



GCSE MARKING SCHEME

SUMMER 2025

**GCSE
RELIGIOUS STUDIES - UNIT 1
OPTION B: CHRISTIANITY AND ISLAM
3120UB0-1**

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

**WJEC GCSE RELIGIOUS STUDIES - UNIT 1
OPTION B: CHRISTIANITY AND ISLAM**

SUMMER 2025 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.

LEVEL DESCRIPTORS/MARKING BANDS

Questions 1, 2, 3, 4 (a) AO1

See instructions provided with indicative content.

Question 1, 2, 3, 4 (b) AO1

Band	Band Descriptor	Mark Total
3	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	4–5
2	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	2–3
1	A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Questions 1, 2, 3, 4 (c) AO1

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7–8
3	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5–6
2	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	3–4
1	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy.	1–2
0	No relevant information provided.	0

Questions 1, 2, 4 (d) AO2

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.	12–15
3	A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.	8–11
2	A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	4–7
1	A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.	1–3
0	No relevant point of view stated.	0

Questions 3 (d) AO2 LIFE AND DEATH THEME ONLY

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning. An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists. Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.	12–15
3	A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning. A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists. Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered. Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.	8–11
2	A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. A satisfactory, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists. Some judgements are formulated and some different and/or alternative viewpoints are considered. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	4–7
1	A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning. A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists. A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints. Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.	1–3
0	No relevant point of view stated.	0

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Part A, Question 1, part (d) only

Band	Performance descriptions
<i>High performance</i> 5-6 marks	• Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall
<i>Intermediate performance</i> 3-4 marks	• Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall
<i>Threshold performance</i> 1-2 marks	• Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall
0	• The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning

PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

CHRISTIANITY

QUESTION 1

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.

(a) What do Christians mean by ‘Messiah’? [AO1 2]

Means ‘Anointed One’. The Messiah is the one believed to be sent by God to be humanity’s saviour. Christians believe this person to be Jesus.

Refer to the marking bands for question (b).

(b) Describe Christian approaches to ethical decision making. [AO1 5]

- Humans should know the difference between right and wrong.
- Free will – the ability to make choices and nothing is predetermined.
- Deontological theory - actions themselves are right or wrong.
- Teleological theory - outcomes of the actions being classed as right or wrong.
- Divine Command Theory - something is right because God commands it.
- Absolute morality - actions are intrinsically right or wrong.
- Relative morality - actions cannot be considered right or wrong without looking at the situation.
- Situation Ethics - a situation is taken into account in making ethical decision.

Where appropriate, relevant references may include:

- *“Do to others as you would have them do to you.” Luke 6:31*
- *“You shall not murder.” Exodus 20:13*
- *“You shall not commit adultery.” Exodus 20:14*
- *“You shall not steal.” Exodus 20:15*

Refer to the marking bands for question (c).

(c) Explain Christian teachings about love. [AO1 8]

- God has unconditional love for humans – agape.
- Jesus taught about agape (unconditional) love that he had for humans.
- Christians should treat others how they wish to be treated.
- Golden Rule is the basis of Christianity.
- Jesus taught about love of God is the most important commandment.
- Jesus taught that loving your neighbour was the second greatest commandment.
- Good Samaritan shows how people should love each other.
- At the Last Supper, Jesus gave his apostles his final commandment to love one another.
- God’s love is referred to as hesed (steadfast) in the Old Testament.

Where appropriate, relevant references may include:

- *'Love the Lord your God with all your heart and with all your soul and with all your mind.'* This is the first and greatest commandment. And the second is like it: *'Love your neighbour as yourself.'* Matthew 22:37–9
- *Do to others as you would have them do to you.* Luke 6:31
- *'Love one another. As I have loved you, so you must love one another.'* John 13:34–35
- *'I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion.'* Hosea 2:19

Refer to the marking bands for question (d).

- (d) **'Helping the community is the most important role of a church or chapel.'**
[AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

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

- The Church should provide help within the community, e.g. food banks, helping the homeless.
- Food banks are set up to help those living in poverty.
- Some churches open their doors to provide a warm space for the homeless.
- It is a Christian moral duty to help people in need.
- It is a Christian duty to serve God.
- Christians should follow the footsteps of Jesus who taught about the importance of helping other who are less fortunate.
- Jesus commanded his followers to love each other as he loves them.
- The love Jesus spoke about was unconditional, caring for others.
- Attending church deepens a person's faith and understanding of God'.
- The church allows a person to communicate with God.
- Prayer in church allows a person to show their love to God.
- Church/chapel is a place for prayer, both communal and private.
- Church/chapel is a place where Christians can receive God's blessing through Holy Communion/Eucharist.
- Christians can listen to sermons and Bible readings in church/chapel.
- Christians can celebrate rites of passage in church/chapel, e.g. baptism, marriage.

Where appropriate, relevant references may include:

- *'For I was hungry, and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'* Matthew 25:35–36.
- *'Love the Lord your God with all your heart and with all your soul and with all your mind.'* This is the first and greatest commandment. And the second is like it: *'Love your neighbour as yourself.'* Matthew 22:37–9
- *Do to others as you would have them do to you.* Luke 6:31
- *'Love one another. As I have loved you, so you must love one another.'* John 13:34–35

PART A – CORE BELIEFS TEACHINGS AND PRACTICES

ISLAM

QUESTION 2

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.

(a) What do Muslims mean by 'Adhan'? [AO1 2]

Call to prayer, usually performed by a muezzin.

(b) Describe how Muslims perform zakat. [AO1 5]

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

- Zakat (charity) is performed annually by all Muslims who are able to afford this.
- Muslims give 2.5% of their wealth once they have met the 'nisab' threshold and provided for their own family.
- Muslims who do not earn above the 'nisab' threshold will not donate zakat and may even benefit themselves from the distribution of zakat.
- In countries such as Britain, some Muslims may give their zakat at the local mosque where there will be a zakat box. The mosque will then distribute the money to those in need.
- Alternatively, Muslims in Britain may give their zakat by donating it directly to a Muslim charity such as Muslim Aid or Islamic Relief who will donate it to those in need.
- In some Islamic countries, Muslims may donate zakat to their local mosque or it may be taken by the state directly as a tax.

(c) Explain why the Qur'an is important in Islam. [AO1 8]

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

- The Qur'an is the Islamic holy scripture and given special importance in Islam as a source of authority and guidance for Muslims to follow.
- The Qur'an is believed by Muslims to be the directly revealed words of Allah which was revealed to Muhammad over a period of 23 years.
- The Qur'an is important to Muslims as it is an example of revelation from Allah.
- Muslims believe the Qur'an is important so they can hear the words of Allah and understand how he wants them to live their lives to please him.
- The Qur'an contains many teachings which Muslims accept they should follow including teachings such as monotheism and acceptance of belief in the afterlife.
- The Qur'an teaches Muslims moral, social and spiritual values as it tells Muslims how they should behave, what actions they should perform and how they should be a good Muslim.
- The Qur'an is believed to be an important way for Muslims to connect to Allah and hear his plan for humanity.

- Many Muslims will learn parts, if not all, of the Qur'an off by heart to show how and why it is important in their lives.
- Muslims will choose to recite the Qur'an in its original language of Arabic and the Qur'an is not translated so as its true meaning can be maintained.
- The importance of the Qur'an is shown through the respect that Muslims show to it, e.g. keeping it at the highest point when not in use, not eating or drinking around it and reading it daily.
- Many Muslims believe the Qur'an is the ultimate source of authority for them to follow and do not question its role or importance in their lives.

(d) **'Shahadah is the most important pillar for Muslims.'**

[AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

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

- Shahadah is the first pillar of Islam where Muslims declare their faith as a Muslim.
- Without Shahadah, there would be little point following the other pillars of Islam.
- The Shahadah is recited daily by most Muslims and its importance as the first pillar is seen through it being the first thing a Muslim child should hear and the last thing a Muslim should try to recite before death.
- The Shahadah contains the two basic beliefs of Islam which are monotheism (Tawhid), acceptance of belief in One God, Allah, and acceptance of Muhammad being the Final Prophet and Messenger of Allah.
- The Shahadah is recited when a person converts to Islam showing its importance as containing the basic beliefs of Islam.
- Shahadah is seen to underpin all other pillars of Islam as they show submission to Allah which is the belief contained in the first pillar.
- Pillar two, Salat, is the most important pillar as it is regular prayer to Allah five times a day and is completed more regularly than all other pillars.
- Pillar three, Zakat, may be considered more important as it benefits others as well as Muslims themselves. Giving to charity helps cure Muslims of greed and the money collected is used to benefit the most poor and needy in society.
- Pillar four, Sawm, may be considered more important as it helps Muslims to understand the struggles some people in the world face daily through lack of resources.
- Some Muslims may argue that no one pillar is more important than any other as all pillars hold equal importance and all are duties they are expected to complete for Allah. They may argue that the pillars support each other and in turn, the whole religion of Islam.

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

THEME 1: LIFE AND DEATH

QUESTION 3

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.

(a) What is meant by ‘afterlife’? [AO1 2]

Life after death; the belief that existence continues after physical death.

(b) Describe Christian or Muslim beliefs about caring for the world. [AO1 5]

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

Christianity

- Christians believe God created the world and gave humans a responsibility to care for it as global citizens for future generations.
- Christianity teaches that God gave humans stewardship which is the responsibility to care for the world and use its resources wisely and in a sustainable way.
- Christianity teaches humans have dominion which means they can rule over the world, but this is interpreted as taking the responsibility of caring for it seriously and not wasting the earth’s resources.
- Christians believe they are the caretakers of the world which means they should respect the world and everything in it including animals and hand it back to God unspoiled as they believe they will be judged on this in the afterlife.
- Christians believe they have environmental responsibility and should conserve the world’s natural resources which can be done through actions such as recycling, reducing pollution and using non-renewable sources of energy.
- Christians believe they should care for the world as they were given this as a duty from God which is seen in the story of Adam and Eve in the Bible.

Where appropriate, relevant references may include:

- *‘God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”’ Genesis 1:28*
- *You made them rulers over the works of your hands; you put everything under their feet. Psalm 8:6*

Islam

- Islam teaches that Allah created the world and gave it to humans as a gift so Muslims believe they have stewardship over the world and should care for it.
- Muslims believe they should respect the gift of the world from Allah, shown through Adam, the first human, who was given khalifah and made a caretaker of the world, with all humans having this responsibility.
- Muslims believe that there is balance in the world (fitrah) which they have a responsibility to maintain.
- Muslims believe that they are all part of the ummah (worldwide Muslim community) and they should look after the world for future generations, making sure their use is sustainable.

- Animals are part of Allah's creation and Muslims are taught that they should care for them.
- Islam teaches that Muslims will be judged in the afterlife on how they have lived their lives which includes how they have treated the earth and whether they have acted as global citizens and taken care of it.

Where appropriate, relevant references may include:

- *Indeed, your Lord is Allāh, who created the heavens and earth in six days and then established Himself above the Throne. 1 He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allāh, Lord of the worlds. Qur'an 7:54*

(c) Explain Christian and Muslim teachings about the origin of the universe. [AO1 8]

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

Christianity

- Christian teachings about the origin of the universe are found in the Bible in the book of Genesis where it explains how the universe was created in detail.
- Genesis 1 explains that God created the universe and brought it into existence through six days of creation and one day of rest showing the nature of God as a creator and his omnipotence.
- Christianity teaches that God created the universe from nothing; a belief known as *ex nihilo*.
- Christianity teaches that on Day 1, God created light; on Day 2, God separated the sky and the sea; on Day 3, God created land, plants and trees; on Day 4, God created the sun, moon and stars; on Day 5, God created the creatures in the sea and sky; on Day 6, God created land animals and humans who were made in the image of God; on Day 7, God rested.
- Some Literalist Christians believe the teaching of the story of creation in the Bible to be true in every detail accepting that God alone was responsible for the creation of the universe and that as the Bible comes directly from God, anything that contradicts it is wrong.
- They will reject scientific theories such as the Big Bang which contradict the Bible story of creation which explains the origin of the universe.
- Other Christians regard the teachings of the origin of the universe in the Bible to be symbolic accounts and look to science to help them understand fully the creation of the universe.
- They believe that whilst God is responsible for the origin of the universe, he used scientific theories such as the Big Bang to make it happen because they believe the Bible needs to be interpreted to include modern theories.
- The Big Bang theory is a scientific theory that states the world started around 14 billion years ago when all matter and energy in the universe was at a point of infinite density and expanded rapidly which formed stars, galaxies and planets.

Where appropriate, relevant references are likely to include:

- *In the beginning God created the heavens and the earth. Genesis 1*
- *By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Genesis 1:2*

Islam

- The Qur'an teaches that Allah is the creator and explains the origin of the universe but there is not one single creation story.

- Islam teaches that Allah created the heavens and the earth from formless matter over six long periods of time.
- Islam teaches that Allah is all-powerful and when he created the universe, he simply commanded things to come into being and they did.
- Most Muslims believe the Qur'an contains teachings from Allah which are the actual words of God so accept that they should take the words literally and believe Allah created the earth and it did not come about by itself as scientists suggest.
- Some Muslims do accept both the teachings of the Qur'an and scientific theories of creation such as the Big Bang.
- The Big Bang theory is a scientific theory that states the world started around 14 billion years ago when all matter and energy in the universe was at a point of infinite density and expanded rapidly which formed stars, galaxies and planets.
- Some Muslims will believe that Allah created the Big Bang which is how the origin of the universe is explained.

Where appropriate, relevant references are likely to include:

- *Can the One Who created the heavens and the earth not 'easily' resurrect these 'deniers'?" Yes 'He can'! For He is the Master Creator, All-Knowing. Qur'an 36:81*

(d) 'Only God has the right to choose when a person's life ends.' [AO2 15]

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.)

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

- Some religious believers may point to the sanctity of life argument which states that life is special because it was created by God showing that only God can decide when life should end.
- Some religious believers may refer to teachings such as life being a gift that should not be wasted or taken for granted.
- Reference may be made to religious teachings that show life is a gift and should not be wasted so only God can decide when it should end.
- Some religious believers may support arguments concerning the quality of life and how life needing to have value to be purposeful.
- Non-religious believers may argue that there is no God and it is up to an individual if they feel their life has value.
- Some people may support arguments of it being an individual person's choice over their life and life and death decisions.
- There may be reference to issues such as abortion where discussion may focus around whether a foetus is a person or not and if it is the woman's choice.
- There may be reference to issues such as euthanasia where discussion may focus around the quality of life and people being shown dignity and respect to decide what to do if the quality of their life is challenged.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on the sanctity of life or linked to specific issues such as euthanasia and abortion.

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

THEME 2: GOOD AND EVIL

QUESTION 4

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.

(a) What is meant by 'suffering'? [AO1 2]

Pain or distress caused by injury, illness or loss. Suffering can be physical, emotional/psychological or spiritual.

(b) Describe Christian or Muslim attitudes towards pacifism. [AO1 5]

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

Christianity

- Christianity is divided on the issue of pacifism with some Christians choosing to follow this teaching and others recognising that war and conflict are sometimes needed.
- Some Christians support pacifism, believing that war and violence do not solve anything and look to the Bible which contains many teachings that promote peace, showing opposition to the use of violence and conflict.
- Quakers are a denomination of Christianity that support pacifism and non-violence.
- Some Christians may look to teachings such as the Ten Commandments which states 'Thou shall not kill' to support a message of pacifism.
- There are many teachings given by Jesus which support pacifism such as 'Blessed are the peacemakers'.
- Some Christians do not support war and believe it can never be justified.
- In times of war, Christian pacifists may take on different roles such as medical support rather than fight and some may not support conflict at all, choosing to protest against it, one example being conscientious objectors.
- Many Christians may understand pacifism and believe that war and conflict should only be a last resort but may accept that sometimes conflict is necessary to bring about peace.
- These Christians may look to teachings such as Just War theory to determine if a war and the use of violence in conflict is necessary.

Islam

- Islam is often associated with ideas of peace, but it is not traditionally understood to be a pacifist religion.
- Islam teaches that it is important to fight against negative forces to achieve something good.
- Muslims accept Lesser Jihad which is understood to be holy war and have a set of conditions that are to be met, such as only fighting for a just cause and using conflict as a last resort, to determine if a war is justified.
- There are, however, examples of Muslims who have claimed to be pacifists; one example being Muhammad Ali and another Abdul Ghaffar Khan.

- Islamic pacifists look to teachings of peace in the religion, believing that there is never a good reason to fight.
- Muhammad Ali was an individual who refused to fight in the Vietnam war, stating he was a conscientious objector and looking to teachings on peace from Islam.
- Abdul Ghaffar Khan was a Muslim activist who opposed British rule in India and used non-violent methods to show his rejection.

(c) Explain Christian and Muslim beliefs about how criminals should be treated. [AO1 8]

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

Christianity

- Christianity teaches that punishment is important and should happen when someone has done something that is against the law to both protect society and help the criminal understand that what they have done is wrong.
- Christians believe that criminals should have to take responsibility for their actions which may mean losing their freedom by being put in prison or being given an appropriate punishment for their crime, which helps to both protect society and help victims feel like justice has been achieved.
- Christians support that a criminal should have basic human rights such as necessities provided and that they have a right to medical care and protection as they are human and not all rights should be removed.
- Christians support a criminal being given human rights because they were created by God and the Bible teaches that everyone sins so this should be recognised.
- Christians believe that criminals have the right to a fair trial and should have the right to defend themselves as it is possible that some people accused of crimes may be innocent and the law of a country should be allowed to operate.
- Many Christians have worked for better conditions in prisons, believing that prisoners deserve appropriate facilities; Elizabeth Fry and John Howard may be given as examples and they worked for better sanitary conditions, appropriate jails to be created and genders separated as well as education and skills to be taught to allow criminals the chance to return to society.
- Christianity supports the idea of the reform of criminals in prisons; this could be through education or the provision of support from groups such as Prison Fellowship and Prison chaplains who work to enable them to stay in contact with family, work to understand what they did was wrong and help them to change and hopefully return to society successfully.
- Reference may be made to relevant teachings from sources of authority that relate to ideas of justice and fair treatment of criminals.

Islam

- Islam teaches that punishment is important and should happen when someone has done something that is against the law to help protect society and help them understand that what they have done is wrong.
- Muslims believe that criminals should have to take responsibility for their actions which may mean losing their freedom by being put in prison or being given an appropriate punishment for their crime, which helps to both protect society and help victims feel like justice has been achieved.
- Muslims support that a criminal should have basic human rights such as necessities provided and that they have a right to medical care and protection as they are human and not all rights should be removed.

- Muslims believe that criminals have the right to a fair trial and should have the right to defend themselves as it is possible that some people accused of crimes may be innocent and the law of a country should be allowed to operate.
- Islam supports the need for prisoners to be given the opportunity to reform and change their behaviour and Imams may visit prisoners in prison to help them to understand why their actions were wrong.
- Muslims may support punishments such as community service in helping a prisoner to 'pay back' their debt to society and recognise the negative impact their crime had on others.
- Reference may be made to relevant teachings from sources of authority that relate to ideas of justice and fair treatment of criminals.

(d) **'The death penalty is a fair punishment.'**

[AO2 15]

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)

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

- Some religious believers may look to teachings on justice, believing that if a person has killed another human, taking their life may seem fair as a form of punishment.
- Many religions have teachings that relate to ideas of fairness such as 'an eye for an eye'.
- Throughout history, there are examples in most religions where the death penalty has been used as an appropriate and fair form of punishment.
- There may be reference to arguments that support the death penalty such as referencing the aims of punishment, one being to protect society, or the economic cost of keeping someone in prison who has committed a serious crime and likely would never be released.
- Some religious believers may argue that the death penalty is ironic as a criminal who has taken the life of another is judged for that action and it is stated it is wrong, but the same punishment is issued as the action they committed.
- Some religious believers may look to teachings about the sanctity of life and God as judge to argue that it is not the place of humans to determine a punishment that is so severe.
- All religions contain teachings on peace and forgiveness that suggest a person who has committed a crime deserves punishment but also the effort and chance to change their behaviour through reformation which the death penalty does not allow.
- Many religious believers may argue that the death penalty is inhumane and seems to support ideas of revenge which is often seen to be wrong.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on the death penalty.