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## Mark Scheme (Results)

Summer 2021

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.

4RS1/01 2021 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"> <li>• Selfishness (1)</li> <li>• Greed (1)</li> <li>• Ignorance (1)</li> <li>• Disobeying God (1)</li> <li>• Envy (1).</li> </ul> <p>Accept any other valid response.</p>	3

Question number	Answer	Reject	Mark
1(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><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Many Buddhists believe in the inter-relatedness of all things (1). Harming one part of the environment is the same as harming all of it (1).</li> <li>• Buddhists have a duty to show metta and compassion to all living things (1), since ahimsa teaches they should do no harm to anything (1).</li> <li>• Buddhists ensure their actions will be beneficial not only to themselves but to the whole planet (1) since the Noble Eightfold Path teaches Buddhists to practice right action (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>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Christians believe God created the world (1). He gave humanity the duty to care for his creation (1).</li> <li>• They believe God has loaned the planet to humanity and will expect it back in good condition (1). They therefore have a responsibility to care for the environment on God's behalf (1).</li> </ul>	<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>	

	<ul style="list-style-type: none"> <li>The New Testament teaches that not a sparrow falls to the ground outside God's care (1). Therefore all living things are of value to God (1).</li> </ul> <p>Accept any other valid response.</p>		<b>4</b>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>Hindus believe all living things are sacred (1); as a result, being respectful of creation will bring good karma (1).</li> <li>Theatman is part of Brahman (1) so nature cannot be destroyed without humanity suffering (1).</li> <li>Hindus believe in the inter-relatedness of all things (1), therefore righteous action concerning the environment is essential (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>Islam:</b></p> <ul style="list-style-type: none"> <li>Muslims believe Allah created the world (1). He gave humanity the duty to care for his creation (1).</li> <li>Muslims believe they will be held accountable for their guardianship on the Day of Judgement (1). Humans should therefore treat the world with respect, as they are responsible for their actions (1).</li> <li>Pollution is a current concern due to human wastefulness (1), the Qur'an teaches Muslims not to be wasteful as Allah does not like those who commit excess (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>Judaism:</b></p> <ul style="list-style-type: none"> <li>Jewish people believe The Almighty created the world (1). He gave humanity the duty to care for his creation (1).</li> <li>They believe God has loaned the planet to humanity and will expect it back in good condition (1). They therefore have a responsibility to care for the environment on God's behalf (1).</li> </ul>	<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>	

	<ul style="list-style-type: none"> <li>• God created everything with a purpose and Jews should not destroy it (1). For example, the Torah contains explicit instructions not to cut down fruit trees, even in times of war (1).</li> </ul> <p>Accept any other valid response.</p>		<b>4</b>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• The Guru Granth Sahib teaches that Sikhs should show respect and responsibility to the creation (1), bearing in mind the needs of future generations (1).</li> <li>• Many Sikhs believe in the inter-relatedness of all things (1). Harming one part of the environment is the same as harming all of it, including humans (1).</li> <li>• Every life contains the spark of Waheguru (1), so nature cannot be destroyed without humans also suffering (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>

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"> <li>• They will pray for those who suffer, believing that God will intervene and ease their suffering.</li> <li>• They may suggest that suffering is a result of previous choices. This results in a karmic debt that must be repaid.</li> <li>• They may work in vocational occupations, such as medicine, to provide practical help to those who suffer most.</li> <li>• They give charity, either time or money, to support the work of those who relieve suffering, such as Christian Aid.</li> </ul> <p>Accept any other valid response.</p>		<b>6</b>
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 (AO2)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (AO2)</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
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>• Christians will agree with this since they believe that this life is merely preparation for an afterlife that will last for eternity.</li> <li>• They may cite the evidence from holy books such as the Qur'an, which talks of the afterlife as reward for a life well lived.</li> <li>• Some non-religious people would also agree. They may point to the existence of inexplicable phenomena, such as ghosts.</li> <li>• Many atheists would disagree as they are persuaded by the evidence of science which shows humans as part of the evolution of life on this planet, and therefore human life has no more meaning than for an animal.</li> <li>• Humanists, for example, in seeing this life as all there is, work hard to add value to their own life and see the value in all lives.</li> <li>• There remains no empirical evidence of either an ultimate reality or an afterlife. In the absence of proof many are reluctant to believe.</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
2(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• No empirical proof (1)</li> <li>• Scientific evidence (1)</li> <li>• The reality of evil and suffering (1)</li> <li>• No religious upbringing (1)</li> <li>• Cultural influences (1).</li> </ul> <p>Accept any other valid response.</p>	3

Question number	Answer	Reject	Mark
2(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><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Suffering arises through painful experiences (1), such as old age, illness and death that the Buddha saw on his first journey (1).</li> <li>• Suffering is caused by attachment (1). People inevitably lose things which they love (1).</li> <li>• People are unsatisfied by their lives because they have not reached enlightenment (1). The unsatisfied desire creates the basis of all suffering (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/development.</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	4
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Some Christians consider suffering to be caused by the actions of Satan (1), who tempts humans to disobey the will of God (1).</li> <li>• God gave humans free will (1) and will not override their decisions even if these lead to suffering (1).</li> <li>• They may believe suffering is due to God testing humans (1). They cite the example of Job who suffered with God's consent (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/development.</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	4

	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• Hindus believe suffering is a natural part of life (1). It happens because of the law of karma (1).</li> <li>• Some Hindus explain natural evil as a means of providing balance to life on earth (1). Although a river may flood causing suffering it results in fertile soil for crops (1).</li> <li>• Brahman gave humans free will (1) and will not override their decisions even if these lead to suffering (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development.</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<p>4</p>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Some Muslims consider suffering to be caused by the actions of Shaytan (1), who tempts humans to disobey the will of Allah (1).</li> <li>• Many believe suffering is part of the test of life (1). Their response to suffering informs Allah's decision on the afterlife (1).</li> <li>• Suffering can be caused by the selfishness of human beings (1). As humans make decisions outside Allah's will this causes suffering (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development.</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<p>4</p>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• Jewish people believe suffering arose due to the first sin of Adam and Eve (1). Their punishment was to be cast from the Garden to live a life of suffering (1).</li> <li>• They believe suffering was created by the Almighty because he created everything (1). Since he is omnipotent, merciful and just, suffering must be part of his plan for humanity (1).</li> <li>• They may believe suffering is due to God testing humans (1). They cite the example of Job who suffered with God's consent (1).</li> </ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> <li>• Repeated way/ development.</li> <li>• Development that does not relate both to the way given and to the question.</li> </ul>	<p>4</p>

	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"><li>• Sikhs believe suffering is a natural part of life (1). It happens because of the law of karma (1).</li><li>• Sikhism teaches that self-centredness (haumai) is the main cause of suffering (1), since it separates humanity from Waheguru (1).</li><li>• Waheguru gave humans free will (1) and will not override their decisions even if these lead to suffering (1).</li></ul> <p>Accept any other valid response.</p>	<ul style="list-style-type: none"><li>• Repeated way/ development.</li><li>• Development that does not relate both to the way given and to the question.</li></ul>	<p><b>4</b></p>
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Question Number	Indicative content		Marks
2 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Buddhists believe in rebirth. When someone dies their energy passes into another form, giving a sense of continuation and therefore immortality.</li> <li>• Some Christians believe all humans have an immortal soul which exists distinct from, but connected to, the body. At the end of time the body is resurrected and reunited with the soul.</li> <li>• Hindus believe in the immortality of the atman. Death is a period of rest before the atman returns to earth to continue its journey.</li> <li>• Some Jewish people believe that immortality depends on conduct. If an individual is too evil to warrant resurrection, then the Almighty will not resurrect that person.</li> </ul> <p>Accept any other valid response.</p>		<b>6</b>
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 (AO2)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (AO2)</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
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"> <li>• Some Christians believe humans are more important than animals. God created both humans and animals but gave humans dominion over the rest of the natural world.</li> <li>• Non-religious people may believe humans are more important than animals. Many scientists consider animal testing to be of value if it benefits humanity.</li> <li>• Many Sikhs believe that it is only in human form that a soul can be judged. Therefore animals cannot be as important as humans as they cannot reach enlightenment.</li> <li>• Some believe all life is inter-linked. As such every aspect of the environment is important and all should be respected.</li> <li>• Some believe that since God created all living things, all of creation has equal value.</li> <li>• Some non-religious people believe animals deserve the same rights as humans and therefore protest against animal testing even if it is for the benefit of humanity.</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>3(a)</b>	<p>Award one mark for each point identified up to a maximum of three:</p> <p>e.g. England</p> <ul style="list-style-type: none"> <li>• Requires the consent of two doctors (1)</li> <li>• Must be before 24 weeks (1)</li> <li>• Allowed if pregnancy risks the life of the mother (1)</li> <li>• Allowed if the child would suffer excessively (1)</li> <li>• Allowed if the mental health of the mother is at risk (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>• Many religious people believe their primary purpose on earth is to worship God (1). In pleasing God they find fulfillment (1).</li> <li>• Some believe the purpose of life on earth is to learn and grow spiritually (1), in order to achieve enlightenment (1).</li> <li>• Some believe this life is a test of the quality of a soul (1); their purpose is to fulfill God's will to achieve paradise (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	Marks
3 (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>• The importance of family life is expressed in the Sigalovada Sutta. This outlines the duties parents and children have to each other.</li> <li>• Buddhists consider family life to be a blessing and believe equality between partners is essential for a rewarding family life.</li> <li>• Although Buddhism is not a family-centred religion families often worship and visit the temple together, this unites them.</li> <li>• Buddhist family life tends to reflect the prevailing social norms of the society they live in. Some Buddhists for example tend towards a male-dominated family structure which helps them integrate into society.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Christians believe the family unit was ordained by God as the best place to have and raise Christian children, thereby expanding the faith.</li> <li>• Christians consider family life to be a blessing. Some believe the man is the head of the family whilst the wife provides support and nurtures the children; fulfilling their roles pleases God.</li> <li>• Christians see the family as the place where children are introduced to the faith. Many Christian families worship together and attend Church as a family.</li> <li>• Families play an important role in the wider community. They provide support for other families and care for the elderly.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• The Hindu belief in the Ashramas means that all Hindus should go through the householder stage of life. This is important because it supports people in other stages.</li> <li>• The belief in Dharma means that fulfilling the duties of a householder and raising children is a step on the way to achieving moksha.</li> <li>• Hindus see the family as the place where children are introduced to their faith, and Puja, for example, is based in the home and family.</li> <li>• Families play an important role in the wider community. They provide support for other families and care for the elderly.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>

	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Muslims believe the family unit was ordained by Allah as the best place to have and raise Muslim children, thereby expanding the faith.</li> <li>• Muslims consider family life to be a blessing. Many believe the man is the head of the family whilst the wife provides support and nurtures the children; fulfilling their roles pleases Allah.</li> <li>• Muslims see the family as the place where children are introduced to the faith. Muslim adults are responsible for their children until they reach adulthood.</li> <li>• Families play an important role in the wider community. They provide support for other families and care for the elderly.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• Jewish people believe family life is a blessing. Raising a Jewish family is a sacred duty as a way of expressing loyalty to Judaism.</li> <li>• Parents and children are responsible for each other as a way of showing respect to the Almighty. Parents are seen as partners in God's creation so to honour one's parents is to honour God.</li> <li>• The Torah instructs parents to teach their children about Judaism, most Jewish people come from Jewish families.</li> <li>• Families play an important role in the wider community. They provide support for other families and care for the elderly.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• The family is an essential social structure in Sikhism. Family life was encouraged by Guru Nanak and the other Gurus.</li> <li>• Sikhs are encouraged to live as a family unit and nurture children for the benefit of creation. In turn children are expected to care for their parents.</li> <li>• Parents are primary role models for their children. They aim to lead by example, fulfilling the duties of the householder stage of life.</li> <li>• Families play an important role in the wider community. They provide support for other families and care for the elderly.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
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> </ul>

		<ul style="list-style-type: none"> <li>• Description of relevant religion, beliefs and values is mostly satisfactory (AO2)</li> <li>• Gives a partial explanation of the significance and influence of beliefs and values (AO2)</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
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"> <li>• Some religious people accept the scientific findings which suggest that same sex preference is not a choice. They therefore accept the right of couples from the same sex to marry and have children.</li> <li>• Wider society is increasingly accepting of same sex relationships. People are portrayed on television and the rights of those of same sex preference are protected by law.</li> <li>• In England it is now legal for same sex couples to marry. Some Churches, e.g. The Scottish Episcopal Church, allow same-sex marriages.</li> <li>• Some people interpret the Old Testament as saying that same sex relationships are an abomination, for example that Leviticus says that those with same sex preference should be put to death. For some Christians who see this as God's view their attitude will not change.</li> <li>• Some Christian Churches, particularly in the USA, see same sex preference as a moral failing that can be 'cured'. They promote a form of conversion therapy to promote heterosexual relationships.</li> <li>• Whilst it is illegal to discriminate against people with same sex preference hate crimes against them remain a problem in society, suggesting that for some people the attitude to same sex relationships has not changed.</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
4(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• They allow for procreation (1)</li> <li>• They have a spiritual function (1)</li> <li>• They fulfil physical needs (1)</li> <li>• They are for enjoyment (1)</li> <li>• They unite married couples (1).</li> </ul> <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"> <li>• Many religious people are opposed to euthanasia because of the belief in the sanctity of life (1). If life belongs to God then humans cannot choose to end it prematurely (1).</li> <li>• Some Muslims accept the switching off of life support machines (1). They argue that Allah has already taken the life and therefore the test of life is complete (1).</li> <li>• Some non-religious people advocate euthanasia on demand for those facing terminal illness (1). They argue that an individual must have the right to die as they choose, since it is their life (1).</li> </ul> <p>Accept any other valid response.</p> <p>Candidates who do not consider differing attitudes cannot be awarded more than 2 marks.</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>	4

Question Number	Indicative content	Marks
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>• Buddhists do not feel it is a religious duty to have children. Some may accept that craving for a child causes suffering and therefore a person should accept their inability to have a child.</li> <li>• Many Buddhists accept AIH as it does not break any codes of conduct. As it reduces suffering it can be considered a compassionate action.</li> <li>• Most Buddhists accept AID and surrogacy since it is seen as an act of loving kindness by both the donor and the surrogate. It is therefore a good action bringing positive kamma.</li> <li>• Some are against IVF on the basis that spare embryos may be destroyed. This breaks the First Precept.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Many Christians regard it as a duty to have children since God commanded them to go forth and multiply. They therefore accept AIH as a way of fulfilling God's will.</li> <li>• Many accept AIH as it does not involve a third party and therefore does not break a commandment. It reduces suffering and shows love.</li> <li>• Christians believe children are a gift from God who has a plan for every life. Therefore, some believe all forms of infertility treatment are an act of defiance against God.</li> <li>• Some are against IVF on the basis that spare embryos may be destroyed. This breaks the Commandment not to kill.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• The Householder stage stresses the importance of creating a home and raising a family. They may therefore agree with AIH to help them give birth.</li> <li>• Some may argue that the destruction of spare embryos breaks the principle of ahimsa. They consider that it would be preferable to adopt.</li> <li>• Some may believe that infertility is the consequence of actions in a previous life. It is therefore pointless to use infertility treatments since the karmic debt must be paid.</li> </ul>	<b>6</b>

	<ul style="list-style-type: none"> <li>Some Hindus believe AID is not acceptable because it introduces a third party into the marriage and can be viewed as adultery.</li> </ul> <p>Accept any other valid response.</p>	
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>Many Muslims regard it as a duty to have children since the Qur'an encourages them to have families. They therefore accept AIH as a way of fulfilling Allah's will.</li> <li>Some accept AIH as it does not involve a third party and therefore does not break a commandment. It reduces suffering and shows love.</li> <li>Muslims believe children are a gift from Allah who has a plan for every life. Therefore, some believe all forms of infertility treatment are an act of defiance against Allah.</li> <li>Some are against IVF on the basis that spare embryos may be destroyed. This breaks the commandment not to kill.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>Many Jewish people regard it as a duty to have children since the Almighty commanded them to go forth and multiply. They therefore accept AIH as a way of fulfilling God's will.</li> <li>Many accept AIH as it does not involve a third party and therefore does not break a Commandment. It reduces suffering and shows love.</li> <li>Jews believe children are a gift from God who has a plan for every life. Therefore, some believe all forms of infertility treatment are an act of defiance against God.</li> <li>Some are against IVF on the basis that spare embryos may be destroyed. This breaks the Commandment not to kill.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>Sikhs value having children so, since infertility causes suffering many would support treatments such as IVF.</li> <li>For some Sikhs the duty to have children outweighs concern about the destruction of embryos. They would permit both IVF and research on unwanted embryos if it benefits humanity.</li> <li>Some Sikhs believe the embryo has a soul, given by Waheguru, from the moment of conception. They therefore believe unwanted embryos should be respected rather than destroyed.</li> </ul>	



	<ul style="list-style-type: none"> <li>Some Sikhs believe AID is acceptable because, although it introduces a third party, there are no physical sexual relations outside marriage.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
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
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"> <li>• For Catholic Christians marriage is a sacrament, including God as well as a partner. Therefore, to divorce breaks a promise made to God.</li> <li>• For some Christians marriage is a life-long commitment broken only by the death of a spouse. Families and the community work very hard to restore broken family relationships.</li> <li>• Hindus believe they have a religious duty in the householder stage to have and raise children. They will avoid divorce because of the harmful effects on the family.</li> <li>• In Islam marriage is a contract rather than a sacrament. Although divorce is the most hated of lawful things, Allah understands that humans are weak and make mistakes, and he is both merciful and compassionate.</li> <li>• Many would argue that in some situations divorce is the lesser of two evils. They would permit divorce if one of the couple or their children were at risk.</li> <li>• Many religious people are increasingly accepting of the cultural norms of the society they live in, such that in Western cultures, where divorce is more widespread, they are more likely to divorce.</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
5(a)	<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>• Fraud (1)</li> <li>• Breaking the speed limit (1)</li> <li>• Shoplifting (1).</li> </ul> <p>Accept any other valid response.</p>	<b>3</b>

Question number	Answer	Reject	Mark
5(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"> <li>• Punishment aims to protect society (1), for example, by removing harmful individuals who may go on to commit further crimes (1).</li> <li>• Punishment teaches citizens that there are clear penalties for wrongdoing (1). This demonstrates acceptable behaviour (1).</li> <li>• Punishment makes criminals pay for their crimes (1). The punishment is in proportion to the offense (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>

Question Number	Indicative content	Marks
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>• Buddhists should not bully because every living thing is interconnected, so to hurt another living being is to hurt oneself.</li> <li>• Bullying breaks the First Precept, not to harm living things. Bullying harms both the victim and the perpetrator.</li> <li>• Bullying is not a compassionate action; it therefore results in bad kamma for the bully.</li> <li>• Many Buddhists see bullying as a form of suffering. Bullies have often been victims themselves. They are in need of support from right speech and right actions more than criticism.</li> </ul> <p>Accept any other valid response.</p>	6
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Christians should not bully because life is sacred and belongs to God; to bully is to disrespect God's creation.</li> <li>• Christians are taught by the Bible to 'Love thy neighbour'; bullying does not show care and compassion.</li> <li>• The Parable of the Sheep and the Goats teaches Christians they should treat the weak and vulnerable as though they were Jesus himself. This leaves no place for bullying.</li> <li>• Bullying is a form of suffering. Bullies have often been victims themselves. Bullies are in need of support and reform more than criticism.</li> </ul> <p>Accept any other valid response.</p>	6
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• Hindus should not bully because every living thing has a spark of divine spiritual energy, so to hurt another living being is to hurt oneself.</li> <li>• Since every soul is immortal everyone will be reincarnated; to bully anyone would lead to bad karma.</li> <li>• Hindus believe that the unity of existence exists through love, therefore there is no merit in treating another with disrespect.</li> <li>• Dharma means Hindus should live a righteous and responsible life. In following their Dharma no Hindu should bully.</li> </ul> <p>Accept any other valid response.</p>	6

	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Muslims should not bully because life is sacred and belongs to Allah; to bully is to disrespect God's creation.</li> <li>• The Prophet taught Muslims to 'wish for your brother what you wish for yourself'; bullying does not show love and compassion.</li> <li>• The Prophet treated everyone with respect, even those who abused him, so Muslims should follow his example and not bully.</li> <li>• Bullying harms people. Bullies have often been victims themselves. Bullies are in need of support and reform more than criticism.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• Jewish people should not bully because life is sacred and belongs to the Almighty; to bully is to disrespect God's creation.</li> <li>• Jews are taught by the Torah to 'Love thy neighbour'; bullying does not show care and compassion.</li> <li>• The Torah commands Jews to protect the widow and the orphan and to take care of the stranger. The Torah thus shows that the weak are to be protected, not bullied.</li> <li>• Bullying is a form of suffering. Bullies have often been victims themselves. Bullies are in need of support and reform more than criticism.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Universality and equality are pillars of the Sikh faith. Sikhs believe it is wrong to take advantage of those who appear weaker.</li> <li>• Sikhs are taught to selflessly serve others. In helping others there is no place for bullying.</li> <li>• Sikhs are expected to come to the aid of the defenseless and champion the downtrodden. They should therefore act to stop bullying in all its forms.</li> <li>• They are expected to treat everyone as beloved members of their family, as demonstrated by the lives and teachings of the Gurus.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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> </ul>

		<ul style="list-style-type: none"> <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 (A02)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>

<b>Question number</b>	<b>Indicative content</b>	<b>Mark</b>
<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>• Christian pacifists would agree with this as they believe that if everyone turned away from violence it would lead to a more stable and peaceful world.</li> <li>• All religions see peace as the ultimate goal. This is supported by both teaching and example. Gandhi, for example, led a peaceful protest against British rule.</li> <li>• Some faiths e.g. Buddhism are based around the concept that all living things are interconnected. If everyone believed that violence would stop.</li> <li>• Some would argue that religion causes more conflict than it solves. They point to fighting between rival groups within a faith, or between different religions as a source of conflict.</li> <li>• Religions do not wield the power and authority required to achieve world peace. Religious organisations may contribute to negotiations but only governments working together have the authority to uphold them.</li> <li>• Some would argue that the United Nations has done more to promote world peace than religion. It brings together societies of all faiths and none, uniting them to work for the common good.</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
6(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• Education (1)</li> <li>• Campaigning (1)</li> <li>• Protesting (1)</li> <li>• Facilitating negotiations (1)</li> <li>• Promoting tolerance (1).</li> </ul> <p>Accept any other valid response.</p>	<b>3</b>

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"> <li>• Non-religious people may support capital punishment because it removes the worst criminals from society (1). They are therefore no longer a threat to anyone (1).</li> <li>• It sends a strong message of deterrence (1). This will prevent future criminals committing the crime (1).</li> <li>• It makes criminals pay for what they have done (1). The only just penalty for murder is death (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>

Question Number	Indicative content	Marks
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>• The Buddha taught that in times of war Buddhists should be compassionate and abandon the will to fight.</li> <li>• The Buddha gave powerful examples of the futility of fighting e.g. 'Even if thieves carve you limb from limb, if you make your mind hostile you are not following my teaching'.</li> <li>• The Dalai Lama said 'Hatred will not cease by hatred, but by love alone' demonstrating that there must always be an alternative to war.</li> <li>• In the twentieth century Zen masters wrote in support of Japan's wars of aggression. They said 'It is just to punish those who disturb the peace'.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• In the Sermon on the Mount Jesus said 'Blessed are the peacemakers' suggesting that peace was always to be preferred to war.</li> <li>• Jesus also taught Christians to 'Love your enemies'. If a person truly loved his enemy they could not take up arms against him.</li> <li>• Quakers have an absolute commitment to non-violence. They teach that 'the spirit of Christ will never move us to fight a war against any man with outward weapons'. As a result they are absolute pacifists and will not fight even when a country imposes conscription.</li> <li>• Some Christians are prepared to fight in a just war as the lesser of two evils. They base this stance on the teaching of Jesus who said 'If you don't have a sword sell your cloak and buy one' suggesting that in some circumstances war is necessary.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• The Hindu belief in ahimsa, do no harm, appears to rule out war as lives are inevitably lost, both combatant and non-combatants.</li> <li>• Hinduism has a warrior caste with a moral duty to protect Hinduism. The Rig Veda says 'Let your army be glorious, not the evil doer', suggesting that war is acceptable in some circumstances.</li> </ul>	

	<ul style="list-style-type: none"> <li>• The Rig Veda also has rules about the conduct of war. It includes the rule not to attack the sick, elderly, women or children. They are warned that breaking the rule has karmic consequences.</li> <li>• Krishna told Arjuna it was his Dharma to fight because he was born a warrior. Hindus believe duty, even if it means war, is more important than personal feeling.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• The Qur'an says 'Fight in the cause of Allah those who fight you' so Muslims are permitted to respond to acts of violence with violence.</li> <li>• There are strict rules in the Qur'an concerning the conduct of war. Whilst Muslims are expected to fight, they are encouraged not to 'transgress limits. For Allah does not love transgressors'.</li> <li>• There are historical examples of Muslims who fought in the way of Allah. For example, when Saladin captured Jerusalem he prohibited acts of vengeance from his army.</li> <li>• Some Muslims advocate pacifism based on the sanctity of life. If all life is holy and belongs to Allah then humans have no right to take life.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• In the Torah the Almighty is shown as a warrior who leads the Jewish people in conflict and brings them victory. Jewish people therefore understand they can fight for a just cause.</li> <li>• The Talmud teaches that a person may kill a 'pursuer' to save his own life. This is applied to individuals, groups and nations.</li> <li>• If Jewish people are attacked they are permitted to defend themselves. 'Whoever sheds the blood of man, by man shall his blood be shed', suggesting that responding to violence with violence is acceptable.</li> <li>• Jewish people fundamentally want peace. The Torah says 'They will beat their swords into ploughshares: nations will not lift up sword against nation, neither shall they learn war anymore.' Some argue to have peace they must abandon fighting.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Sikhs do not believe that war is always wrong, but it should be a last resort. Guru Nanak promoted methods to avoid violence such as negotiation.</li> <li>• Guru Gobind Singh founded the Khalsa, known as 'saint-soldiers'. They must be prepared to take up arms to defend Sikhism.</li> </ul>	

	<ul style="list-style-type: none"> <li>Sikhs can fight for a just cause. Guru Gobind Singh used rules such as never strike first, so Sikhs can fight in self-defense.</li> <li>The Dasam Granth teaches 'When all peaceful methods have failed to bring justice, it is righteous to draw the sword' demonstrating that Sikhs can fight to combat an injustice.</li> </ul> <p>Accept any other valid response.</p>	<b>6</b>
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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 (AO2)</li> <li>Gives a partial explanation of the significance and influence of beliefs and values (AO2)</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
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"> <li>• Crimes address the problems that face society today. They are worse because they reflect the reality of modern life rather than those things considered important when the holy books were written.</li> <li>• Crimes are usually offenses against other members of society that undermine the wellbeing of the victim. Therefore crimes cost society time and money, whereas many sins do not.</li> <li>• A sin is an offense against the will of God. This must make them the most serious of all possible transgressions.</li> <li>• Some may argue that sins are worse than crimes, since many sins are also crimes they attract a punishment both in this life and the afterlife.</li> <li>• The law of England is largely based on the sins outlined in holy books, e.g. the Ten Commandments. If religious sins are the template for the law they must be more important.</li> <li>• Some sins have grave effects but cannot be legislated against. Sins of omission, for example, cannot be seen and judged by humans but they do have serious consequences in the afterlife, as illustrated in the Parable of the Sheep and Goats.</li> </ul> <p>Accept any other valid responses.</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
7(a)	<p>Award one mark for each way identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• Give charity (1)</li> <li>• Work in a vocational occupation (1)</li> <li>• Treat strangers kindly (1)</li> <li>• Volunteer at homeless shelters (1)</li> <li>• Campaign against unfair imprisonment (1).</li> </ul> <p>Accept any other valid response.</p>	3

Question number	Answer	Reject	Mark
7(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><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Some Buddhists consider their tradition the true path to enlightenment (1). They evangelise those they consider to be on the wrong path (1).</li> <li>• The Dalai Lama said 'For me, personally, Buddhism is best because the Buddhist approach is most effective to me' (1), suggesting that all faiths have value because they may prove best suited to other individuals (1).</li> <li>• The Dalai Lama discouraged switching religion, especially if it is to follow a fashion (1). He claimed that holding to one faith, regardless of the rest of society, is very important (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>	4
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Some Christians consider their tradition the true path to salvation (1). They evangelise</li> </ul>	<ul style="list-style-type: none"> <li>• Repeated attitude/ development.</li> <li>• Development that does not relate</li> </ul>	

	<p>those they consider to be on the wrong path (1).</p> <ul style="list-style-type: none"> <li>• The Parable of the Sheep and the Goats suggests that God's judgement is based on an individual's treatment of others (1). This suggests that it is possible for anyone to serve God even if they are not a Christian (1).</li> <li>• Some Christians believe it is possible to find truth in other faiths (1). Some Christian theologians have suggested an end to proselytising (1).</li> </ul> <p>Accept any other valid response.</p>	<p>both to the attitude given and to the question.</p>	<p>4</p>
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• Some Hindus consider their tradition the true path to moksha (1). They evangelise those they consider to be on the wrong path (1).</li> <li>• In the Bhagavad Gita Krishna said 'In whatever way men identify with me, in some way I carry out their desires, men pursue my path in all ways (1). This suggests that it is possible for anyone to serve God even if they are not a Hindu (1).</li> <li>• In the Bhagavad Gita God said 'As people approach me, so I receive them. All paths lead to me' (1). They therefore believe everyone actually worships the same God whether they know it or not (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>	<p>4</p>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Some Muslims consider their tradition the onlyway to paradise (1). They evangelise those they consider to be on the wrong path (1).</li> <li>• The Qur'an teaches that those who believe and do righteousness will have their reward with the Lord' (1), which some argue suggests that non-Muslim people may be saved because Allah is merciful (1).</li> <li>• The Qur'an says that those who reject Islam will be in hell-fire (1). This suggests only Muslims are worthy of salvation (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>	<p>4</p>



	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• Some Jewish people believe that the God of Abraham is the one true God (1). The Abrahamic covenant means that they alone are Almighty's chosen people (1).</li> <li>• The Talmud teaches that 'The righteous of all peoples have a place in the world to come' (1). Some argue this suggests that non-Jewish people may be saved because God is merciful (1).</li> <li>• The first Commandment says 'You shall have no other God but me' (1). This suggests that only Jewish people know the true God (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>	<p><b>4</b></p>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Some Sikhs consider their tradition to be the best path (1). They might encourage people to learn about Sikh tradition (1).</li> <li>• Many Sikhs believe that different faiths see different aspects of the truth (1); as such they accept teachings from other faiths (1).</li> <li>• Guru Nanak taught 'A believer of a faith should not be regarded as a non-believer by those of another faith' (1), suggesting that understanding of God extends beyond the confines of a particular 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>	<p><b>4</b></p>

Question Number	Indicative content		Marks
7 (c)	<p>Students will develop responses using ideas/reasoning/arguments such as:</p> <ul style="list-style-type: none"> <li>• Some non-religious people see racial harmony as a way of respecting their fellow human beings, where people are judged on their worth rather than their race.</li> <li>• Some see racial harmony as important as a means of maintaining peace in society, as everyone is treated fairly.</li> <li>• Some non-religious people are isolationist and see their race as superior. There are still race crimes and inequality of opportunity evident in society.</li> <li>• Some groups are concerned that racial harmony will undermine Britain's tradition and heritage, as it may increase the likelihood that children will marry those of a different cultural heritage.</li> </ul> <p>Accept any other valid response.</p>		<b>6</b>
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 (A02)</li> <li>• Explanation of significance and influence of beliefs and values is comprehensive (A02)</li> </ul>	

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"> <li>• Many religions suggest that men are the preferred religious leaders. E.g. in the Catholic Church only men can be priests.</li> <li>• Many holy books contain limited religious roles for women, often as wife and mother. These may limit a woman's capacity to pursue a career or education.</li> <li>• In Christianity St Paul says that women should be silent in Church, limiting women's potential as leaders.</li> <li>• Many religions offer equal rights to women as religious leaders. The Anglican Church in England, for example, has women priests and bishops.</li> <li>• Many Muslims would argue that Islam upholds the rights of both men and women, and that the traditional gender roles, whilst different, are of equal value.</li> <li>• Christians believe God judges them based on their faith not their gender. God is completely without bias and people should follow this example.</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
8(a)	<p>Award one mark for each point identified up to a maximum of three:</p> <ul style="list-style-type: none"> <li>• Access to a benefit system (1)</li> <li>• Free health care (1)</li> <li>• Access to employment (1)</li> <li>• Free education (1)</li> <li>• Access to childcare (1).</li> </ul> <p>Accept any other 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 attitude. Up to a maximum of four marks.</p> <p><b>Buddhism:</b></p> <ul style="list-style-type: none"> <li>• Some Buddhists may enjoy living in a multi-faith society (1), because it would allow them to learn about other faiths (1).</li> <li>• They may feel their faith is threatened by exposure to other beliefs (1), and their way of life may be influenced by other practices (1).</li> <li>• They may fear that their children will turn away from the faith as they are exposed to alternative ideas (1), and marry someone of a different religion (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>	4
	<p><b>Christianity:</b></p> <ul style="list-style-type: none"> <li>• Some Christians may enjoy living in a multi-faith society (1), because it would allow them to learn about other faiths (1).</li> <li>• They may feel their faith is threatened by exposure to other beliefs (1), and their way of life may be influenced by other practices (1).</li> <li>• They may fear that their children will turn away from the faith as they are exposed to alternative ideas (1), and may fear their</li> </ul>	<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>	4

	<p>children will marry someone of a different religion (1).</p> <p>Accept any other valid response.</p>		
	<p><b>Hinduism:</b></p> <ul style="list-style-type: none"> <li>• Some Hindus may enjoy living in a multi-faith society (1), because it would allow them to learn about other faiths (1).</li> <li>• They may feel their faith is threatened by exposure to other beliefs (1), and their way of life may be influenced by other practices (1).</li> <li>• They may fear that their children will turn away from the faith as they are exposed to alternative ideas (1), and may fear their children will marry someone of a different religion (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>
	<p><b>Islam:</b></p> <ul style="list-style-type: none"> <li>• Some Muslims may enjoy living in a multi-faith society (1), because it would allow them to learn about other faiths (1).</li> <li>• They may feel their faith is threatened by exposure to other beliefs (1), and their way of life may be influenced by other practices (1).</li> <li>• They may fear that their children will turn away from the faith as they are exposed to alternative ideas (1), and may fear their children will marry someone of a different religion (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>
	<p><b>Judaism:</b></p> <ul style="list-style-type: none"> <li>• Some Jews may enjoy living in a multi-faith society (1), because it would allow them to learn about other faiths (1).</li> <li>• They may feel their faith is threatened by exposure to other beliefs (1), and their way of life may be influenced by other practices (1).</li> <li>• They may fear that their children will turn away from the faith as they are exposed to</li> </ul>	<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>	

	<p>alternative ideas (1), and may marry someone of a different religion (1).</p> <p>Accept any other valid response.</p>		<p><b>4</b></p>
	<p><b>Sikhism:</b></p> <ul style="list-style-type: none"> <li>• Some Sikhs may enjoy living in a multi-faith society (1), because it would allow them to learn about other faiths (1).</li> <li>• They may feel their faith is threatened by exposure to other beliefs (1), and their way of life may be influenced by other practices (1).</li> <li>• They may fear that their children will turn away from the faith as they are exposed to alternative ideas (1), and may marry someone of a different religion (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>	<p><b>4</b></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"> <li>• Some Christians support the changes. They believe God created both men and women so they have equal value in God's eyes and should have equal roles.</li> <li>• Some consider the roles of women to be defined by those rules given in the holy books. They may feel threatened as women's rights become established in law.</li> <li>• Some religious people consider their holy books to be influenced by the society of the age they were written in and are therefore happy to modernise their attitudes in line with society.</li> <li>• Some people consider the changes in society of no relevance to religion. They therefore ignore the changes maintaining their traditional attitudes towards women's roles.</li> </ul> <p>Accept any other valid response.</p>		<b>6</b>
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
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"> <li>• Some Reform Jews believe that as society changes for the better religious rules should reflect the best of society. They therefore modify their rules to demonstrate that human rights do not challenge the Almighty.</li> <li>• Many religious communities have laws that pre-date human rights laws but do not contravene them. The Qur'an, for example, upholds the idea of education for all.</li> <li>• All religions believe that the world should be ruled justly and fairly and that religious people should abide by the law of the land. This should also apply to human rights laws.</li> <li>• Some Muslims believe the rules established by Allah are the best rules for humanity to live by. If everyone followed Allah's wishes there would be no need for human rights laws.</li> <li>• Some believe that the laws and traditions of their religion should not be amended in any way. They believe, for example, that homosexuality is a sin, and people should be punished, rather than have their sins enabled.</li> <li>• Some people, like Catholic Christians, believe that the tenets of their beliefs are threatened if they change practice to conform to human law. For example since they believe the priest represents Jesus at the Eucharist it is impossible for a woman to be a priest.</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>