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# **GCSE MARKING SCHEME**

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**SUMMER 2019**

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 1  
RELIGIOUS, PHILOSOPHICAL AND ETHICAL STUDIES  
C120U10-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

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

## COMPONENT 1

### MARK SCHEME

#### General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

#### 1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

#### 2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

#### 3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

#### Using the banded mark scheme

##### Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

##### Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

### **Assessment Objectives**

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief\*, including:
  - belief, practices and sources of authority
  - influence on individuals, communities and societies
  - similarities and differences within and/or between religions and belief
  
- AO2 Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

### Question (a)

See instructions provided with indicative content.

### Question (b)

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

**Question (c)**

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

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

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

## Question 2 (d) LIFE AND DEATH

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



## EDUQAS GCSE RELIGIOUS STUDIES

### SUMMER 2019 MARK SCHEME

#### THEME 1- ISSUES OF RELATIONSHIPS

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

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

1. (a) What is meant by 'commitment'? [2]

- A sense of dedication to someone or something.
- Making a promise to someone or something e.g. wedding vows.

Refer to the marking bands for question (b).

(b) Describe the purpose of sex for religious believers. [5]

- Important part of being human which can lead to procreation.
- A physical way of expressing love and commitment.
- Considered a gift from God.
- In some religions it is considered an act of worship.
- References may be made to celibacy required as a distinguishing feature in some traditions between laity and religious leaders.

Refer to the marking bands for question (c).

(c) Explain from either two religions or two religious traditions attitudes about the use of contraception. [8]

There may be differences between believers in the same tradition.

#### Christianity

- Can depend upon individual circumstances e.g. health of the woman and global considerations e.g. overpopulation.
- Diverse practices within the tradition which can be the result of interpretation of sacred texts and other sources of authority.
- Catholic teaching opposes the use of artificial contraception as it is against natural law.
- Catholic teaching allows Natural Family Planning, e.g. the rhythm method, where intercourse takes place at a time when the woman is least fertile.
- Most Protestant churches (e.g. the Anglican Church and the Methodist Church) now see the use of contraception within marriage as a responsible way of planning a family. It allows sex to be enjoyed without the fear of an unwanted pregnancy.
- The role of free will in decision making.
- Use of artificial contraception to stop sexually transmitted diseases.
- References to interpretations of scripture.

### **Buddhism**

- Can depend upon individual circumstances e.g. health of the woman and global considerations e.g. overpopulation.
- Diverse practices within the tradition which can be the result of interpretation of sacred texts and other sources of authority.
- Buddhism generally accepts contraception if in line with Five Precepts.
- Reference to Right Action as part of the Eightfold Path.
- Contraception often accepted if it prevents conception but contraceptives that work by stopping the development of a fertilised egg are wrong and should not be used.
- The IUD, which act by killing the fertilised egg and preventing implantation, are unacceptable since they harm the consciousness which has already become embodied.
- References to interpretations of scripture.

### **Hinduism**

- Can depend upon individual circumstances e.g. health of the woman and global considerations e.g. overpopulation.
- Diverse practices within the tradition which can be the result of interpretation of sacred texts and other sources of authority.
- Some consider it opposed to the practice of ahimsa, e.g. ISKCON.
- The many fasts when sex isn't allowed are seen as a form of natural family planning.
- There is no ban on birth control in Hinduism.
- Some Hindus accept that there is a duty to have a family during the householder stage of life, and so are unlikely to use contraception to avoid having children altogether.
- References to interpretations of scripture.

### **Islam**

- Can depend upon individual circumstances e.g. health of the woman and global considerations e.g. overpopulation.
- Diverse practices within the tradition which can be the result of interpretation of sacred texts and other sources of authority.
- Generally allowed if it does not harm the body.
- If both husband and wife consent to its use.
- Many oppose permanent contraception such as sterilisation.
- The Qur'an states 'You should not kill your children for fear of want'. This is interpreted by some Muslims as not allowing some forms of contraception.
- Islam is strongly pro-family and regards children as a gift from God.
- There is no single attitude to contraception within Islam; however, eight of the nine classic schools of Islamic law permit it.
- References to interpretations of scripture.

### **Judaism**

- Can depend upon individual circumstances e.g. health of the woman and global considerations e.g. overpopulation.
- Diverse practices within the tradition which can be the result of interpretation of sacred texts and other sources of authority.
- Many oppose permanent contraception such as sterilisation.
- Oral contraceptives often preferred to condoms which interfere with the male seed and stops the true binding of bodies (Genesis 2).
- Reform and Liberal schools of Judaism allow birth control for a wide range of reasons. Orthodox Judaism is more restrictive.
- The methods of contraception allowed under Jewish law are those that do not damage the sperm or stop it getting to its intended destination. These are the contraceptive pill and the IUD.
- The religious view on birth control is based on two principles:
  - it is a commandment to marry and have children
  - it is forbidden to 'waste seed' (to emit semen but prevent conception)
- References to interpretations of scripture.

### **Sikhism**

- Can depend upon individual circumstances e.g. health of the woman and global considerations e.g. overpopulation.
- Diverse practices within the tradition which can be the result of interpretation of sacred texts and other sources of authority.
- Encouraged to use contraception as a support for 'planned parenthood.'
- Usually opposed to permanent contraception which changes the body which is God-given.
- Some Sikhs believe birth control is wrong as it is important to accept how many children have been divinely planned for you.
- Some Sikhs believe that life begins at conception and therefore will not use the morning after pill or an IUD.
- References to interpretations of scripture.

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

- (d) 'Marriage should be for life.' Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [15+6]**

*Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.*

- Vows taken which include a life-long commitment.
- Promises made within the vows e.g. for better for worse.
- Sanctity of wedding service in some traditions which means that marriages are an eternal bond.
- If remaining married is causing physical and emotional harm then many traditions would agree to divorce.
- Reference to interpretation of religious teachings may be used to support arguments e.g. Matthew 19:8-9; Mark 10:9; Qur'an 4.35.
- Many religions consider it regrettable but if all attempts at reconciliation have failed then couples should be allowed to divorce.

## THEME 2- ISSUES OF LIFE AND DEATH

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

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

2. (a) What is meant by 'soul'? [2]

- Spiritual part of a being.
- The part of a human that communicates with God.
- Non-physical part of a human that can live on after death.

Refer to the marking bands for question (b).

(b) Describe the Big Bang Theory of creation [5]

- At the birth of the universe the cosmos emerged from a singularity (a huge explosion.)
- Universe is not static but expanding.
- Expansion of earth can be traced back to the initial event of the Big Bang.
- The earth was covered in a primordial soup of liquids, gases etc which fused together to create life.
- From the primordial soup came life which evolved into human form.
- References to Stephen Hawking.
- References to the idea that many religious people accept the Big Bang as an act of God.

Refer to the marking bands for question (c).

(c) Explain from either two religions or two religious traditions, attitudes about abortion. [8]

There may be differences between believers in the same tradition.

### Christianity

- Can depend upon individual circumstances e.g. health of the woman.
- References to sacred texts e.g. Jeremiah 1.5.
- Different views exist due to interpretations of sacred texts and sources of authority.
- Catholic and Orthodox Christians forbid abortion.
- Considered wrong as it takes a life and against the Ten Commandments.
- The Didache forbids the killing of an embryo.
- Church of England allows some conditions for an abortion.
- All life is precious as made by God.
- Only God can end life.

### **Buddhism**

- Can depend upon individual circumstances e.g. health of the woman.
- References to sacred texts e.g. Vinaya Pitaka 1.93.
- Different views exist due to interpretations of sacred texts and sources of authority.
- No humans should be killed and this includes the foetus.
- Consideration of the amount of suffering caused and which is the lesser of two evils.
- Considered by some as breaking the First Precept.
- Some consider that the act of abortion can produce bad karma.

### **Hinduism**

- Can depend upon individual circumstances e.g. health of the woman.
- References to sacred texts e.g. Bhagavad Gita 2.22.
- Different views exist due to interpretations of sacred texts and sources of authority.
- All life is sacred and there should be no interference with natural processes.
- The action of abortion could be considered as violent and therefore goes against the principle of ahimsa.
- Some Hindus believe the foetus has no personality until after the fifth month of pregnancy.

### **Islam**

- Can depend upon individual circumstances e.g. health of the woman.
- References to sacred texts e.g. Qur'an 6:151.
- Different views exist due to interpretations of sacred texts and sources of authority.
- Allah is the creator of all life and is the only one who can end life.
- Abortion for economic reasons is forbidden in the Qur'an.
- References to ensoulment at 120 days after conception.
- On the Day of Judgement a child will have a right to know why it was killed.

### **Judaism**

- Can depend upon individual circumstances e.g. health of the woman.
- References to sacred texts e.g. Ethics of the Fathers 4.29.
- Different views exist due to interpretations of sacred texts and sources of authority.
- Permitted for serious reasons and after consultation e.g. with a rabbi.
- The foetus is not considered a human until after birth so pikuach nefesh does not apply.
- God is the creator of all life and is the only one who can end life.

### **Sikhism**

- Can depend upon individual circumstances e.g. health of the woman.
- References to sacred texts e.g. Guru Granth Sahib.
- Different views exist due to interpretations of sacred texts and sources of authority.
- Many consider life begins at conception and therefore the act takes a life.
- God is creator of all life and is the only one who can end a life.
- The Sikh Code of Conduct does not refer to abortion.

Refer to the marking bands for question (d).

(d) **'Belief in life after death is the most important belief.' Discuss this statement showing that you have considered more than one point of view (You must refer to religious and non-religious beliefs, such as those held by Humanists and Atheists, in your answer.)** [15]

- Many religions believe it is a life on earth that decides what happens to you in the next life.
- For non-religious belief systems there is no belief in an after life.
- Non-religious belief systems consider it is important to serve people during life-times.
- A belief in an after- life gives many religious believers hope if they are suffering on earth.
- There are other important beliefs in religions e.g. pikuach nefesh; belief in the one God.
- For some religious traditions the afterlife incorporates the next life through a process of reincarnation /transmigration and rebirth.
- Some religious traditions e.g. some denominations of Christianity believe that in the afterlife they will be in the presence of God.
- For some religious believers their work on earth is guided by the hope of an after-life
- Reference may be made to modern day martyrs .

### THEME 3 ISSUES OF GOOD AND EVIL

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

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

3. (a) What is meant by 'suffering'? [2]

- Pain or distress which can be physical or emotional.
- Hardship caused by injury or loss.

Refer to the marking bands for question (b).

(b) Describe what religions believe makes an act 'wrong'. [5]

- It goes against religious teachings.
- It goes against the law of a country.
- It causes others to suffer.
- Reference to relative morality.
- Reference to absolute morality.

Refer to the marking bands for question (c).

(c) Explain from either two religions or two religious traditions teachings about forgiveness. [8]

#### Christianity

- Jesus taught the importance of forgiveness through teachings and actions.
- Important to forgive others if you want to be forgiven (Luke 6.37).
- The Lord's Prayer emphasises Christians can only expect forgiveness if they forgive.
- The Beatitudes teach that the merciful will be shown mercy.
- From the cross Jesus asked for forgiveness for his persecutors.
- Through forgiveness people can reform. This is shown in Jesus' forgiveness of the tax collector Zacchaeus and his forgiveness of the adulterous woman.
- Forgiveness is something which has no limits e.g. Parable of The Prodigal son and the Parable of the Unmerciful Servant.
- Teachings and actions from other Christian sources of authority e.g. The Pope; Martin Luther King Jnr.
- In some denominations, forgiveness comes through confession and acts of atonement.
- The importance of the Sacrament of Reconciliation (Penance) for many Catholics.

### **Buddhism**

- Reference to the teachings and actions of the Buddha.
- Importance of practising metta to all.
- Importance of forgiving actions to help reform as in the Story of Buddha and Angulimala in the Angulimala Sutta in Majjhima Nikaya.
- Buddha stated that people should always forgive and keep on forgiving.
- Forgiveness is made up of two factors - giving up resentment and pardoning an offence

### **Hinduism**

- Laws of karma and working off wrong doings.
- People are responsible for deeds good and bad.
- Yogic practices can help develop forgiveness.
- When someone has done wrong and asks for forgiveness, it is called Prayaschitta (penance).
- Yoga schools consider the virtue of forgiveness as a part of the yamas.
- In the Ramayana Rama acts as a role model for forgiveness.

### **Islam**

- The Prophet Muhammad's teachings and actions.
- The Qur'an states those who forgive others will be rewarded by Allah.
- There is forgiveness between people and forgiveness by Allah.
- There is no intermediary involved in Allah's forgiveness.
- One of the attributes of Allah is 'merciful'.
- The Prophet Muhammad forgave the old woman who used to sweep dust on him.
- Even in punishment the Qur'an teaches that forgiveness should be given.

### **Judaism**

- It is a mitzvah to forgive.
- The Torah forbids taking revenge (Leviticus 19.17).
- Humans were given free will so must take responsibility for seeking forgiveness.
- Only the victim can forgive.
- The ten days of return (teshuvah) between Rosh Hashanah and Yom Kippur is the time for seeking forgiveness before seeking atonement with God.

### **Sikhism**

- Teachings from the Adi Granth regarding the importance of not taking revenge.
- Examples from life and teachings of Guru Nanak.
- To forgive means one's ego has been overcome.
- References to interpretations of Guru Granth Sahib 349.
- Forgiveness comes from God – ("Where there is forgiveness, there is God Himself" - Guru Granth Sahib).



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

**(d) 'Reform is the main aim of punishment.' Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer) [15]**

- There are many reasons for punishment.
- Some would argue that revenge is a main aim of punishment as people are able to get their own back.
- Reformation doesn't get justice.
- Interpretation of teachings from Sacred Texts with reference to the importance of the Golden Rule.
- Reform supports compassion that many traditions teach e.g. karuna, metta.
- The work of prison reformers to educate prisoners to aid reform.
- Jesus and other founders of religions taught the importance of forgiveness.
- Many religious believers consider it is up to a divine being to punish.
- Reform programmes can be cost effective and prevent recidivists.
- The main aim must be that crimes don't happen again..

## THEME 4 ISSUES OF HUMAN RIGHTS

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

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

4. (a) What is meant by 'prejudice'? [2]

- Pre-judging someone and creating a stereotype
- Judging people to be superior or inferior without cause or evidence.

Refer to the marking bands for question (b).

(b) Describe the actions of one religious charity to reduce poverty. [5]

Any religious charity must be accepted but if in doubt consult your team leader.

Answers may include the following points, but other relevant and accurate points must also be credited.

The focus of the answer must be on the actions to reduce poverty

### Christian Aid

- Works in partnership with local organisations on short and long-term projects.
- Supports in areas of need regardless of religion or race.
- Challenges systems that favour the rich over the poor.
- Educates people about the causes of poverty e.g. Fairtrade.

### Karuna Trust

- Works to create a lasting change against social injustices.
- Runs many projects among Dalit communities to campaign for legal rights and equal pay.
- Supports projects such as homes and education for homeless girls in India.
- Works to support community's immediate needs, to reduce poverty e.g. building nurseries in slum areas.
- Works to create esteem amongst marginalised communities and empower them with skills to earn money.

### Food for Life

- Works throughout the world but particularly in areas of poverty.
- Aims to give free vegan/vegetarian food throughout the world to those in poverty.
- Gives companionship and advice to those in need e.g. homeless.
- Donates free food irrespective of faith.
- Responds to disasters and famine throughout the world.

### Islamic Relief

- Works in partnership with local organisations on short and long-term projects.
- Responds to disasters and emergencies.
- Provides shelter, healthcare and education.
- Educates people about the causes of poverty.

**Tzedek**

- Works in partnership with local organisations on short and long-term projects.
- Works to reduce absolute poverty through education programmes.
- Seeks to increase social justice to stop human-made poverty.
- Responds to disasters and emergencies.
- Works beyond religious boundaries to show ahavtah et hager (loving the stranger).

**Khalsa Aid**

- Run on Sikh values of sewa (service to humanity).
- Works to combat poverty including education regarding causes of poverty.
- Works with communities on short and long-term projects.
- Supplies food and clothes as a response to disasters and emergencies.

Refer to the marking bands for question (c).

- (c) **Explain from either two religions or two religious traditions attitudes to wealth.** [8]

**Christianity**

- Material wealth is not important.
- The love of money can be considered the root of all evil.
- Teachings of Jesus e.g. store treasures in heaven.
- Some Christians e.g. Methodists believe wealth shouldn't be gained through gambling.
- The Parable of the Rich Young Ruler shows that wealth doesn't get rewarded in heaven.

**Buddhism**

- There is nothing wrong in having wealth but there is importance in how it is used.
- The Dhammapada teaches that riches ruin the foolish.
- Examples of Siddhartha Gautama e.g. giving up a life of riches.
- Right Action and Right Livelihood are encouraged.
- The Middle Way aims to live between extremes of having everything and nothing.
- Material things are illusions and will fade.

**Hinduism**

- Wealth is loaned not owned (Katha Upanishad).
- Personal wealth should be gained through lawful means – artha.
- Duty/dharma to provide for family.
- Good use of wealth accumulates good karma.

**Islam**

- All wealth is a gift from Allah.
- Obligation to fulfil pillar of Zakah.
- Voluntary payments (sadaqah) are encouraged.
- Hadith teaches those who look after others will be rewarded by Allah.
- Teachings from the Qur'an e.g. 5.90.

### **Judaism**

- All possessions belong to God.
- Importance of giving regularly to charity e.g. use of pushkes (collecting boxes).
- Maimonides' Eight Levels of Charity.
- It is not considered wrong to be rich. The important factor is what you do with your wealth.
- Teachings from the Torah e.g. Leviticus 25:14.

### **Sikhism**

- Life's spiritual goals are most important not material wealth.
- It is not considered wrong to be rich. The important factor is what you do with your wealth.
- Concept of sewa and equality between rich and poor.
- Guru Granth Sahib teaches that wealth is short-lived.
- Importance of using wealth to help others.

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

**(d) 'Everyone should obey the laws of a country.' Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer). [15]**

- Many religious traditions consider it important to obey the laws of the country.
- Reference to religious teachings e.g. 'give to Caesar...'
- Humans were given freewill to act on their conscience.
- Laws might not be morally right e.g. apartheid; discrimination against religions and race.
- If people such as Martin Luther King Jnr and Ghandi had obeyed laws then injustices would have continued.
- Sometimes religious and secular laws of a country conflict e.g. wearing religious symbols.
- Laws establish a framework for a just society.
- It depends if the laws are democratically made.
- There can't be a dual system where people can choose which laws to live by and which to disobey.
- Some consider it is more important to follow their interpretation of religious texts because of their beliefs about the afterlife.
- Sometimes the law of the land is based on religion e.g. Shariah Law which all citizens have to follow.