (1). For example Sirimavo Bandaranaike was the first woman Prime minister of Sri Lanka in 1960 (1). • Some Buddhists believe that a person can only reach enlightenment in the body of a man (1). This has consequent effects in society, as women see themselves as of lower value (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development. • Development that does not relate both to the attitude given and to the question. 	(4)
	<p>Christianity:</p> <ul style="list-style-type: none"> • Some traditional Christians believe 	<ul style="list-style-type: none"> • Repeated attitude/ development. 	

	<p>women's primary role is as wife and mother (1). She supports and encourages her husband in his role as provider (1).</p> <ul style="list-style-type: none"> • More liberal Christians may see the New Testament as influenced by the patriarchal times in which it was written (1). They therefore believe in the equality of men and women in society (1). • Some believe women should enjoy equality of opportunity in society whilst their primary role remains that of wife and mother (1). As a consequence many women choose to take career breaks when they have a family (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Development that does not relate both to the attitude given and to the question. 	(4)
	<p>Hinduism:</p> <ul style="list-style-type: none"> • Hindu religious texts describe feminine energy as the essence of the universe (1). This may empower women in society (1). • Hindus have a goddess figure as well as a male (1). This suggests that both genders can play a significant part in society (1). • Some consider the primary role of women to be as wife and mother (1). This limits a woman's potential in wider society (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development. • Development that does not relate both to the attitude given and to the question. 	(4)
	<p>Islam:</p> <ul style="list-style-type: none"> • Some consider the primary role of women to be as wife and mother (1). This limits a woman's potential in wider society (1). • In some countries Muslim women have the same access to education and career opportunities as men (1). However their primary focus must still be on their duty to the family (1). • Muhammad encouraged education for both men and women (1). Women were then expected to use their potential to 	<ul style="list-style-type: none"> • Repeated attitude/ development. • Development that does not relate both to the attitude given and to the question. 	

	<p>the full to benefit society (1).</p> <p>Accept any other valid response.</p>		(4)
	<p>Judaism:</p> <ul style="list-style-type: none"> • Some consider the primary role of women to be as wife and mother (1). This limits a woman's potential in wider society (1). • Few women are mentioned in the Tenakh by both name and role (1). This may suggest that historically Jewish women were rarely at the forefront of life in society (1). • Reform Judaism believes in the equality of men and women both in religion and society (1). Many Jewish women hold historical significance, for example Golda Meir was Israel's fourth Prime Minister (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development. • Development that does not relate both to the attitude given and to the question. 	(4)

	<p>Sikhism:</p> <ul style="list-style-type: none"> • The principles of Sikhism assert that women have the same souls as men (1). As such they can participate in all religious and societal activities (1). • The Sikh Gurus upheld women's rights (1). For example Guru Amar Das sent women to communities in positions of leadership (1). • Some Sikhs are bound by cultural practices and consider the primary role of women to be as wife and mother (1). This limits a woman's potential in wider society (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated attitude/ development. • Development that does not relate both to the attitude given and to the question. 	<p>(4)</p>
--	---	---	-------------------

Question Number	Indicative content	Mark
8(c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> • Some may see human rights as contravening the word of God, therefore the will of God should be followed rather than the will of humans. • Rights such as the right to food and shelter cannot be guaranteed by the laws of humans; they are God's gifts to be bestowed as he chooses. • If everyone followed the law of God there would be no need for human rights laws, laws which support a human's right to make sinful choices cannot be supported. • The right of homosexual couples to equality under the law directly contravenes the beliefs of some religions. To support the law would be to encourage sinful behaviour. <p>Accept any other valid response.</p>	(6)

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

Question number	Indicative content	Mark
8(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"> • Some may agree as there is evidence of increased religious discrimination in a number of countries. This may lead to forced migration and increases the numbers displaced as refugees. • As countries become less humane in their treatment of refugees those who have fled their country because of discrimination then may find they are also discriminated against when they try to claim asylum. • For many in more stable societies prejudice and discrimination continue to impact their daily lives. For example, in the UK following recent terrorist attacks local Muslim communities were attacked outside mosques. • Some would argue that the decline of religion is the biggest problem facing society today. Muslims, for example, may argue that the Qur'an forbids prejudice and discrimination and if everyone followed these beliefs there would be no problem. • Others may argue that pollution is the biggest issue facing society today. There is evidence of increased air pollution effecting public health. Many would consider this demonstrates a lack of respect for God's creation. • Others may argue that the world faces a period of instability and when people feel insecure they are more likely to be prejudiced against those perceived as 'other'. <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"> • Demonstrates isolated elements of understanding of religion and belief. • Identifies information/issues and makes superficial connections among a limited range of elements in the question. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> • Demonstrates limited understanding of religion and belief. • Deconstructs religious information and makes superficial connections many, but not all, of the elements in the question. • 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	<ul style="list-style-type: none"> • Demonstrates accurate understanding of religion and belief. • 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. • 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	<ul style="list-style-type: none"> • Demonstrates sustained accurate and thorough understanding of religion and belief. • 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. • 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.

Pearson Education Limited. Registered company number 872828
with its registered office at 80 Strand, London, WC2R 0RL, United Kingdom