



GCSE MARKING SCHEME

SUMMER 2025

**RELIGIOUS STUDIES (ROUTE A) COMPONENT 1
RELIGIOUS, PHILOSOPHICAL AND ETHICAL STUDIES
IN THE MODERN WORLD
C120U10-1**

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.

EDUQAS GCSE RELIGIOUS STUDIES – COMPONENT 1 – Religious, Philosophical and Ethical Studies in the Modern World

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

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)

Band	Band Descriptor	Mark Total
3	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. Uses a range of appropriate religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.	4 – 5
2	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. Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.	2 – 3
1	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. Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Question (c)

Band	Band Descriptor	Mark Total
4	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. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7 – 8
3	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. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5 – 6
2	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. Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.	3 – 4
1	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. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way	1 - 2
0	No relevant information provided.	0

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

Band	Band Descriptor	Mark Total
5	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. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	13 – 15
4	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. Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.	10 – 12
3	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. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.	7 – 9
2	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. Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.	4 – 6
1	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. Little attempt or no attempt made to demonstrate how belief influences individuals, communities and societies. 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

Question 2 (d) LIFE AND DEATH

Band	Band Descriptor	Mark Total
5	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. An excellent, highly detailed consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	13 – 15
4	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 A very good, detailed consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.	10 – 12
3	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 A good, reasonably detailed consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority	7 – 9
2	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. A limited consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses limited religious/specialist language, terms and/or few sources of wisdom and authority	4 – 6
1	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. Little attempt or no attempt made to demonstrate how belief influences individuals, communities and societies. A very basic consideration or no consideration of non-religious beliefs, such as those held by Humanists and Atheists. 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.

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

GCSE RELIGIOUS STUDIES

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 or example and 2 marks for a developed definition with or without an example.

1. (a) What is meant by 'gender equality'? AO1 [2]

People of all genders enjoying the same rights and opportunities in all aspects of their lives.

Refer to the marking bands for question (b).

- (b) Describe, from one religion, attitudes to divorce. AO1 [5]

References to differences between attitudes in the same religion must be credited.

Christianity

- Attitudes to divorce can depend upon personal belief.
- Some Christians do not recognise divorce because marriage is a sacrament and a lifelong commitment.
- Catholics believe that marriages can be annulled if there are good reasons.
- Scriptures such as Matthew 19:8-9, Mark 10:9 can be interpreted to mean that divorce is unacceptable.
- For some Christians there is a belief that divorce is not welcomed but acceptable.
- Many Christians believe it is important to attempt reconciliation with help from the family or worshipping community.
- Often the impact of the family is considered and that sometimes staying married creates conflict in the family home.

Buddhism

- Attitudes to divorce can depend upon personal belief.
- Divorce is usually accepted but not welcomed.
- An important consideration is if the marriage is resulting in dukkha and likely to cause further suffering.
- It is considered important to show kindness to each other through the process of divorce.
- Must be for the right intention with limited harm – importance of non-harm.

Hinduism

- Attitudes to divorce can depend upon personal belief.
- As the marriage ceremony, including vows, takes place in front of deities so marriage is considered by many as a lifelong commitment.
- The ending of a marriage can have an impact on fulfilling dharma.
- If marriages are assisted, then a divorce can have an impact on extended family relationships.
- It is often expected that family support will be given through attempts at reconciliation.

Islam

- Attitudes to divorce can depend upon personal belief.
- Divorce is accepted but considered as a last resort.
- Before a couple divorces, they should be helped to be reconciled.
- A period of three months (iddah) of trying to be reconciled must take place.
- Individual interpretation of key scriptures e.g. Qur'an 2:229, 4:35, 128-130.
- The Shariah council can be applied to to obtain an Islamic divorce.
- Before the religious divorce is granted the waiting period (iddah) must take place.

Judaism

- Attitudes to divorce can depend upon personal belief.
- Divorce is allowed but all attempts should be made for reconciliation.
- In Orthodox Judaism, a get needs to be given to end the marriage.
- Individual interpretation of key scriptures: Deuteronomy 24:1-4 and Exodus 20:14.
- The Beth Din must grant an Orthodox divorce.
- If a religious divorce is applied for then the divorce takes effect as soon as the woman receives the get.

Sikhism

- Attitudes to divorce can depend upon personal belief.
- Divorce is accepted but not welcomed.
- Marriage is considered the meeting of two souls. The couple is considered as one spirit in two bodies.
- It is often expected that family support will be given through attempts at reconciliation.
- Individual interpretation of scriptures e.g. Guru Granth Sahib 274.

Refer to the marking bands for question (c).

- (c) Explain, from either two religions or two religious traditions, beliefs about the role of women in worship. **AO1 [8]**

As this question asks about beliefs there may be different views within the same religious tradition depending upon personal interpretations of sacred texts and sources of authority.

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

Christianity

- Equal does not mean identical. Different actions can have equal power and authority so there is no need for women to lead worship. In the Catholic Church women cannot become priests but Pope Francis has encouraged them to take an active role in Church life.
- In the Catholic and Orthodox Churches women are not allowed to be priests but can take on other roles such as nuns.
- Some Christians believe that women should not lead worship as Jesus had twelve men as disciples so only men should have roles of authority in worship.
- Some Christians interpret 1 Timothy 2: 11-12 'I do not permit a woman to teach or assume authority over a man' to mean that women shouldn't have active roles in worship.
- Some Christians believe that if people are supposed to have been made equal then there should be no gender discrimination.
- Methodists, interpret Galatians 3:27-29 'nor is there male and female, for you are all one in Christ Jesus' to mean that men and women should be allowed to worship in the same way.
- Many religious believers follow the cultural practices of the country e.g. in India, Christian men and women often sit separately in churches but can equally partake in worship and communion.
- Roles in authority often reflect the roles of women in a specific culture.
- There have been many changes recently e.g. women as bishops.

Buddhism

- Equal does not mean identical. Different actions can have equal power and authority so there is no need for women to lead worship.
- Some Buddhists believe that as The Buddha taught all were equal and have a Buddha-nature, so both men and women should have equal roles in worship.
- During the Buddha's lifetime the first Buddhist nuns (bhikkhunis) were admitted to the Sangha.
- Traditionally men were considered superior to women so took on roles of responsibility in worship. In the time of the Buddha religious life was only open to men. Such traditions are followed by some Buddhists.
- Some Buddhists interpret anatta (no fixed self) to mean that all humans are equal and therefore can worship the same way.
- As traditionally in the Theravada tradition there were different roles for monks and nuns, so these different roles remain with monks following 227 rules of discipline and nuns 311.
- There have been many changes recently e.g. in the West many Buddhist females are becoming ordained and they take the same vows and share the same roles as ordained men.
- Roles in authority often reflect the roles of women in a specific culture.
- The ordination of women has always been practised in East Asia but is becoming more popular in the West.

Hinduism

- Equal does not mean identical. Different actions can have equal power and authority so there is no need for women to lead worship e.g. in later life it is important for women to take on extra spiritual duties at the mandir.
- Many Hindu women uphold duties such as religious fasting on the 11th day of the moon.
- Hinduism teaches that men and women are of equal worth but have different roles and responsibilities because they have different dharmas. Some scriptures (e.g. Manusmriti 2:67) suggests that a woman performing household duties replaces performing religious rituals.
- Nothing in Hindu scriptures suggests there is difference between males and females. God, for example, is thought as neither male or female and the Vedas indicates that girls should study Hindu philosophy.
- Many Hindus believe that women pass through three not four stages and therefore do not have equal religious duties.
- Many women are historically seen as role models for women's worship today e.g. Sita and Kunti.
- As the relationship between priest and worshipper is a close one some Hindus believe it is not appropriate that such a relationship should exist between a woman in authority and a male.
- Women can be gurus e.g. Mata Amritanandamayi Devi (Amma).
- Women can become priests but usually it is a male role because it is believed a menstruating woman should not go close to the shrine because she is considered impure at that time.
- Some Hindus interpret Manusmriti 2.67 as showing the importance of the role of the woman in preparing and keeping the home shrine.
- Roles in authority often reflect the roles of women in a specific culture.
- There have been many changes recently e.g. some Hindu movements are trying to promote equal gender practice e.g. girls receiving the sacred thread and training to be priests.

Islam

- Equal does not mean identical. Different actions can have equal power and authority. For example, there are different religious duties for males, e.g. attending Jumma prayers.
- The Quran 4.1 states that all people are from the same soul but roles in authority often reflect traditional roles of women in society. Traditionally it has been males who have taken the role of the imam.
- Some Sunni Muslims allow women to lead prayers and act as imams but it is expected that the other worshippers are women or close family.
- There is no mention in the Qur'an concerning the authority of women in worship but there are references in the Hadith to two of Muhammad's female relatives leading prayer.
- Some Muslims interpret Qur'an 40:40 'whoever does righteousness, whether male or female' to mean that women can be good Muslims and able to lead worship.
- Some Muslims interpret Quran 4.1 'your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women' to mean women and men should have equal roles in worship.
- There have been many changes recently e.g. some women have become imams.

Judaism

- Equal does not mean identical. Different actions can have equal power and authority. For example, there are different religious duties for females, e.g. bringing in Shabbat.
- Some religious duties are specific to gender in certain Jewish traditions e.g. forming part of the minyan.
- There are different initiation ceremonies depending upon gender, e.g. bar and bat mitzvah; pidyon ha-ben; brit milah. Therefore, some Jews believe that there should be a difference in gender expectations of leaders of worship.
- Some of the mitzvot (duties) do not apply to women, e.g. the wearing of tefillin during worship and therefore women couldn't have related roles in leading worship.
- The Talmud describes equal but different roles for men and women in worship.
- Roles in authority often reflect roles of women in society. Traditionally it has been males who have taken the role of the rabbi. In Reform and Liberal synagogues females can be rabbis and women and men can sit together. In some synagogues only males can carry and read from the Sefer Torah.
- Usually, men and women are separated when worshipping at an Orthodox synagogue to avoid distractions.
- Some Jews believe that women and men were made equal by God and therefore should have equal roles in worship.
- Reform Judaism has a strong tradition of women in roles of authority as rabbis.
- There have been many changes recently e.g. some women have become rabbis in the Orthodox tradition.

Sikhism

- Equal does not mean identical. Different actions can have equal power and authority.
- As God is believed to be without form and neither male nor female, so women and men are considered to be equal in worship.
- Guru Nanak introduced a number of practices to emphasise this equality e.g. both men and women covering their head when worshipping.
- There are no parts of worship that women cannot participate in.
- Women can be granthis and recite from the Guru Granth Sahib.
- Some Sikhs interpret Guru Granth Sahib 473 as showing the importance of women to all aspects of life. 'From woman man is born, within woman man is conceived'.
- Roles in authority often reflect the roles of women in a specific culture. In practice, there are fewer female granthis although some women are now studying Sikh religious philosophy.

Refer to the marking bands for question (d).

- (d) 'Religious believers should never live together (cohabit) without being married.'**

Discuss this statement, showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer.) AO2 [15 +6]

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

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

- Importance of obeying the sacred texts. It goes against teachings from sacred texts e.g. in the Torah it states that to live as husband and wife requires a special blessing.
- Some religious traditions allow cohabitation depending upon the nature of the relationship.
- Marriage is considered by many religions as the ideal state.
- For many religious believers they believe it is important to ensure the relationship is compatible before committing themselves to each other in a religious ceremony.
- Many religions emphasise the importance of free will.
- It devalues the special and sacred nature of sex.
- It goes against traditional religious practices.
- In many societies couples who cohabit do not have the same legal rights as those who are married.
- Some religious believers consider children should only be raised by married couples.
- Vows of commitment in a place of worship are not expected when people cohabit.

Issues of Life and Death

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

For all (a) questions, credit 1 mark for a very simple definition or example and 2 marks for a developed definition with or without an example.

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

Ensuring that the demands placed on natural resources can be met without reducing capacity to allow all people and other species of animals, as well as plant life, to live well, now and in the future.

Refer to the marking bands for question (b).

(b) Describe, from one religion, beliefs about how the universe began. AO1 [5]

The response might be a description of how the universe began or a description of beliefs about how the universe began. Either can be credited for full marks.

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

Christianity

- There are different interpretations of the creation story in Genesis with some Christians interpreting the account literally and some non-literally or liberally.
- Some Christians are creationists and believe every word in the creation stories in the Bible are true.
- Some Liberal Christians understand the Bible accounts as myths that are not historical events. Many believe in evolution. Some believe that God guided the process and others believe that evolution is a natural process through which life emerged.
- There is a creator God who is the source of all life.
- There are two stories of the Creation of the universe in the Bible.
- The first creation story describes God creating the earth over six days and on the seventh day God rested. He created the sun, stars, plants, animals and then human beings. All are made out of nothing (Ex nihilo).
- The second creation story in the Bible tells how man (Adam) was made and then the animals. He was placed in the Garden of Eden.

Buddhism

- Buddhism does not focus on how the world was created. The Buddha stated that issues such as the cause of suffering were more important.
- Buddhism does not have a creation story about how the universe began.
- In Buddhism there is no belief in a creator God or divine power.
- Most Buddhists believe the origin of the universe is scientific and often accept the Big Bang.
- Big Bang Theory states that the universe came into being with the expansion of a mass and this has continued ever since.
- Buddhists believe in the process of samsara that everything follows a circular pattern of arising, existing, decaying, perishing and re-arising.

Hinduism

- There are many different creation stories in Hinduism e.g. Hymn of Creation, Bhagavata Purana 12.4.4.
- Many Hindus do not believe the creation stories as literal but that they do contain some important messages and truths.
- Many Hindus believe the universe was created but that it developed over billions of years.
- For many Hindus the creation of the universe is related to the Trimurti with Brahma, the creator; Vishnu, the preserver; and Shiva, the destroyer.
- Many Hindus believe that the universe came into being through the Big Bang.
- Big Bang Theory states that the universe came into being with the expansion of a mass and this has continued ever since.
- One creation myth describes Purusha, the primeval cosmic being, as all that has existed or will ever exist. Bhagavad Gita 11:7.

Islam

- There is a creator who is the source of the universe and all life.
- There is no account of a creation story of the universe in the Qur'an.
- The Qur'an does contain many references Allah's creation of the universe including humankind, animals, sun, moon, stars and planets. Everything was formed from smoke, but Adam was made from clay and Allah breathed life into him. References are made to creation lasting 6 periods of time.
- As the Qur'an is believed to be a revelation most Muslims consider these references as literal and do not interpret details about the creation of the universe.
- Some Muslims accept scientific explanations of the creation of the universe but many believe that Allah guided this whole process.

Judaism

- There are different interpretations of the creation story in Genesis in the Torah with some Jews interpreting the account literally and some non-literally or liberally.
- Some Jews are creationists and believe every word in the creation stories in the Torah are true.
- Some Jews understand the Bible accounts as myths that are not historical events. They often believe in evolution. Some believe that God guided the process and others believe that evolution is a natural process through which life emerged.
- There is a creator God who is the source of all life.
- There are two stories of the creation of the universe in the Bible.
- The first creation story describes God creating the earth over six days and on the seventh day God rested. He created the sun, stars, plants, animals and then human being. All are made out of nothing (Ex nihilo).
- The second creation story in the Bible tells how man (Adam) was made and then the animals. He was placed in the Garden of Eden.

Sikhism

- There are no specific creation stories in Sikhism.
- Many Sikhs believe that only God knows about the origin of the universe.
- Many Sikhs believe that God created the universe. This is stated in the Guru Granth Sahib.
- Many Sikhs believe that God created the universe just by commanding it 'By His Command, bodies are created; His Command cannot be described'. Grant Sahib 1.
- In the Guru Granth Sahib it is stated that God created the universe from nothing and that the universe is always expanding.
- Some Sikhs believe that there are many parallels between some of the statements from the Guru Granth Sahib and scientific teachings e.g. the idea that everything in the universe today was there at the beginning.

Refer to the marking bands for question (c).

- (c) Explain, from either two religions or two religious traditions, teachings about life after death.** **AO1 [8]**

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

Christianity

- Life after death is a common belief in Christianity but there are many differences of opinion regarding the nature of the life after death.
- Death is not the end but a gateway to a perfect existence. References may be made to John 11:24-27.
- Eternal life after death for believers is in either spiritual or bodily form at a time of resurrection. Reference may be made to differences between dualists and non-dualists and to 1 Corinthians 15:42-44.
- Entrance to heaven depends upon responses to Jesus and his teachings. Reference may be made to the Parable of the Sheep and the Goats.
- Entrance to heaven depends upon how a person responds to those in need on Earth.
- Belief in some form of hell or distance from God. Evangelical Christians refer to heaven and hell as if they are actual places. Liberal Christians often consider the places as symbolic.
- Some Roman Catholics believe that at death those who have not sinned since last confession go to heaven, the souls of those who have sinned will go to purgatory to be cleansed and those who have committed mortal sins or refused to believe in God will go to some form of hell.
- Many members of the Eastern Orthodox Church believe in a heaven and hell but don't believe in a state of purgatory.
- Many Jehovah Witnesses take a literal interpretation of biblical passages and believe the majority of those who have died in the past will be resurrected to life on earth, joining those who survive the battle of Armageddon. They believe the wicked and unrepentant will be destroyed eternally at Armageddon. Those not resurrected by God will simply remain dead. They completely reject the concept that God punishes humans with eternal torment in a fiery hell.
- Society of Friends (Quakers) have different beliefs with some believing in an afterlife and some not.

Buddhism

- Death is not the end of life, but the end of the body inhabited in this life. Existing physically and being dead are like being awake and being asleep.
- The mind and consciousness will still remain and seek out, through the need of attachment, a new body and new life.
- Where they will be born is a result of the past and the accumulation of positive and negative action, and the resultant karma/kamma (cause and effect) is a result of past actions.
- This would lead the person to be reborn in one of 6 realms which are; heaven, human beings, Asura, hungry ghost, animal and hell, according to the severity of one's karmic actions. None of these realms is permanent.
- Diverse views of Triatna Tradition; no requirement to believe in life-to-life re-birth but rather moment-to-moment rebirth.

Hinduism

- Belief in the immortality of the atman which is indestructible and transmigrates to another living thing. Bhagavad Gita 2:22.
- This cycle of birth, death and reincarnation/transmigration is called samsara. Bhagavad Gita 2:12-13 and Bhagavad Gita 2:27 describes the cycle of samsara. Many Hindus believe the break from this cycle comes after fulfilling dharma after being a sannyasin.
- Nirvana is a state of bliss, which some think refers to merging of the atman with Brahman and others think one's own identity is kept. The process of becoming one with Brahman is described in Maitri Upanishad 6.24.
- For some, moksha is attained by following dharma or for some by devotion to God or through meditation.
- A person's actions determine the type of reincarnation they will be born into.

Islam

- Islam teaches that there is one life on earth followed by an eternal world to come. The life on earth is to prepare for akhirah.
- Many Muslims consider that after death they will rise from the grave and be judged by God.
- Islam teaches that the soul is separate to the body.
- Many Muslims believe that at the end of the world there will be a Day of Judgement. They believe that Azrail will take the souls to barzakh to await the Judgement Day.
- Some believe non-Muslims will go to hell and some believe Allah will forgive non-Muslims who have lived a good life.
- Many Muslims consider the afterlife in a literal way with references to Janna and Jahannam as described in the Qur'an.

Judaism

- There are many different views on the afterlife (olam ha-ba) in Judaism. This is partly because of the lack of direct references to the afterlife in the Torah.
- Many Jews consider there is some form of afterlife after death but don't agree on the nature of the form.
- A Jewish cemetery is called a House of Life, symbolising death is not the end.
- Many Orthodox Jews believe in some form of resurrection when people will be rewarded for the way they have observed the mitzvot. For some this includes a bodily resurrection as taught by Maimonides in the 13 Principles. For others, it is a resurrection of the soul. Many Jews believe that God will judge and there will be rewards in the afterlife.
- Some Jews believe in an afterlife in which the soul takes on other bodily forms after death.

Sikhism

- Sikhism teaches that all living things have their origin in God and will return to him.
- To return to God involves a process of reincarnation when a person's soul may be reborn many times as a living being.
- The Guru Granth Sahib 579 teaches that only human beings can make the choices that will purify the soul.
- The Guru Granth Sahib says that the body is just clothing for the soul and is discarded at death. It teaches that death is an opportunity to be reincarnated and please God again. Guru Granth Sahib 579.
- The soul is taken back to join Waheguru when a person is finally released from the cycle of rebirth. Sikhs believe that there are 8,400,000 forms of life and that many souls have to travel through a number of these before they can reach Waheguru.
- When something dies their soul is reborn. Only humans know the difference between right and wrong and so it is only when the soul is in a human being that there is a chance of the cycle being broken.
- Sikhs believe in karma. This belief says that actions and the consequences of these actions decide whether a soul can be set loose from the cycle. Freedom from the cycle of rebirth is called mukti.
- These things can stop a soul reaching mukti: hankar – pride, kam - lust or desire, karodh – anger, lobh – greed, manmukh - being self-centred instead of God-centred which is Gurmukh, maya - illusion - looking at the world and ignoring Waheguru, moh – being too attached to the world.

Refer to the marking bands for question (d).

(d) 'A person should always be allowed to choose euthanasia.'

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.)

AO2 [15]

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

- References might be made to the difference between assisted dying and euthanasia.
- Reference might be made to different judgements depending upon type of euthanasia referred to (voluntary, active, passive, involuntary).
- For many religious believers life should only be taken by God not by the individual.
- There are many sacred texts which illustrate life as a divine gift.
- The circumstances of the person must be taken into account. For example, if they are suffering from a terminal illness.
- Many religious believers refer to sacred texts or principles which forbid the taking of human life, (e.g. The Ten Commandments; The First Precept of Buddhism, Pikuach Nefesh; Sanctity of Life; ahimsa, metta).
- It is important that individuals have free will.
- Many religious believers argue that there is a fixed time for life and only the Creator knows when that is, e.g. The Ethics of the Fathers.
- Some people, e.g. Singer, argue that the quality of life is more important than the length of life and for some people being in a vegetative state means that their life has no quality.
- It depends upon the process leading up to the decision e.g. if a 'living will' has been created.
- It is unjust that the law allows euthanasia in some countries and not others. This places a financial burden on some people who have to travel to a country where euthanasia is legal.
- Other people should be consulted such as family and friends to ensure it is a loving act.
- Some people consider that euthanasia is right to maintain their own personal dignity, e.g. Daniel Jones or to ease chronic suffering.
- Attitudes towards the Humanist 'Dignity in Dying Movement'.
- Many people argue that hospices can ease chronic pain and care for the dying/terminally ill.
- Euthanasia should only be allowed if doctors agree that the person should end their life.
- Some religious believers consider that good can come out of suffering and that God does not give a person more suffering than they can manage.
- There might be pressures. For example, a person might make the choice because of pressures from the family or because they believe they are a 'nuisance' as they need care.

Issues of Good and Evil

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

For all (a) questions, credit 1 mark for a very simple definition or example and 2 marks for a developed definition with or without an example.

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

Fairness; where everyone has equal provisions and opportunity.

Refer to the marking bands for question (b).

(b) Describe, from one religion, what makes an act 'wrong'. AO1 [5]

Examples are required from only one religion. The points below may be referred to with appropriate relevant examples and use of relevant specialist language.

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

- It goes against teachings in holy scriptures (a range of specific teachings may be referred to).
- It goes against the actions and teachings of founders of religion (a range of specific teachings and actions may be referred to).
- It goes against sources of authority such as Papal teaching or Beth Din.
- It goes against the laws of the country.
- It goes against a principle of a religious tradition e.g. agape; Tzedek.
- It causes others to suffer.
- Relevant references to relative and/or absolute morality.

Refer to the marking bands for question (c).

- (c) Explain, from either two religions or two religious traditions, the origins of evil. AO1 [8]

*The focus of the question is on the **origins** of evil.*

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

Christianity

- There are different beliefs regarding the origins of evil across and within different denominations.
- Some Christians believe in an evil power called the devil or Satan. They believe that the devil is an evil source who tempted Jesus in the wilderness and tempts people today. Following the way of the devil, some Christians believe, leads to hell.
- Some Christians believe that evil has always existed, and that God allows it to exist because suffering through evil allows people to develop their moral souls - 'soul-making'.
- St Augustine argued that God allows evil as humans can develop through the suffering that is a result from evil.
- John Hick argued that God deliberately made a world with evil because it is only in such a world that humans can grow and develop. He stated that God created humans with the potential for spiritual growth and that 'soul-making' is a response to the evil in the world.
- Some Christians say they don't know the origins of evil as it's beyond human understanding.
- Some Christians believe that evil exists because humans were given free will and so make bad choices that cause evil. Moral evil is caused by the moral choices that humans make.
- Natural evil is believed by many to be caused as a consequence of natural disasters e.g. earthquakes, so evil can happen naturally.
- Some Christians believe in Original Sin.

Buddhism

- Evil is not a commonly used word in Buddhism as Buddhists don't believe in an independent self so no person could be evil.
- It is believed that actions can be against kamma and as such these are unskillful.
- Motivation to do unskillful actions can come from the Three Poisons - greed, anger and ignorance. Stories such as the 101 Zen Stories 9 and 63 teach how greed and attachment can lead to unskillful action.
- Stories can be found in Buddhist mythology of demons, e.g. Mara who tried to tempt the Buddha.
- In Dhammapada 12.165 the Buddha teaches the importance of skillful actions and doing no harm.

Hinduism

- Some Hindus believe that evil is a natural part of life.
- It is believed, by most Hindus, to be a part of the law of karma rather than being divinely imposed.
- There are some sources of authority which are interpreted by Hindus as showing the influence of supernatural forces of evil on humans. There are stories regarding the battles between demons (asuras) and divine beings (devas).

- Belief in a constant struggle in the universe and ourselves between light and dark, and good and evil.
- Role of free will in being allowed to be tempted into evil.
- There is no belief in an ultimate evil being such as Satan.
- The cycle of karma and reincarnation as described in Bhagavata Purana 6.1.45.
- References to the nature of maya (illusion) and paapa (sin or acts that degrade) Bhagavad Gita 14.17.

Islam

- Belief that the devil (Shaytan) tests humans.
- There are many references to minor devil-like characters in the Qur'an (e.g. Shaytan and Iblis) but they are largely impotent.
- Qur'an 42:30 teaches that suffering is a result of previous actions.
- The importance of resisting temptation as expressed in Qur'an 64:14.
- Pre-destination (al Qadr) and the role of free will.
- Everything happens because it is the will of Allah (al Qadr).
- Good can come from suffering and evil.

Judaism

- Berakhot 9.5 teaches that God is merciful and it is wrong to question his actions – so evil is sent by God with a purpose.
- Avodah Zarah 3b talks of how idol worship and interacting with those who take part is seen as evil.
- Deuteronomy 30:15-19 teaches that there will be punishments for being tempted by evil.
- Some believe that evil can also come from God as a form of punishment.
- By being obedient to the mitzvot, evil is avoided.
- Some Jews believe in a being called Satan and refer to references in the Tenakh, such as Job 1-2.
- Many Jews believe that people are born with yetzer ha tov (inclination to do good) and yetzer ha ray (inclination to do evil). It is up to God given free-will which people will choose.

Sikhism

- Diversity of attitudes and interpretations of beliefs within Sikhism.
- Belief that selfishness (haumai) is at the heart of all things evil.
- The more selfish a person is the more evil they become.
- The role of the five evils of kam, lob, moh, krodh and ahankar.
- Guru Granth Sahib 1342 - the importance of trying to conquer maya.
- The importance of becoming less self-centred and more God-centred.

Refer to the marking bands for question (d).

(d) 'Religious believers should agree with the death penalty'. 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.

- There are different beliefs within the same traditions dependent upon interpretation of religious texts and moral reasoning e.g. distinctions between liberal and conservative Christians.
- Reference to beliefs and sacred texts about the sanctity of life, e.g. Exodus 20:13, Matthew 5:38-39, 43-47, Qur'an 16.90. Some denominations e.g. Society of Friends (Quakers) considers the death penalty shows a lack of respect for human life.
- Some texts can be interpreted as supporting the use of the death penalty and that 'a life for a life' is acceptable e.g. Lev 24:19; e.g. Exodus 20:13.
- Only the creator has the right to take life.
- There are examples when the wrong person's life has been taken.
- One of the aims of punishment is reform and this is impossible with the use of the death penalty.
- Many religious traditions refer to the importance of keeping to the prescribed law of the country and would therefore support the death penalty if that was in use.
- Some Christian religious believers, e.g. Methodists, consider that the death penalty denies the power of Christ to redeem.
- Attitudes and teachings may change. For example, The Evangelium Vitae 1995 contains a statement saying the death penalty was acceptable under specific conditions. Pope Francis however stated the death penalty is inadmissible in all cases.
- Some religious believers argue that the use of capital punishment acts as a deterrent.
- The death penalty can contradict ethics and values of religious traditions e.g. metta, karuna, ahimsa, Pikuach Nefesh.
- Some religious traditions consider there are specific crimes for which the death penalty should be used e.g. in Shariah Law.
- Some traditions give the murder victims nearest relative the right (if the court agrees) to take the life of a killer. There are different beliefs within the same traditions dependent upon interpretation.

Issues of Human Rights

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

For all (a) questions, credit 1 mark for a very simple definition or example and 2 marks for a developed definition with or without an example.

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

Pre-judging; judging people to be inferior or superior without cause.

Refer to the marking bands for question (b).

(b) Describe how religious charities work to reduce poverty. AO1 [5]

Candidates might respond from one particular religious tradition or refer to general principles across traditions. Either should be credited.

- Through personal and communal prayer.
- Through lobbying governments and promoting petitions and demonstrations.
- Through faith leaders dialoguing with governments.
- Through fundraising events held in local places of worship e.g. Christian Aid Week.
- Through voluntary work in the United Kingdom and overseas e.g. Islamic Aid, Khalsa Aid.
- Through sponsorship activities where communities are linked with places of worship.

Refer to the marking bands for question (c).

- (c) Explain, from either two religions or two religious traditions, attitudes about the dignity of human life. **AO1 [8]**

The focus of the question is on attitudes which might include references to beliefs and teachings.

Christianity

- Genesis 1 teaches that humans are created in God's image and should be treated with dignity.
- People are children of God and therefore should be treated with dignity e.g. Genesis 1: 26-27.
- God is reflected in human beings and so each human has worth and value.
- For many Christians it is important to promote the dignity of human life taking a stand in unfairness and injustice e.g. Bishop Oscar Romero.
- Importance of agape in action.
- Many religious leaders consider it important to speak about the dignity of human life e.g. Pope Francis.
- Many Christians consider the teachings of Jesus important when considering attitudes to human life e.g. the Beatitudes.
- The actions of Jesus illustrate how Christians should treat all people with dignity e.g. how he cared for all human life irrespective of wealth; gender; race etc.

Buddhism

- It is the possession of the Buddha-nature that gives human life its dignity.
- Compassion is central to Buddhism. In Mahayana Buddhism a bodhisattva is a person who delays their own enlightenment in order to help others become enlightened.
- Buddhism teaches that rulers and governments should follow the Dharma by ensuring human rights for all.
- King Asoka ruled according to Dharma and treated prisoners with kindness and set up medical support for all people.
- Engaged Buddhism seeks to improve the quality of life for all.
- Teachings regarding the dignity of life in the Five Precepts and Eightfold Path.
- Many Buddhists consider that actively respecting the dignity of human life is the way to become a buddha.

Hinduism

- Importance of respecting all human life as it is a central belief that all humans possess atman.
- The Rig Veda teaches that no one is superior or inferior and therefore all should be treated with dignity.
- Hindu belief in the relationship between God, self and the world.
- A central Hindu belief is the unity of all things. Teachings from the Bhagavad Gita explain the atman as universal in all living beings (Bhagavad Gita 18:61).

Islam

- As Allah created all humans, all should be treated with dignity (Qur'an 6.151).
- Many Muslims actions to others reflect teachings from the Qur'an e.g. 5:32 shows the importance of respect and dignity for all.
- Muslims are obliged to oppose injustices where people are not treated with dignity. There are many active Muslim charities which work for human rights.
- Many Muslims consider the teachings and actions of Prophet Muhammad in the way they treat others with dignity e.g. The Prophet Muhammad spoke about the rights of those oppressed or treated unfairly. His actions e.g. poor woman; hungry dog show the importance of treating all life with dignity.
- Through ummah in action Muslims are expected to treat all people with dignity.

Judaism

- As God created all humans, all should be treated with dignity. Genesis 1:26.
- As all humans were made in the image of God (Genesis 1:27) then they must be treated equally and with respect.
- Many Jews base their actions on the Talmud which teaches the importance of clothing the naked and visiting the sick.
- The Chief Rabbi and other important Jewish community leaders have stated that social justice and dignity to all is central to Judaism.
- Importance of tzedekah in action, such as Mitzvah Day.

Sikhism

- God gave people life and so everyone has glory and greatness and should be treated with respect. Guru Granth Sahib 1.
- All are believed to have something of God in them – 'a spark of the divine' and therefore should be treated with dignity.
- Many Sikhs refer to the actions and teachings of the Gurus in their actions to promote equality. Sikhism has a history of supporting the human rights of others e.g. Guru Tegh Bahadur who was executed for defending Hindus.
- It is a duty in Sikhism to protect the rights of others through sewa. This is particularly the case for those unable to defend their own rights.
- Sikhs consider it important to participate and donate to charities that support those less fortunate and in times of distress e.g. Khalsa Aid and British Sikh Council UK.

Refer to the marking bands for question (d).

- (d) 'Religious believers should obey the teachings of their religion instead of the laws of a country.'** **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.

- Many people try to follow their religious teachings and the laws of the country.
- Sometimes adaptations can be made to religious teachings so that they are compatible with the laws of the country e.g. the carrying of a kirpan.
- Religious teachings and practices might conflict with the law of a country, for example: wearing of the hijab in some countries; euthanasia; abortion etc.
- Case studies might be referred to such as: Malala Yousafzai; Martin Luther King; Oscar Romero; Raheel Raza etc.
- For many religious believers the religious teachings are a divine revelation and therefore have an ultimate authority.
- Religious teachings are the source of authority which bind a community of believers and are key to religious identity.
- Many religious traditions refer to the importance of serving the country.
- Sometimes there are conflicts between religious and secular laws and therefore safety and free will become considerations.
- There are examples where religious and secular laws conflict e.g. Jehovah's Witnesses' beliefs about engaging with conflict.
- In the past people following religious teachings have changed unjust laws e.g. Martin Luther King, liberation theology.
- Sometimes religious laws contravene issues of human rights/inclusion e.g. beliefs of some Charedi of the importance of gender segregated transport.
- Examples of conflict where public safety is at risk e.g. wearing of crash helmets; carrying of the kirpan; regulations of Goshallas during foot and mouth disease.
- Disobedience to the law of a country can create social unrest and suffering. This would not be supported by religious authorities.
- For most religious believers there is a higher authority in God rather than human made laws.
- For some believers, state punishment is preferable to punishment on Judgement Day.
- Some countries do not allow freedom of religious expression which conflicts with some religious traditions which encourage mission and evangelism.
- There can be differences in practice depending upon how religious believers interpret the religious teachings.
- In cases of conflict between religious teachings and laws of the country many religious believers use their free will and conscience to guide their actions.