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**GCSE**  
**RELIGIOUS STUDIES A**  
**8062/2A**

Paper 2A Thematic Studies

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**Mark scheme**

June 2024

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Version: 1.0 Final



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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

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## Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different credible answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as credible or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

*Students may include some of the following points, but all other relevant points must be credited:*

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being creditworthy they should consult their team leader.

### Structure

The mark scheme for each question shows:

- the question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- the total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- the typical answer(s) or content which are expected
- generic instructions related to the question target of how to award marks (ie levels of response grid).

### Themes papers guidance (Specification A and Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The mark scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

### General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../.) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- example or evidence
- reference to different views
- detailed information.

### **1-mark multiple-choice questions**

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

### **2-mark short-answer questions**

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances:

- **award for the first two answers only, wherever they appear**
- if a student gives more than one answer on the first line and another answer/other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored
- if on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer
- if the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it
- however, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark.

### **4 and 5-mark answer questions**

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

### **12-mark answer questions**

The 12-mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

## Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

### Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

## Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

## Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
<b>High performance</b>	<ul style="list-style-type: none"> <li>Learners spell and punctuate with consistent accuracy.</li> <li>Learners use rules of grammar with effective control of meaning overall.</li> <li>Learners use a wide range of specialist terms as appropriate.</li> </ul>	3
<b>Intermediate performance</b>	<ul style="list-style-type: none"> <li>Learners spell and punctuate with considerable accuracy.</li> <li>Learners use rules of grammar with general control of meaning overall.</li> <li>Learners use a good range of specialist terms as appropriate.</li> </ul>	2
<b>Threshold performance</b>	<ul style="list-style-type: none"> <li>Learners spell and punctuate with reasonable accuracy.</li> <li>Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.</li> <li>Learners use a limited range of specialist terms as appropriate.</li> </ul>	1
<b>No marks awarded</b>	<ul style="list-style-type: none"> <li>The learner writes nothing.</li> <li>The learner's response does not relate to the question.</li> <li>The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.</li> </ul>	0

**0 1** Theme A: Relationships and families

**0 1 . 1** The family unit is important to many religious people.

Which one of the following describes an extended family?

[1 mark]

- A A couple living without children
- B A person living with their pets
- C Children living with parents
- D Parents living with children and grandparents

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: **D** Parents living with children and grandparents

**0 1 . 2** Give two religious beliefs about human sexuality.

[2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Sexuality is a fundamental part of being human / created by God / sexuality therefore comes from God / sexuality is natural / people may express their sexuality in different ways / sexuality may be fluid / differing religious attitudes to same sex / gay / lesbian relationships / heterosexuality is seen as the norm in most religions / sexuality should be expressed in a responsible way / be nurtured / not suppressed, etc.

Accept relevant religious beliefs and teachings.

**N.B.** Focus of the question is religious beliefs about sexuality, therefore comments on adultery, procreation, polygamy etc. are not to be credited.

**0 1 . 3** Explain two contrasting religious beliefs about polygamy.

In your answer you must refer to one or more religious traditions.

[4 marks]

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

Generally most religious believers do not support polygamy, having more than one spouse at the same time may be viewed as adultery / believing that marriage should be between two people only / monogamy generally seen as the ideal / possibility of unfair treatment of one wife / may lead to jealousy / instability in family / may be considered sexually immoral / polygamy is illegal in most countries / religious believers should follow the law because it is believed to be inspired by God / polygamous marriage is legal in Islam according to Shariah law / some historical context of polygamous practice in many religions / includes where multiple wives were a symbol of status and power eg. Solomon / or where a first wife was unable to conceive eg, Abraham/Ibrahim / social protection of women, etc.

**Buddhism**

Buddhists do not encourage polygamy / The Buddha did not forbid polygamy / The Buddha suggested it may cause suffering to those involved / some may see it as an unskillful action that goes against the Five Moral Precepts / family should be built on love and respect for each other / so it does not matter who it consists of, provided those features are present / where these features are present then a polygamous marriage may not break the Moral Precepts / traditionally Buddhists practised the form of marriage prevalent in the society in which they lived so polygamy was practised / 'Being a co-wife is painful' (Therigatha 2.16) / 'A woman's worst misery is to quarrel with her co-wives.' (Jakata IV, 316), etc.

## **Christianity**

Christians are against polygamy believing marriage should be between two people only '...a man will leave his father and mother and be united to his wife and they shall become one flesh' (Genesis 2:24) / 'each man should have his own wife and each woman should have her own husband.' (1 Corinthians 7:2) / there are Old Testament examples of polygamy eg Abraham with Sarah and Hagar / in some parts of Africa, Christian converts who have more than one wife because of their cultural practice in the past, are permitted to keep their wives but must promise not to marry again (Lambeth Conference 1988) / historically Mormon practice allowed polygamous marriage / 1 Timothy 3:2-5 forbids leaders having more than one wife, etc.

## **Hinduism**

Hinduism generally see marriage as between a man and a woman / teaching in the Bandhayana Dharmashastra supports polygamy, '...males may take wives according to the order of their caste, Brahmana, four wives, Kshatriya, three wives, Vaisya, two wives and Sudra one wife' / polygamy was also supported if a woman's husband had died and she had no sons then she could marry her brother-in-law in order to give birth to a male child / Indian law outlawed polygamy and so in effect Hinduism does not now support polygamy, etc.

## **Islam**

There are examples in the Qur'an of polygamy eg Ibrahim with Sarai and Hajara / Islam permits polygamy under certain circumstances according to Shariah law / permitted by Muhammad to protect war widows / today a man must seek the consent of his first wife / treat all women the same / spend time and nights with each one / help bring up any children / financially support each one, etc.

## **Judaism**

Judaism does not support polygamy today / 'Therefore does a man leave his father and mother and cling to his wife and they become one flesh.' (Genesis 2:24) / historically it was supported as there are examples of it in the Tenakh eg Abraham with Sarah and Hagar, etc.

## **Sikhism**

Sikhism does not support polygamy although some Gurus had more than one wife / 'They alone are called husband and wife who have one light in two bodies.' (Guru Granth Sahib 778), etc.

**0 1 . 4 Explain two religious beliefs about gender discrimination.**

**Refer to sacred writings or another source of religious belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited.**

Most religions teach humans are created by God / all are equal before God / male and female are of equal value / negative discrimination of any kind is against religious teaching / discrimination is not a loving thing to do / causes hurt / and injustice / discrimination prevents a person from fulfilling their potential / stops a person becoming the person God wants them to be / gender differences may be seen as being due to different roles rather than discrimination / traditional roles of women as homemakers and men as providers / men and women may be seen to have complementary roles / may have different roles and responsibilities in the family / and in wider society / traditionally men have gone to work to support the family / women traditionally remained at home to look after the family / historically men have had superior roles to women eg holding positions of greater responsibility within the workplace / leading worship, etc.

**Buddhism**

Practising gender discrimination would be seen as an unskilful action / expressing a lack of karuna (compassion) / most Buddhists believe men and women should have and can have equal status / men and women have equal potential for enlightenment / The Lotus Sutra teaches that men and women are equal in their ability to practise Buddhism and attain enlightenment / the practice of Buddhism is the same for men and women showing no inequality of demand on either side / in 2015 the Dalai Lama said that he saw no reason why a future Dalai Lama could not be a woman / Mahayana Buddhism has had nuns for many centuries / the tradition has died out in the Theravada tradition so some Buddhists argue that women can therefore no longer be ordained within the Theravada tradition / many Western Buddhist organisations accept women as senior leaders / the Triratna Buddhist Order has the same ordination process for men and women / 'The things which separate and divide people- race, religion, gender and social position are all illusory' (Dhammapada 6) / the Aparimitayur Sutra suggests that women must be reborn as men before they can achieve enlightenment, etc.

## Christianity

Christianity is very clear that discrimination is wrong / all are made in God's image (Genesis 1:27) / all are equal before God / 'There is no Jew nor Gentile, slave nor free, male nor female, all are one in Christ Jesus' (Galatians 3:28) / 'Love your neighbour as you love yourself' (Luke 10:27) / 'Do to others what you would have done to you' (Matthew 7:12) / Jesus treated women with respect and welcomed them as disciples / examples of Mary and Martha / women were the first to proclaim the resurrection had happened / some of the earliest converts to Christianity were women / many became leaders for example Dorcas in Joppa / Priscilla in Ephesus / **Eve created out of Adam's rib (Genesis 2)** / some teaching in the New Testament that appears discriminatory on closer inspection may not be / Paul's instructions to women in some of his letters appears to be to have been for that time / allowed the church to show a distinct witness to the communities around them / these teachings should not be used to limit women's roles today / within the Church of England women could not be ordained as priests until 1994 / the first women bishops were not appointed until 2015 / within other traditions such as Roman Catholic women are not permitted to be ordained at all / many non-conformist traditions however have had women ministers for many years / some traditional Christians believe that men are the head of the family / women should mainly stay at home and care for children / 'Wives submit to your husbands as to the Lord, for the husband is head of the wife.' (Ephesians 5:22) / some Christians believe that the difference in roles is not gender discrimination but that men and women have different but complementary roles, etc.

## Hinduism

Modern Hindu communities accept men and women have equal worth / gender discrimination would therefore be seen as wrong / 'I look upon all creatures equally' (Bhagavad Gita 9:29) / good treatment of women is seen as a blessing / Manusmriti says, 'Where women are honoured the gods are pleased' / there is no difference between men and women on a spiritual level / difference at a physical level is due to past lives / Hindus believe in ahimsa / love / respect for all things / greet each other with 'namaste' meaning 'I honour the God within you', recognising that we all have the divine within us / and therefore are equal / a key belief is compassion / along with a desire to improve things for people rather than hurt them / traditional roles are laid down for men and women through life / Hindu scriptures say a woman passes through three stages in life, when she is supported by her father, when she is supported by her husband and when she is supported by her son / women have an important role in supporting family life / and in religious activities of the family / all Brahmin priests are male but there are increasing numbers of non-Brahmin female priests, etc.

## Islam

Men and women are created equal by Allah / gender discrimination is wrong / 'People we created you all from a single man and a single woman and made you into races and tribes so that you could recognise one another' (Qur'an 49:13) / equality does not mean identical / men and women have different roles / men and women have the same spiritual nature / the Five Pillars apply equally to all / 'I shall not lose sight of the labour of any of you who labours in my way, be it man or woman, each of you is equal to the other.' (Qur'an 3:195) / the man's role tends to be to provide for his wife and family / the woman's role is to care for the home, husband and family / these roles are however not compulsory / Islamic law recognises the full property rights of women before and after marriage / a wife can keep her maiden name and be financially supported / 'Men are the protectors and maintainers of women' (Qur'an 4:34) / Muhammad said, 'I command you to be kind to women' / a Muslim mother commands great respect and obedience from her children / 'Heaven is under the feet of the mothers' (Hadith) / women do not pray at the front of the mosque / traditionally religious leaders are men but there are increasing numbers of women imams leading women only and mixed mosques / some Muslim women suffer discrimination over issues such as wearing the veil, girls'

education, employment etc. this may be due to different cultural practices rather than being based on the teaching of the Qur'an, etc.

### **Judaism**

Gender discrimination is seen as wrong / 'So God created human beings making them to be like himself. He created them male and female' (Genesis 1:27) / but He created Adam before Eve (Genesis 2) / everyone is created by God / created in God's image / so before God all are equal / the Tenakh contains stories of women who were greatly respected for example, Deborah, Abigail Ruth et al. / roles of men and women are different but complementary / traditionally men were expected to work and provide for the family / women were expected to look after the home and raise children / within Orthodox Judaism this pattern still remains / within the Orthodox tradition women do not play a part in the service and sit separately from men / women not counted a part of the minyan in Orthodox synagogues / within both Reformed and Liberal Judaism it is not unusual for both parents to work outside the home / domestic chores to be shared / at the synagogue women counted in the minyan after their Bat Mitzvah / participate in the service / handle the scrolls / sit with men / women are able to be rabbis / family is central within Judaism and traditionally women have had a key role in ensuring that Judaism is practised within the home / for example, welcoming Shabbat by lighting the candles just before sunset / Judaism passes down the maternal line, etc.

### **Sikhism**

Waheguru is neither male nor female / 'All men and women are equal. We are the children of one God' (Guru Granth Sahib 611) / therefore gender discrimination is wrong / 'The Beloved Himself enjoys every heart; He is contained within every woman and man' (Guru Granth Sahib 605) / women may take part in all religious activities, including reading the Guru Granth Sahib / 'Man is born of woman and woman is born of woman; without women there would be no world at all' (GGS) / emphasises the importance of women / Rehat Maryada places no restrictions on women other than that, as with men, modest clothing should be worn / initiation into the Khalsa is available to men and women / baptised Sikh women take the name Kaur (princess) which frees them from having to take their husband's name at marriage / Sikh marriage is described as 'two bodies, one spirit' / which emphasises the equality of the partners / Gurus insisted on the total equality of women which was completely contrary to the accepted view, at the time, of women as possessions, etc.

**0 1 . 5** 'Marriage is not important in today's world.'

**Evaluate this statement.**

**In your answer you:**

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

**[12 marks]**  
**[Plus SPaG 3 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>Reference to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. <b>OR</b> Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- You do not need a marriage certificate to show commitment to your partner.
- Many marriages end in divorce so it is obviously not regarded as being that important today.
- Alternatives to marriage exist such as civil partnerships.
- One can be totally committed to a partner without going through a ceremony.
- A loving and stable home life can be provided without marrying.
- Not everyone is able to marry.
- Same-sex couples are not permitted to marry in some countries.
- In countries where same-sex marriage is permitted, it is not always possible to have a religious marriage service eg Church of England.

- Marriage ceremonies are increasingly expensive so a couple may not be able to afford costs.
- Other things may be more important for the use of money for example, house / family.

### **Arguments in support of other views**

- Marriage is still very important around the world as it brings stability and helps to order society.
- As the couple's relationship within marriage develops and strengthens, so in turn it can strengthen the surrounding community.
- There remains an expectation not just with religions but within many families and society at large that marriage will take place.
- Marriage provides a public declaration of love and commitment to each other by the couple.
- Marriage shows the community that a new family unit has been established.
- Marriage is legally important for inheritance matters.

### **Buddhism**

Does not see marriage as a religious duty / or sacred act / regarded as a social contract / couple follow local civil laws for where they are living / may have a blessing afterwards by monks / marriage helps build strong / trusting relationships / helps support community and society as a whole, etc.

### **Christianity**

Marriage seen as a gift from God / given at creation / 'a man will leave his father and mother and be united to his wife and they will become one flesh' (Genesis 2:24) / marriage is beginning of a covenant relationship between couple and God / a sacrament of the Roman Catholic Church / marriage is a spiritual bond of trust / reflects the love of God / couple should love each other 'as Christ loved the church' (Ephesians 5:25) / marriage provides a stable, secure environment for raising a family / seen as the proper place for a sexual relationship / provides support and companionship to partner, etc.

### **Hinduism**

Marriage is a key part of Hindu life / second ashrama is the householder stage / expectation that marriage will take place / only place for a sexual relationship to take place / sex is a gift from God for enjoyment / to have children / marriage brings a new relationship between families / strengthens the community links / marriage partner usually from same social group / expectation marriage will last a lifetime, etc.

### **Islam**

Marriage is the foundation for family life / 'there is no institution in Islam more beloved and dearer to God than marriage' (Hadith) / Hadith teaches that a man completes half his religious responsibilities when he marries / marriage expected to be a lifelong partnership / both partners take responsibility for their children / marriage also a social contract / uniting two families / strengthening the whole community / seen as the best way for people to have a stable relationship / and sexual fulfilment, etc.

### **Judaism**

Marriage is more than just a social contract / it is the spiritual binding of a couple in love / in life-long commitment / part of God's plan from creation / 'a man will leave his father and mother and be united to his wife and they will become one flesh' (Genesis 2:24) / marriage seen as a covenant relationship / reflects God's covenant with his people / the love between the two reveals the love of God for his people / marriage provides a secure foundation for raising a family / right place for

sexual relationship / provides companionship / 'It is not good for man to be alone' (Genesis 2:18) / marriage provides foundation for a couple to grow together physically and spiritually / develops their faith, etc.

### **Sikhism**

Marriage helps the couple experience God's love within their relationship / Gurus taught the life of the householder was the highest spiritual path / expectation that Sikhs will marry / believe marriage is the way God intended men and women to live / marriage a spiritual opportunity to become one spirit within two bodies / wedding ceremony is called Anand Karaj meaning 'blissful union' / marriage is witnessed by God / so more than a social contract / marriage is for companionship / spiritual development of the couple / contribute to God's creation by having children, etc.

**0 2** Theme B: Religion and life

**0 2**. **1** Which one of the following is a term used to express the belief that human life is sacred and special?

[1 mark]

- A Meaning of life
- B Purpose of life
- C Quality of life
- D Sanctity of life

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: D Sanctity of life

**0 2**. **2** Give two reasons why some religious believers support animal experimentation.

[2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Scientists need to test new products / protect human life / ensure safety for use on humans / support may be given for limited animal testing if there is no other safe way to develop medicines / should be carried out in a caring way to cause limited suffering to the animals / many believe that the sanctity of life applies only to humans so people are regarded as more important than animals / humans are the highest of God's creation, so may do whatever necessary, albeit humanely, to help humans / idea of dominion eg. God gave humans authority to rule over animals / religions believe humans are more valuable than animals, etc.

**0 2 . 3 Explain two contrasting religious beliefs about the origins of human life.**

**In your answer you must refer to one or more religious traditions.**

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
 Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
 Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

**Students may include two of the following points, but all other relevant points must be credited:**

Human life began with God’s creation / many creation stories are taken as metaphors / God caused the Big Bang which led to the causation of all life / some religious believers accept Charles Darwin’s theory of evolution / single cell creatures appeared in the sea and evolved into other species over a long period of time / humans evolved over millions of years from other animals / humans started evolving about 2.5 million years ago and developed into humans with the same anatomy to modern human about 200,000 years ago / there are many myths about how human life began, etc.

**Buddhism**

Although early Buddhist scriptures do contain creation stories, most Buddhists regard them as mythological / not to be taken literally / The Buddha suggested that such questions are irrelevant / Parable of the Poisoned Arrow / most Buddhists accept current scientific thinking about evolution / Buddhists do not focus on ‘a creator’ / Buddhism teaches about the cycle of samsara, which is repeating cycle of birth, life, death and rebirth, etc.

**Christianity**

Genesis 1 states that God designed and created everything and it was good / according to the Genesis story humans were created on the sixth day of creation / ‘So God created mankind in his own image, in the image of God he created them; male and female he created them.’ Genesis 1:27 / Genesis 2 says that Adam was created from soil / Eve was created from one of Adam’s ribs / after the Fall they were thrown out of the Garden of Eden / some Christians believe that this is literally true but others say that the stories are designed to say that humans weren’t made by an accident but were created by God / others accept the theory of evolution as the way God created everything, etc.

## **Hinduism**

Hindu scriptures talk about the creation of the first man with the Divine Spirit as Purusha / who surrendered his divine existence so that human existence could begin / the Rig Veda tells how animals, and the moon were born out of his mind, the sun from his two eyes, rain and fire from his mouth and the wind from his breath / there are over 30 creation stories in Hinduism / in one, Vishnu awakes from sleep, a lotus flower grows from his navel and opens to reveal Brahma / Vishnu commands Brahma to create the universe and all in it / Vishnu then commands Shiva to destroy it all, and he returns to sleep / this is a day for Vishnu and the cycle begins each new Vishnu day /although Hindu scripture does not support the idea of natural selection or survival of the fittest the sequence of the avatars of Vishnu does compare well with the idea of living beings developing through progressive stages / Hindus can, therefore, accept the theory of evolution, etc.

## **Islam**

Before time only God existed and he created the universe with his divine word / Qur'an 7:54 "Your Lord is God, who created the heavens and earth in six days" / this creation included human beings from different colours of clay / the first humans were Adam and Hawwa (Eve) / humans aren't the result of an accident but were designed as the universe and everything in it was organised to be under God's watchful eye (Qur'an 57:4) / some reject the idea of evolution / however, Muslims are more concerned with why human life came into being, whereas scientists focus on the how, etc.

## **Judaism**

Genesis 1 tells how God, by speaking, created everything that exists, including humans on the sixth day / 'So God created mankind in his own image, in the image of God he created them; male and female he created them.' Genesis 1:27 / Genesis says that the first humans were Adam and Eve and they were placed in the Garden of Eden / many Jews say that the Torah suggests that God designed everything and so do not accept that human life was an accident / some Jews believe that evolution was caused by God / others say that Judaism asks the question 'Why did humans come into being not how', etc.

## **Sikhism**

Sikhs believe that Waheguru (God) created everything by speaking it into existence / without God's will (hukam) nothing can exist, change or develop / "Without God, there is nothing at all. As one thread holds hundreds and thousands of beads, He is woven into His creation." / human life was not the result of an accident as before the universe was created only Waheguru existed / God not only created humans but he also rejoices and cares for humankind, etc.

**0 2 . 4** Explain two reasons why religious believers should help to reduce pollution.

Refer to sacred writings or another source of religious belief and teaching in your answer.

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First reason**

Simple explanation of a relevant and accurate reason – 1 mark  
Detailed explanation of a relevant and accurate reason – 2 marks

**Second reason**

Simple explanation of a relevant and accurate reason – 1 mark  
Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but other relevant points must be credited:**

The world is God’s beautiful creation and pollution harms it / humans are tenants of God’s world / have a responsibility to look after the world for future generations (stewardship) / humans are the only species capable of fulfilling the responsibility given to them of protecting the world from pollution / pollution harms flora and fauna and all living things / human action to look after the world is important or pollution will make large parts uninhabitable, etc.

**Buddhism**

Buddhism teaches that the world is very valuable / it doesn’t belong to anyone, but is everybody’s responsibility / First moral precept – avoid causing harm / concept of dependent arising / karmic consequences if there is failure to look after the environment / unskillful action to cause pollution / preventing pollution and caring for the Earth leads people towards enlightenment / “In order to protect the environment we must protect ourselves. We protect ourselves by opposing selfishness with generosity, ignorance with wisdom, and hatred with loving kindness. Selflessness, mindfulness, compassion and wisdom are the essence of Buddhism” – Faith in Conservation / second noble truth is that suffering is caused by greed, etc.

**Christianity**

God created humans and gave them the responsibility of looking after the world (Genesis – Adam and Eve looked after the Garden of Eden) / pollution causes harm to plants, animals and humans / people have not been given the right to abuse, spoil, waste or destroy what God has made / ideas of stewardship and trusteeship – Genesis 2 : 15, Psalm 8 : 6 / important to live sustainably and prevent pollution / God will hold people accountable on Judgement Day / humans are only tenants of God’s world (Leviticus 25 : 23), etc.

## Hinduism

Hinduism teaches the idea of karmic consequences so there is a responsibility to look after the environment and reduce pollution or it will otherwise affect reincarnation / need to live sustainably as the world is precious and pollution destroys living things / the Upanishads teach that Mother Earth should be looked after / 'Brahman is everything' (Upanishads & Vedas) / "He (God) is the Creator of all, everliving in the mystery of his creation. He is beyond beginning and end, and in his glory all things are " Svetasvatara Upanishad 5 / idea of stewardship / interdependence / Assisi Declaration - nature is sacred and cannot be destroyed without humanity destroying itself, etc.

## Islam

Allah has given the responsibility and duty to humans to look after what he has created / pollution destroys living things so needs to be reduced / khalifah / 'He has given you the earth for your heritage.' / (Surah 6:165) 'To him belongs all that is in the heavens and the earth' (Surah 2: 256 & 257) / live sustainably – 'Do not seek from it more than what you need.' Hadith / The Islamic Foundation for Ecology and Environmental Sciences (IFEES) encourages the development of conservation projects / belief in importance sustainable development / oppose pollution and the abuse of the natural environment, etc.

## Judaism

God created humans to look after the environment which includes preventing pollution (Genesis – Adam and Eve looked after the Garden of Eden) / ideas of stewardship and trusteeship which encourages the reduction of pollution / the bal tashchit (do not waste) precept supports looking after the environment and reducing pollution / Leviticus – love thy neighbour / 'All that I created for you .... do not corrupt or desolate my world ...' (Midrash Ecclesiastes Rabbah 7 : 13) / God will hold people accountable on Judgement Day / tikkun olam (healing the world) / the Messiah will come when the world is healed, etc.

## Sikhism

God created everything (Guru Nanak), therefore everything should be treated with respect / causing pollution is destroying God's world / humans have a responsibility to care for the world as if it is ruined there is nowhere else for humankind to live / ideal to live a simple life free from pollution / karmic consequences for actions not considering the world / need to live in harmony with nature / avoid pollution and live sustainably / support conservation projects eg in the Punjab / greed one of the five evils / 'The sky, the earth, the trees, and the water – all are the Creation of the Lord.' GCS 723 / GGS refers to the earth as mother so should be looked after and not exploited / GGS says that air, water, earth and sky are God's home and temple so are sacred places that need to be looked after, etc.

**0 2 . 5** ‘Religious believers should be against abortion.’

**Evaluate this statement.**

**In your answer you:**

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

**[12 marks]**  
**[Plus SPaG 3 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. <b>OR</b> Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- Children are God given and every child has a purpose so should not be aborted.
- Children are the future and are a blessing from God so it is right to oppose abortions.
- Life begins at conception so abortion is seen as murder and goes against the sanctity of life.
- Religious believers should consider the rights of the father and unborn child as well as the rights of the mother.
- To have an abortion is playing God / only God has the right to end life.
- There are other options eg adoption if the child is not wanted by the parents.

- There would be too many abortions for trivial reasons / the law is clear that it is illegal to have an abortion for any reason other than those specified.
- If it is believed that the baby will be born with disabilities, handicapped people can live fulfilled lives so abortion isn't necessary.
- The mother might regret having an abortion later and feel guilty, etc

### **Arguments in support of other views**

- There is a need for religious believers to have compassion for the situation of the mother / she may seek an illegal termination which could be unsafe / or for the foetus / 'Love thy neighbour'
- Religious believers should consider that the mother should have a choice as it is her body which has to go through the pregnancy so she shouldn't be stopped from having an abortion if she wants one.
- The mother's life and future should take precedence over the foetus and she should have the right to decide whether she wants to continue with the pregnancy.
- Religious believers should consider the circumstances eg the pregnancy may be the result of rape or the mother has been deserted by the father.
- The parents might not be able to cope emotionally or financially and are worried about the quality of life they could give to an addition to the family.
- The mother might not want to go through the pregnancy and the pain of child birth so who should have the right to stop her from having an abortion, etc.

### **Buddhism**

The first moral precept teaches that Buddhists should try to avoid killing – ahimsa / abortion is generally seen as unskillful which does not lead towards happiness, wisdom and compassion or enlightenment / some believe that conscious life starts at conception, others that life is continuous (samsara - cycle of life) / some may think that abortion is sometimes the most compassionate thing to do eg if the child is likely to be born with a serious disability or will have a very poor quality of life / many agree with judging each situation on its own merits and action taken to minimise suffering of those involved / personal choice is important in Buddhism along with care, compassion and kindness, etc.

### **Christianity**

Roman Catholics and many evangelical Christians believe that life starts at conception so oppose abortions / created in the image of God – Genesis 1 : 27 / abortion goes against the sanctity of life and is therefore wrong except perhaps to save the woman's life / 'Before I formed you in the womb I knew you, before you were born I set you apart' – Jeremiah 1 : 5 and also Galatians 1 : 15 / God is the creator - 'For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made' – Psalm 139 :13-14 / other Christians oppose abortion on demand but believe that it is acceptable in some circumstances eg if the pregnancy is the result of rape or if the child would be severely disabled / the C of E and Methodists say that sometimes it is 'the lesser of two evils' and the most kind thing to do, etc.

### **Hinduism**

Hindu scriptures state that all life is sacred (sanctity of life) / 'His Being is the source of all being, the seed of all things that in this life have their life .... He is God, hidden in all beings, their inmost soul which is in all. He watches the works of creation, lives in all things ...' – Svetasvatara Upanishad 6.5 and 6.11 / a life taken before the time of its natural death brings bad karma to all those involved as it interrupts the cycle of birth, death and rebirth / deprives the atman (or soul) of one of its many births / the foetus is being sheltered by the mother and to abort it would be a betrayal of trust / most do accept abortion if the mother's life is at risk / some accept abortion in cases of rape, extreme poverty or if the child is likely to be born with a severe disability / abortion is legal in India, etc.

## **Islam**

Muslims believe that God (Allah) creates life and should decide when life should end so oppose abortion on demand / life is sacred and so taking a life is a sin / abortion is generally haram (forbidden) / Hadith: "No severer of womb relationship ties will ever enter paradise." / however many Muslims believe that an abortion should be allowed if the mother's life is at risk or if a foetus is kept will cause severe physical or mental harm to the mother / the mother's life and wellbeing takes priority as this is seen as the lesser of two evils / 'Do not kill your children for fear of poverty ... We shall provide for them and for you ... killing them is a great sin' – Qur'an 17 : 31 / some Muslims support allowing abortions if the foetus will be born with severe disabilities or if conception was the result of rape / if an abortion is seen as necessary it should take place as early as possible and before ensoulment / some Muslims say that ensoulment occurs after 40 days of pregnancy, others say after 120 days / having an abortion after ensoulment is seen as taking a life and a grave sin, etc.

## **Judaism**

All life is God given and sacred / humans are made in the image of God – Genesis 1 : 27 / 'Before I formed you in the womb I knew you, before you were born I set you apart' – Jeremiah 1 : 5 / God is the creator - 'For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made' – Psalm 139 :13-14 / abortion on demand is not allowed in Judaism and abortions should be avoided if possible / but may be allowed if the pregnancy is the result of rape or incest / if the baby will be severely disabled / if the mother will suffer distress or ill health / the mother's life has precedence over the foetus / a foetus is not considered to be a person until it is halfway down the birth canal, so most Jews do not consider abortion as murder / if an abortion is to take place the earlier it is done the better, etc.

## **Sikhism**

Sikhs teach that life begins at conception and is precious and God given / all human beings are created by Waheguru (God) and God lives in them / 'O my body, the Lord infused His Light into you, and then you came into the world' – Guru Granth Sahib 921 / 'In the first watch of the night, O my merchant friend, you were cast into the womb, by the Lord's Command' - Guru Granth Sahib 74 / all life is sacred and should be respected so they oppose abortion on demand / Sikhs teach that it is wrong to deliberately interfere with God's creative work so even if there is a chance that the child may be born with severe disabilities an abortion should not take place / an abortion might be acceptable if the pregnancy was the result of rape or if the mother's life is at risk / there have been examples of female embryos being aborted in the Punjabi Sikh community but this is strongly condemned by Sikh Gurus, etc.

**0 3** Theme C: The existence of God and revelation

**0 3**. **1** Which one of the following is not an example of General Revelation?

[1 mark]

- A Being told about God by other people
- B Feeling a sense of awe when seeing a beautiful sunset
- C Learning about a miraculous event
- D Seeing a vision of God

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: D Seeing a vision of God

**0 3**. **2** Give two reasons why many religious believers think that God is impersonal.

[2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Never had direct contact with God / taught by holy books that God is impersonal / taught by religious leaders that God is impersonal / believe God is too great for a human to be able to know / believe God is beyond human (their) understanding / their experience of God is impersonal / do not see evidence of God's immanence / God has divine attributes / omnipotence / omniscience / omnibenevolence / transcendent / incorporeal / almighty / supreme / the full nature of God cannot be described making him impersonal / God cannot be described physically, etc.

0 3 . 3

**Explain two similar reasons why enlightenment is important for religious believers.**

**In your answer you must refer to one or more religious traditions.**

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First similar reason**

Simple explanation of a relevant and accurate similarity – 1 mark  
Detailed explanation of a relevant and accurate similarity – 2 marks

**Second similar reason**

Simple explanation of a relevant and accurate similarity – 1 mark  
Detailed explanation of a relevant and accurate similarity – 2 marks

If contrasting reasons are given only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

Provides glimpses or realisation of religious truths / so that a person might better understand God or the divine or ultimate reality / or their faith / or scriptures / giving them confidence and/or authority / this means they can properly speak of or live their faith, and not get it wrong / which would avoid causing suffering to others through ignorance or misunderstanding.

Provides knowledge of the divine / mystics fully comprehend that the self and the divine are one / this connects the individual at a different level with the divine.

It is the aim of life for a number of religious traditions / eg Hinduism, Buddhism, Sikhism / all life's work and focus builds to achieving this aim.

Can make living this life more satisfactory / as the religious truth is held showing for example, that this life is illusory / a person is led 'from the unreal to the real' (Vedas) through enlightenment / improves a person's religious and spiritual practices.

Gives a person the answers to why there is suffering in this life / illusion, maya / Three Poisons / and allows them to see the way forward / eg Four Noble Truths to Noble Eightfold Path.

The Buddha was enlightened / which gave him insight into the true nature of things / allowed him to teach others the way to enlightenment / Buddhism follows the teachings of the Buddha from his enlightenment / venerates the Buddha for his enlightenment and teachings / especially at Wesak and Parinirvana Day.

Revelation can lead to enlightenment / God gives knowledge beyond human understanding, eg. special revelation, eg. Qur'an, Jesus' miracles, OT prophets / general revelation eg. natural world.

It provides status to those who have achieved enlightenment / they become respected / become teachers of others, etc.



**0 3 . 4** Explain two religious beliefs about scripture (holy books) as a source of revelation about the divine (God).

**Refer to sacred writings or another source of religious belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

Many scriptures are considered to be the word of God / so God speaks directly through them / also a person can learn about God from them / can learn how God wants them to live / can learn God's laws / eg Ten Commandments in Exodus 20:1-17 / can learn about the afterlife with God / eg Jesus' teachings about Judgement Day in the Parable of the Sheep and Goats, etc.

Many scriptures are derived from inspiration by God or the divine / so provide at least ideas about the nature of God or the divine / and God's or the divine's actions in the world / hence by reading them a believer increases their knowledge and understanding of God or the divine.

Scriptures are guidance from God / providing a narrative from God / hence a high source of authority.

All religions point to scripture as important / used in acts of worship / used in ceremonies and rites of passage / used for private reflection / and study / this is because they reveal God / provide God's presence at these times.

Holy books are available to everyone / allows individuals to learn about God for themselves / can develop connection with the divine (God) through them.

Not all scripture is believed to have same level of authority / eg Qur'an is above Hadith / Hindu sruti versus smriti scripture / this reflects contrast between scripture as direct revelation and scripture as indirect revelation, etc.

**Sources of authority might include:**

**Buddhism**

Buddhism does not promote the idea of God, but rather the pursuit for knowing the true nature of all things.

**Christianity**

'The gospel He promised beforehand through His prophets in the Holy Scriptures' – Romans 1:2

'God said to Moses "I am who I am..." – Exodus 3:14

'I am the Lord, the God of all mankind. Is anything too hard for me?' – Jeremiah 32:27

**Hinduism**

'Brahman is pure consciousness, without parts, without form. In order to help the seeker in his efforts to surrender, symbols and qualities are added to God.' – Upanishads

'Everything is Brahman' – Upanishads

'For the protection of the good, and for the destruction of the wicked, for the establishment of the Dharma, I am born from age to age' – Bhagavad Gita

**Islam**

'The Revelation of the Book which contains no doubt has been made by the Lord of the Universe' – Surah 32:2

'O mankind, instruction has been given you by your Lord, and healing for whatever is in your breasts, plus guidance and mercy for believers' – Surah 10:57

**Judaism**

'God said to Moses "I am who I am..." – Exodus 3:14

'As for God, his way is perfect: The Lord's word is flawless; he shields all who take refuge in him' – Psalm 18:30

'The Lord is gracious and righteous; our God is full of compassion' – Psalm 116:5

**Sikhism**

Anything from the Mool Mantra

'The Lord and Master supports the weave of the fabric of the universe...The entire creation came from Him...All the creation is His body...Through and through He is blended with His creation' – GGS

'By God's grace, O Nanak; man must either be saved or transmigrate' – Guru Nanak

'(God is) Boundless, limitless, infinite' – Guru Nanak

**0 3 . 5** ‘The Design argument does not prove that God exists.’

**Evaluate this statement.**

**In your answer you:**

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

**[12 marks]**  
**[Plus SPaG 3 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- No argument proves God exists / because philosophers keep coming up with new arguments or versions / no design argument is without flaws / the best that can be said is that these arguments provide persuasive arguments for God’s existence.
- Paley’s argument uses nature to prove God / but then discounts something from nature (the stone) / as provoking thoughts of God / so it is self-contradictory.
- All design arguments point to evidence of obvious design in nature or the world or universe / however they also all ignore evidence of chaos / ignore evil and suffering in the world / so they

are selective in what they use to make their argument / this undermines the power of these arguments / makes it impossible to call them proofs.

- If the Design argument was a proof, then there would be no debate now / and everyone would believe God exists / there is criticism of the argument / also rejection of it / and of God's existence / also many versions of the argument / hence it cannot be a proof.
- Science has provided the theory of evolution / this opposes the Design argument / science is taken as greater proof showing God does not exist / hence the Design argument is not a proof.
- Design arguments do not describe a continual design / so the designer in each case may not still exist / which is contrary to the beliefs of all religions which postulate the existence of the divine / even if they prove a designer, they do not prove God as the designer / may be Anthropomorphic Principle in action, etc.

### **Arguments in support of other views**

- It makes sense / is logical / so a person can follow the argument without feeling it to be questionable / this implies its veracity / for many this is proof.
- It relies on the evidence everyone sees around them / not conceptual thinking / making it more straightforward for a person to understand / and agree with / and see as proof.
- There are many arguments from design / in a number of religions / suggesting that the idea of design is valid in proving God's exists.
- It does prove God's existence because it fits with scripture / so builds faith / giving personal confidence in the argument as a proof.
- The argument is persuasive / even non-believers find it compelling, etc.

**0 4** Theme D: Religion, peace and conflict

**0 4 . 1** Which one of the following terms may be used to describe the belief that all violence is wrong?

[1 mark]

- A Deterrence
- B Justice
- C Pacifism
- D Terrorism

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: **C** Pacifism

**0 4 . 2** Give two ways in which religious believers might act as peacemakers.

[2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Encourage reconciliation / mediate / protest against war / show forgiveness / become a pacifist / join a peace-making organisation / participate in truth and reconciliation / build harmony and relationships / encourage respect between peoples / become a medic in wartime rather than fighting / work for the Red Cross and Red Crescent / run centres like Corrymeela / believers can follow their religious teachings / pray or meditate / evangelise for peace / through their chosen career, etc.

**0 4 . 3** Explain two contrasting religious beliefs about countries having a nuclear deterrent.

In your answer you must refer to one or more religious traditions.

[4 marks]

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting belief**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

Countries should not possess them as there is always a danger if they exist that they will be used / might get into the hands of terrorists or an unstable leader / concern about rogue states which might use them too easily / if used would cause terrible destruction / long term effects eg Hiroshima and Nagasaki / there are enough nuclear weapons to destroy the whole world / do not meet the Just War criteria / nuclear weapons are immoral / they are very costly to develop and maintain / immoral to spend billions on weapons that have the potential for destruction of life and of the environment when that money would be better spent on projects aimed at saving life and protecting the environment / concerns about nuclear accidents / form of blackmail - powerful nations that have them threatening to use them if they don't get their own way.

Countries do need to protect themselves / possessing nuclear weapons acts as a deterrent / actually prevents wars if the other side knows that they will be hit by nuclear weapons in retaliation / if others have them they may be needed for defence to maintain a balance of power / they are no problem if they are not used, etc.

**Buddhism**

The teaching of nonviolence (ahimsa) / the first moral precept is to abstain from harm / in the light of these teachings Buddhists are against countries possessing nuclear weapons / governments with large Buddhist populations (such as Japan, Sri Lanka, Bhutan, Mongolia, and Thailand) reject the use of weapons of mass destruction, and the Tibetan government-in-exile has advocated a nuclear-free zone / most Buddhists do not advocate the use of violence except as a last resort, if at all / however, Buddhist organisations in France, England and the United States have largely not opposed national policies of nuclear deterrence, etc.

### **Christianity**

Christians are encouraged to work towards peace / following the peaceful example of Jesus would rule out ever using nuclear weapons / nuclear weapons disobey the just war criteria (proportionality) / potential for massive civilian casualties / against the sanctity of life / 'do not kill' / 'love your neighbour' / however, possessing nuclear weapons has proved to be a deterrent and have helped to keep the peace / they could be used as a last resort in the most serious of circumstances, especially if they prevent further suffering, etc.

### **Hinduism**

If a country used nuclear weapons it would be against ahimsa / give bad karma / even if war is justified, it should not cause unnecessary suffering, especially to civilians which nuclear weapons would do / nuclear weapons are aggressive not defensive / fighting is justified in self-defence and to protect the vulnerable if under threat but nuclear weapons are not proportional / however, India has nuclear weapons for deterrent purposes, etc.

### **Islam**

The use of nuclear weapons is wrong because it could destroy the world God created for humankind / they don't reflect a belief in peace / war should be in defence but nuclear weapons are aggressive, not defensive / using nuclear weapons does not fulfil lesser jihad / money could be used better on providing for the poor / some Muslim countries, eg Pakistan, have nuclear weapons as deterrence and for self-defence but have never used them, etc.

### **Judaism**

Teachings on peace, justice and sanctity of life rule out the use of nuclear weapons / using nuclear weapons are contrary to stewardship of God's earth / mass destruction is unacceptable conduct in war / teachings such as 'do not kill' / peace should not be built on fear / however, Israel possesses nuclear weapons and relies on other countries with them / in Israel's history, there have been occasions where large numbers were killed in battle, eg the conquest of Canaan, etc.

### **Sikhism**

Only minimum force should be used in wars, nuclear weapons are maximum force / civilians should be protected but nuclear weapons will kill thousands over a large area / everybody has an equal right to life so using such weapons is completely unacceptable / 'No one is my enemy and neither is he a stranger, because I am a friend of all.' (GGS) / however, nuclear weapons have kept the peace through fear (eg between India and Pakistan) and as a deterrent it may be justified for a country to possess them, etc.

**0 4 . 4 Explain two religious beliefs that encourage people to help victims of war.**

**Refer to sacred writings or another source of religious belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

Religions teach compassion and helping people in need / the Golden Rule of ‘Treat others as you would be done by’ / victims of war should be helped as they may be unable to find employment because of their injuries / may need specialist medical care / some have emotional wounds and long term problems, and so need help, etc.

**Buddhism**

Buddhists believe in working to prevent suffering / believe in helping refugees overcome anger, bitterness and hatred towards the aggressors / victims are likely to need help in letting go of these feelings / Dhammapada states: ‘Hatred does not stop hatred. Only love stops it.’ / ‘To conquer oneself is a greater victory than to conquer thousands in battle.’ / encourages Right Conduct and Right Occupation – two of the Noble Eightfold Path / the Tzu Chi Foundation’s mission is ‘expressing great kindness to all sentient beings, and taking their suffering as our own’ / helping victims brings good kamma and helps all beings become free of suffering and ultimately reach enlightenment / The Tibetan Buddhist Charitable Aid has helped in Tibet / volunteers offer mental health counselling, practical training for job skills and employment counselling, etc.

**Christianity**

Jesus had compassion for those in need / Matthew 22v39: ‘Love your neighbour’ / the Parable of the Good Samaritan (Luke 10:25–37) / Parable of the Sheep and Goats encourages Christians to provide food and shelter for those in need / Christian organisations like Caritas and Christian Aid help victims of war / Christian Aid operates under the slogan ‘We believe in life before death’ / many believe that it is their Christian duty to raise funds to help those suffering the consequences of war, including the families of those who are killed, etc.

## **Hinduism**

Hindus are taught to respect life and to practise ahimsa and be compassionate when others are in pain / many support the Indian Red Cross providing help through money or in refugee camps / The Mahabharata: "This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain." / good karma is gained by helping victims of war overcome their difficulties / Hinduism teaches to help those who are in need, etc.

## **Islam**

Muslims believe that it is their duty to give assistance and support to those injured in war through the local community and mosques / this includes help and care for victims wherever they live and whichever side they or their family member was fighting for / "Whoever saved a life, it would be as if they saved the life of all mankind" Qur'an 5:32 / organisations that help victims of war, like Islamic relief and Muslim Aid, are governed by principles such as compassion, empathy, generosity and helping those in need, etc.

## **Judaism**

The work of some Jewish organisations is based on the Jewish principles of pikuach nefesh, saving a life, and tikkum olam, healing the world / Proverbs 25v21: 'If your enemy is hungry, give him something to eat; if thirsty, something to drink.' / The Talmud: "What is harmful to yourself do not to your fellow men" / the mission of Magen David Adom UK includes providing medical care and treatment for people of any nationality, race, religion, ethnic origin, age, disability, sexual orientation, or political affiliation, including all victims of conflict, etc.

## **Sikhism**

Guru Granth Sahib: 'As thou deemest thyself, so deem others. Cause suffering to no one.' / in the Ardas (prayer), the Sikhs pray for the welfare of everyone / Khalsa Aid was founded on the Sikh principles of selfless service and universal love, inspired by the teaching of Guru Gobind Singh and this has led to helping victims of war / includes assisting refugees made homeless by fighting / the Gurus taught Sikhs to help humanity and treat everybody with love and compassion / helping victims brings the reward of good karma, etc.

**0 4 . 5** ‘Self-defence is the only good reason for going to war.’

**Evaluate this statement.**

**In your answer you:**

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

**[12 marks]**  
**[Plus SPaG 3 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- War ignores the sanctity of life, taking lives and ruining others so should be avoided if at all possible.
- Religions teach peace so starting a war is against this.
- If a country is attacked they have the right and responsibility to defend their people but it is wrong to initiate war with another sovereign nation / retaliation can be self-defence.
- There are many other methods of resolving disputes between nations eg negotiations, through UN, sanctions or peace-keeping forces.
- Attacking other countries creates refugees and brings terrible destruction.

- There has to be a better way than going to war that doesn't cause so much destruction, suffering and harm.
- The motives for starting a war are usually wrong eg resulting from greed or lust for power.

### **Arguments in support of other views**

- Starting a war with another country can be the lesser of two evils.
- Starting a war may be justified if its purpose is to stop atrocities eg genocide.
- Retaliation has to be proportionate.
- The idea of Holy War - there are many examples in sacred writings where it is claimed that it was right to fight eg Old Testament stories of the Hebrews fighting for the 'Promised Land', Hindu stories of fighting against evil and demons / religions fighting for survival eg Muhammad / Sikhs.
- The Just War theory gives many reasons for war (1) a just cause eg stopping genocide or to overthrow a cruel dictator (2) started by a properly constituted authority eg the government (3) right intention - promote good and avoid evil (4) must be a last resort – have tried every other avenue to solve the problems and that has failed (5) must be a reasonable chance of success (6) must be reasonable proportion - use only enough force to achieve objectives (7) no civilians to be involved eg the conflict should be between the armed forces (8) self-defence eg to stop an invasion, etc.

### **Buddhism**

The first precept not to take life, opposes the idea of starting a war with another country / concept of Ahimsa (non - violence) Dhammapada 270: "A man is not a great man because he is warrior and kills other men, but because he hurts not any living being he is in truth called a great man." / will defend their lands if it is seen as having the right motivation / Buddhists have fought in war eg in the 14th century Buddhist fighters led the uprising that evicted the Mongols from China, etc.

### **Christianity**

Christianity does not encourage going to war with other countries as it is a religion that advocates peace / Matthew 5:9: "Happy are those who work for peace." / Matthew 5:44: "Love your enemies and pray for those who persecute you." / Matthew 5:38-48 –do not take revenge, if anyone slaps you on the right cheek, let him slap your left cheek. / Matthew 22:39: 'Love your neighbour' / members of the Society of Friends are pacifist (Quakers) / Romans 12:17-21 / Jesus taught peace, forgiveness and overcoming evil with goodness / but he did overturn tables in the temple because it had become 'a den of thieves.' / Matthew 10:34 / belief in Just Wars, etc.

### **Hinduism**

Hindus believe in the principle of Ahimsa (non-violence) / good Karma would not involve violence, but work towards peace / The Mahabharata: "This is the sum of duty. Do naught to others, which, if done to thee, could cause thee pain." / the Upanishads teach non-violence/ example of Gandhi. Hindus have had the Kshatriyas (warrior caste) and believe war is justified if their country is invaded or if the people are oppressed or exploited / There is no greater good for a warrior than to fight in a righteous war. Bhagavad Gita 2:31, etc.

### **Islam**

Surah 49:9: "If two parties of believers take up arms ... make peace between them." / Surah 3.134: "Paradise is for ... those who curb their anger and forgive their fellow men." / Islam seeks peace within the community / in the daily prayers peace is promoted: "peace be unto you." / the Qur'an teaches that revenge is wrong. Islam has the idea of the lesser jihad and those killed in jihad being rewarded in paradise / "being rewarded in paradise" (Surah 4:74) / Fight for Allah -Surah 2 :190 / Surah 4:76 / will fight in a Just War, etc.

### **Judaism**

Exodus 20:13: "Do not kill" / Micah 4:3 "Nation will not lift sword against nation, there will be no more training for war." / Proverbs 25:21: "If your enemy is hungry, give him something to eat; if thirsty, something to drink." / the Talmud: "What is harmful to yourself do not to your fellow men" / Judaism portrays God as a warrior and see some wars as obligatory – a necessary last resort / these may be fought in self-defence or a pre-emptive strike against an enemy about to invade, or by God's command / Deuteronomy 20:1-4 / Exodus 15:3, etc.

### **Sikhism**

Peace is a gift of God / believe in non-violence where possible / Guru Nanak taught that if someone hurts you, you should put up with it three times; on the fourth time God would defend you / GGS teaches Sikhs to cause no one any suffering / the kirpan symbolise the willingness of Sikhs to defend people's religious freedom, dignity and self-respect / concept of the Just War (Dharam Yudh) / "When all efforts to restore peace prove useless and no words avail, lawful is the flash of steel. It is right to draw the sword." Guru Gobind Singh, etc.

**0 5** Theme E: Religion, crime and punishment

**0 5 . 1** Which one of the following is a term given to a crime that involves violent actions against someone because of their race or religion?

[1 mark]

- A Drug crime
- B Financial crime
- C Hate crime
- D Property crime

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: C Hate crime

**0 5 . 2** Give two reasons why religious people might oppose an unjust law.

[2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

They may think that the law is unfair on citizens / compassion for those affected / harms citizens / against their religion / breaks God's law / morally wrong / not necessary / advocates excessive punishment / a law which disadvantaged the poor or the vulnerable / leads to exploitation / obstructs social justice / a law which enabled negative discrimination / a law which encourages prejudice, etc.

**0 5 . 3** Explain two contrasting religious views about sending criminals to prison.

In your answer you must refer to one or more religious traditions.

[4 marks]

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First contrasting view**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting view**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

Contrast may mean opposing or mean different views in terms of either belief or issue.

If similar beliefs are given only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

Prison provides society with protection from dangerous criminals / offenders given a chance to reflect and decide to reform / prisons contain some troubled individuals who need social help, education, medical help, work and life skills / attempts to provide this can be found in the prison system / prisoners can attend classes to improve their education / opportunities are given to talk through their problems and learn strategies for coping with life's problems in a constructive way, etc.

Prison isolates those who deserve punishment from their families and friends (retribution) but doesn't reform them / being locked up often breeds resentment against society / many prisons have problems such as over-crowding, little exercise, poor diet, boredom, violence and drug-abuse / imprisonment punishes the family as well as the criminal / there is a high rate of reoffending / often called 'schools for crime' / a prison record makes it very difficult to get a job on release / some may favour alternative punishments to prison / as being more effective eg. corporal punishment or community service, etc.

**Buddhism**

One of the main aims of prison should be to give the criminals time and space to reflect on their actions and so / rehabilitate themselves / 'We should reflect that by the law of kamma, they are in danger of lowly and miserable lives to come, and that our duty to them, as to every being, is to help them to rise towards Nirvana, rather than let them sink to lower levels of rebirth' – Tenzin Gyatso (the Dalai Lama) / criminals should be encouraged to recognise the suffering they have caused, apologise and reform / Buddhist chaplains regularly visit inmates and help them to change, etc.

**Christianity**

Christians support the idea of constructive work and education so that inmates can learn worthwhile skills in prison / they believe in medical programmes to help prisoners overcome drug and alcohol

addiction / they may take their inspiration from the Parable of the Sheep and Goats – Matthew 25 : 31- 46 / they believe that offenders should be helped to change their ways once the punishment is over so that they don't reoffend / Christian chaplains regularly visit inmates and help them to change, etc.

### **Hinduism**

Hindus believe that the treatment of criminals should always be on an individual level – to try to help as well as punish / the Dharmashastras do not lay out specific crimes for which imprisonment is required but support the idea that some criminals should be imprisoned to act as a deterrent / the Laws of Manu categorises different types of crimes / everything should be done in prisons to try and get the offenders to reform / this includes encouraging meditation and education, etc.

### **Islam**

Prisons should be reserved for those who do serious crimes and so the protection of the public is the first priority / imposes a loss of liberty and freedom / 'God commands justice ... and prohibits wrongdoing, and injustice ...' Qur'an 16:90 / under Shari'ah law, prisons have less of a role in reforming the criminal / Muslims often argue that corporal punishment is better than imprisonment / Muslim chaplains regularly visit inmates and help them to change, etc.

### **Judaism**

Treatment of offenders must be just and fair and prisons need a focus on reform / [the Torah references monetary compensation and corporal punishment eg. Deuteronomy 25:1-3 / Proverbs 20:30](#) / but most Jews support the use of prisons for serious crimes even though it isn't mentioned in the Ten Commandments / it gives prisoners the opportunity to reflect on their actions / realise what they have done wrong and become determined not to reoffend / being put in prison may help to bring remorse for the past and resolutions to do better in the future / Judaism considers it important for offenders to have the opportunity to atone for their crimes / Jewish rabbis and rabbinical students visit and counsel prisoners, etc.

### **Sikhism**

Sikhs agree with the use of prisons if the focus of the prison experience is on trying to reform the criminal / prisoners should be treated with respect and compassion / prisons act as a deterrent and protect society as they ensure that the criminal is unable to reoffend while locked up / Sikhs believe in creating a safe society / 'Show kindness and mercy to all life, and realise the Lord is pervading everywhere' – Guru Granth Sahib, etc.

**0 5 . 4 Explain two religious views about theft (stealing).**

**Refer to sacred writings or another source of religious belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First view**

Simple explanation of a relevant and accurate view – 1 mark

Detailed explanation of a relevant and accurate view – 2 marks

**Second view**

Simple explanation of a relevant and accurate view – 1 mark

Detailed explanation of a relevant and accurate view – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

Religious believers support the Golden Rule – ‘Do unto others what you want them to do to you’ / the motive is usually greed or selfishness / the property belongs to someone else and so theft can cause great upset / the needy should be cared for and so have no need to become thieves / stealing is against the law / expresses a lack of respect and empathy for others / circumstances of the theft may be considered / theft is not condoned / circumstances can mitigate religious attitudes to theft / theft for survival and benefit of others may be viewed sympathetically, etc.

**Buddhism**

Buddhists seek to relieve suffering rather than increase it and theft can cause great upset to the person whose property is stolen / breaks the second moral precept – ‘to abstain from taking what is not freely given’ / theft strengthens the habit of greed / the three poisons – craving leads to greed / in the Tibetan Wheel of Life, a cockerel represents greed and desire / theft expresses the delusion that happiness is created by acquiring something a person does not have / ‘By action, knowledge and Dhamma, by virtue and noble way of life – By these are mortals purified, not by lineage or wealth’ – The Buddha in the Majjhima Nikaya, vol.3, p.262 / the Eightfold Path encourages ‘Right Action’ including avoiding stealing / there are consequences for those who act in an unskilful way / the principle of kamma teaches that unskilful actions lead to suffering both now and even in future lives / Buddhism encourages metta (loving kindness), etc.

**Christianity**

The Ten Commandments – Exodus 20 : 15 “You shall not steal” / Christians believe that the motive for theft is usually greed / The Ten Commandments – Exodus 20 : 17 “You shall not covet your neighbour’s house. You shall not covet your neighbour’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour” / jealousy can lead to theft / envy is one of the deadly sins / the law should be respected / it causes suffering to the owner / ‘The thief comes only to steal and kill and destroy’ John 10:10 / stealing is not a loving thing to do and Jesus taught

'love your neighbour' Mark 12 : 31 / theft is in the catalogue of sins that exclude from the kingdom of God - 1 Cor 6.10 / stealing is conduct that grieves the Holy Spirit of God (Eph 4.28, 30), etc.

### **Hinduism**

Hindus believe that it is wrong to cause harm or suffering to anyone so theft is not a right action / five things that Hindus must not practise include anger, lying, theft, lust and greed / three of the four ashramas involve self-denial / Bhagavad Gita 5.26 says that actions must be 'detached from anger and desire' / belief in karma that one's actions have consequences / stealing shows selfishness, lack of self-control and harms others / 'the world has enough for everyone's need, but not everyone's greed' - Gandhi, etc.

### **Islam**

If a person steals it is seen as going against the principles and rulings set by the Qur'an and Sunnah / theft is Haraam (forbidden) according to the Quran / the needy should be cared for by the community, so they have no reason for resorting to theft / some Muslim countries have legal systems based on Shari'ah Law / "[As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e. committed] as a deterrent [punishment] from Allah." [Quran 5:38] / "The hand (of the thief) should be cut off for (the theft of) a quarter of a Dinar or more." [Al-Bukhari], etc.

### **Judaism**

Jews follow the rules laid out in the Noahide Code / this includes respect for the rights and property of others - the prohibition of theft / the Golden Rule / The Ten Commandments – Exodus 20 : 15 "You shall not steal" / Jews believe that the motive for theft is usually greed or envy / according to The Ten Commandments this is wrong – Exodus 20 : 17 "You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour", etc.

### **Sikhism**

Sikhs believe that, throughout their lives, people should develop different virtues through their actions. These virtues are important characteristics of a person that will help them reach mukti / this means removing certain barriers to mukti known as the five vices including greed (lobh) / 'where there is falsehood, there is sin. Where there is greed, there is death' – GGS 1372 / karmic consequences of causing suffering to others / even if a person steals due to poverty, it is still wrong / the community should take care of the needy so that there is no reason to steal from anyone, etc.

**0 5 . 5** ‘Religious believers should never support the use of the death penalty.’

**Evaluate this statement.**

**In your answer you:**

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

**[12 marks]**  
**[Plus SPaG 3 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>Reference to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- Killing is wrong, even if it involves killing a serious offender as it is against the sanctity of life.
- The most important aim of punishment is to reform and may not allow time for repentance.
- It is illegal in the UK / against human rights / ‘cruel and unusual punishment’.
- It is neither loving or compassionate and does not recognise the possible cause of the offence.
- Retribution is wrong as an aim of punishment / an ‘eye for an eye’ is about fair justice, not retribution and killing.
- The death penalty is playing God / God will forgive a penitent offender however serious the offence so they should remain alive.
- The impact on the executioner / mistakes can be made / innocent people could be killed, etc.

### Arguments in support of other views

- It acts as a deterrent and protects society as some offenders cannot be reformed.
- It is retribution for serious offences.
- It can be argued that it is more loving to kill offenders so they cannot offend against society any further.
- The idea of an ‘eye for an eye’ supports capital punishment and is allowed in some Holy Book teachings eg Old Testament and Qur’an.
- Some religious leaders support it in extreme cases as it allows justice to be seen to be done.
- It sets an example to the rest of society.
- It is potentially cheaper than other options as life imprisonment is an expensive alternative.
- The principle of utility suggests that an action is right if it promotes maximum happiness for the maximum number of people, etc.

### Buddhism

Most Buddhists oppose the death penalty / it breaks the first moral precept which requires individuals to abstain from injuring or killing any living creature / Buddhists place great emphasis on non-violence and compassion for all life / ‘An action, even if it brings benefit to oneself, cannot be considered a good action if it causes physical and mental pain to another being.’ The Buddha / does not allow for the possibility of rehabilitation / statements against by the Dalai Lama / motive is revenge which is unskillful / hatred is one of the three poisons / innocent people are sometimes convicted / belief in ahimsa / some Buddhist do allow capital punishment, etc.

### Christianity

The death penalty is opposed by most Christians / belief in the sanctity of life and that only God has the right to take life / Jesus taught that forgiveness is important and warned not to judge each other harshly / Ezekiel 33:11 – ‘I take no pleasure in the death of the wicked, but rather that they turn from their ways and live’ / Ten Commandment – ‘Do not kill’ / punishments should help towards reforming an offender / some do support the use of the death penalty, making reference to Exodus 21 – ‘An eye for an eye ..life for a life’ / it might deter people from serious crimes such as murdering someone, etc.

### Hinduism

Hinduism opposes killing, violence and revenge in the treatment of offenders but recognises that social justice must be administered / ahimsa / hoped that the understanding of dharma will help a criminal to reform / fear of consequences will deter reoffending / the atman cannot be killed so it isn’t the final ending of life / Gandhi was firmly against the death penalty as God only gives and takes life / most Hindus agree with him, however, The Mahabharata and Ramayana both demonstrate that capital punishment could be used against violent criminals, etc.

### Islam

Shari’ah law allows for the death penalty for a series of offences including murder, rape, adultery, same-sex relationships, apostasy / expression of mercy is greatly valued and payment of compensation (blood money) is often paid instead of carrying out the death penalty / if the family does not show mercy the offender will be executed / the sentence is usually carried out in public to deter others from committing offences / it is preferable to forgive and some Muslims are opposed to the death penalty e.g. the Muslim Peace Fellowship, etc.

## **Judaism**

The Torah identifies 36 offences such as murder and idol worship that should be punishable by death / the Talmud makes it clear that the death penalty should be rarely used / Talmud rules make it almost impossible to sentence someone to death / other forms of punishment should be used / abolished in Israel in 1954 except for treason in time of war and for those who committed crimes during the Holocaust / only used once for Adolf Eichmann in 1962 / some Jews support using the death penalty – Genesis 9:6 – ‘Whoever sheds human blood, by humans shall their blood be shed’ / Exodus 21:23 – ‘You are to take life for life’ / some want retribution or believe it deters offences / most emphasise the need to give the criminal the chance to reform / only God should take life / belief in the sanctity of life , etc.

## **Sikhism**

Only God has the right to take life / there is no specific teaching in the GGS about capital punishment / The Ten Gurus appear to be against capital punishment as they did not use it for criminals they encountered / the death penalty is based on retribution and revenge / difficult to justify / doesn't allow offenders to change / all have a part of God in them / may deter people from committing crimes and protect society having it on the statute book although not used / implies that some crimes are so bad that they cannot be forgiven / ‘He alone has the power in His hands. He watches over all’ Guru Granth Sahib 7, etc.

**0 6** Theme F: Religion, human rights and social justice

**0 6**. **1** Which one of the following best describes the meaning of prejudice? [1 mark]

- A An action that treats someone unfairly
- B Judging someone without knowing them
- C Telling lies about someone
- D Using violence against someone

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

Answer: **B** Judging someone without knowing them

**0 6**. **2** Give two ways in which religious believers work for social justice. [2 marks]

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

One mark for each of two correct points.

**If students provide more than two responses only the first two responses should be considered for marking.**

**Students may include two of the following points, but all other relevant points must be credited:**

Volunteer for organisations involved in social justice / gain employment with a charity involved in social justice work / donate money to organisations / fundraise / protest against injustice / raise awareness through campaigns in traditional media / social media / perform sewa / pray, etc.

Accept specific examples of where believers might contribute to social justice.

**0 6 . 3 Explain two similar religious beliefs about racial prejudice.**

**In your answer you must refer to one or more religious traditions.**

**[4 marks]**

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs**

**First similar belief**

Simple explanation of a relevant and accurate similarity – 1 mark

Detailed explanation of a relevant and accurate similarity – 2 marks

**Second similar belief**

Simple explanation of a relevant and accurate similarity – 1 mark

Detailed explanation of a relevant and accurate similarity – 2 marks

If contrasting views are given only **one** of them may be credited up to 2 marks max.

**Students may include some of the following points, but all other relevant points must be credited:**

**General points**

Belief in equality and justice means no religion supports racial prejudice / prejudice is unfair / it isolates people / it singles people out as different / it denies people equality of opportunity due to the colour of their skin / makes people more likely to suffer from discrimination / prevents people working together / can affect individual's physical / mental health, etc.

**Buddhism**

People should seek to develop metta (loving kindness) / karuna (compassion) / developing these means prejudice is not acceptable to most Buddhists / belief in Right Thought / Right Intention would rule out racial prejudice / racial prejudice is wrong thought and so will create bad karma / negative effect on rebirth / The Dalai Lama has said 'the best way to live life is to always think compassion' / 'The things which separate and divide people, race, religion, gender and social position are illusory.' (Dhammapada 6), etc.

**Christianity**

Genesis 1:27 teaches that men and women are created in the image of God / there is no difference between anyone / all are equal/ Adam and Eve as first humans point to the only race being the human race / Parables such as the Parable of the Good Samaritan show Jesus challenged the prejudices of his day / the Samaritan helped an injured Jew who normally have been considered an enemy / 'So in everything, do to others what you would have them do to you' (Matthew 7:12) / Jesus showed no prejudice in dealing with people / spent time talking to the Samaritan woman at the well (John 4:1 ff) / healed the Syro-Phoenician woman's daughter / healed the centurion's servant / 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Galatians 3:28), etc.

## **Hinduism**

Hindus believe that the true self is the atman and everyone has an atman / therefore all are equal / 'I look upon all creatures equally' (Bhagavad Gita 9:29) / Brahman is in everything and so prejudiced thoughts would be seen as wrong / wrong attitudes can lead to bad karma / affects future reincarnations / the Bhagavad Gita suggests that to reach liberation you should work for the welfare of all people, racial prejudice would prevent this, etc.

## **Islam**

The Ummah (brotherhood) does not distinguish between people of different races / 'People we created you from a single man and a single woman and made you into races and tribes so that you should know one another' (Qur'an 49:13) / 'An Arab is not better than a non-Arab, a non-Arab is no better than an Arab; a white person is no better than a black person, a black person no better than a white person' (Muhammad's last sermon) / 'All people are equal as the teeth on a comb' (Hadith) / Bilal, a black African slave, became the first muezzin, etc.

## **Judaism**

'So God created human beings, making them to be like himself.' (Genesis 1:27) / everyone created by God / created in God's image so everyone is equal in God's sight / Adam and Eve as the first humans points to there being just one race-the human race / 'You shall not wrong a stranger or oppress him for you were strangers in the land of Egypt' (Exodus 22:20) / 'Love your neighbour as you love yourself' (Leviticus 19:18) / 'You shall treat the stranger who sojourns with you as the native among you...and you shall love him as yourself...for you were strangers in Egypt' (Leviticus 19:34) Jewish people have been subjected to much prejudice and discrimination throughout history so would stand against prejudice, etc.

## **Sikhism**

All men and women are equal / 'We are the children of one God' (Guru Granth Sahib 611) / 'The clay is the same but the Fashioner has fashioned it in different ways. There is nothing wrong with the pot of clay, there is nothing wrong with the Potter' (Guru Granth Sahib 1350) / 'Do not enquire about one's caste and birth...honour is determined by deeds' (Guru Granth Sahib 1330) / 'God created everyone, so all are equal so deserve the same treatment and respect.' (Mool Mantra), etc.

**0 6 . 4** Explain two religious beliefs about attitudes to wealth.

**Refer to sacred writings or another source of religious belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority**

**First belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

**Second belief**

Simple explanation of a relevant and accurate belief – 1 mark  
Detailed explanation of a relevant and accurate belief – 2 marks

Relevant and accurate reference to sacred writings or another source of religious belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

Wanting material wealth is generally seen as being unhelpful spiritually / the desire for more may lead to it taking the place of God in a person's life / wealth is generally seen as a blessing from God / so nothing wrong with being wealthy / greed is sinful / what is important is how wealth is used / wealth should not be hoarded / it should be used to provide for family / help support others in the wider community / some may view wealth as a hindrance to spiritual growth / some religious groups choose to be poor / those who become monks and nuns take vows of poverty / some choose to follow a life of ascetism, other types of wealth, such as spiritual wealth, are desirable and should be sought after, etc.

**Buddhism**

Buddha taught that happiness was not achieved through wanting or craving / wanting leads to dukkha (dissatisfaction / suffering) / 'By action, knowledge and Dhamma, by virtue and noble way of life- by these are mortals purified, not by lineage or wealth.' (The Buddha in the Majjhima Nikaya 3:262) / being rich is not a problem in Buddhism / important issue is how the wealth was acquired / Right Thought / Right Action / Right Intention / Right Livelihood encouraged in the use of wealth / for example to see poverty and not use wealth to help would be a wrong action / letting go of wealth is a way of overcoming attachment / which is a spiritual obstacle / monks and nuns live a simple life with little or no money / the Buddha taught that happiness is not achieved through craving and accumulating wealth but through enlightenment / 'Riches ruin the foolish... through craving for riches, the foolish one ruins himself' (Dhammapada), etc.

**Christianity**

The desire for material wealth may cause spiritual problems / 'For where your treasure is, there your heart will be also' (Matthew 6:21) / Jesus did not teach that it was wrong to be wealthy / focussing on wealth may lead to ignoring God / not focussing on one's spiritual life / 'it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven' (Matthew 19:24) / Parable of the

Rich Fool (Luke 12:16-21) / 'No one can serve two masters...you cannot serve both God and money' (Matthew 6:24) / 'For the love of money is the root of all kinds of evil.' (1 Timothy 6:10) / 'Be on your guard against all types of greed' Luke 12:15) / recognition that wealth is a gift from God / 'Wealth and honour come from you...we have given you only what comes from your hand' (1 Chronicles 29:12&14) / wealth should be used appropriately for example in support of one's family / to help others / some Christians pay a tithe to support the church / 'A tithe of everything from the land, whether grain from the soil or fruit from the tree belongs to the Lord.' (Leviticus 27:30) / Paul taught that Christians should also pay their taxes to enable the government to do their job / 'This is why you pay taxes for the authorities are God's servants.' (Romans 13:6) / 'Pay to Caesar what is Caesar's, pay to God what is God's.' (Matthew 22:21) / idea of stewardship of wealth, etc.

### **Hinduism**

Hinduism believes that material wealth should not be hoarded / should be used for stewardship / 'If someone keeps all that he accumulates for himself and does not give it to others, the hoarded wealth will eventually prove to be the cause of ruin.' (Atharva Veda 3:25) / excess wealth may lead to over indulgence / and materialism rather than spiritual living / use of money for good deeds builds good karma / therefore wealth should be used to do good deeds here and now / to help other people / 'Happiness arises from contentment, uncontrolled pursuit of wealth will result in unhappiness' (Manu) / the fourth ashrama (stage of life) is renunciation / Hindus may give up the settled life and become a sannyasin / rejecting all wealth / spending time in meditation and prayer, etc

### **Islam**

The desire for money may lead a person away from Allah / may lead a person to seek wealth from forbidden actions such as gambling, fraud, selling alcohol etc. / 'Beware of greed for it is ready poverty' (Hadith) / Islam teaches that wealth is a gift from Allah / humans are caretakers of what Allah has given them / on Judgment Day Muslims will be asked how they spent their wealth / wealth should be used to support others through the payment of zakat / sadaqah/ khums / 'Tell those who hoard gold and silver instead of giving in God's name that they will have a grievous punishment.' (Qur'an 9:34) / usury is condemned / 'God blights usury, but blesses charitable deeds with multiple increase' (Qur'an 2:27), etc.

### **Judaism**

Judaism believes that the focus of life should be on God and fulfilling religious duties / not on acquiring wealth / though wealth is seen as a blessing from God / 'Wealth and honour come from you...we have given you only what comes from your hand' (1 Chronicles 29:12&14) / wealth also a reward from God for following his commands / 'Remember that it is the Lord your God who gives you the power to get wealth' (Deuteronomy 8:18) / wealth can be used to support family and others / Jews pay tzedakah (charity) / 'You shall set aside every year a tenth part of all yield of your sowing that is brought from the field' (Deuteronomy 8:18) / materialism can lead people to sin / if your heart is full of the desire for money there can be no room for God / 'He who loves silver cannot be satisfied with silver' (Ecclesiastes) / Eighth century prophets such as Amos condemned greed / excessive money making / 'He who has a hundred, craves for two hundred' (Talmud), etc.

### **Sikhism**

Guru Nanak said accumulation of wealth was not possible without sins / desiring material wealth can be a spiritual hindrance / 'The greedy mind is enticed by greed. Forgetting the Lord, it regrets and repents in the end.' (Guru Granth Sahib 1172) / possession of wealth shows a person has been blessed by God / as they are able to help the poor / becoming attached to wealth and possessions is foolish and wrong / wealth is not permanent / it cannot be taken to a new reincarnation / Guru

Amar Das suggested that the worshipper of maya (illusion ) was blind and deaf / 'Maya is a serpent, clinging to the world. Whoever serves her, she will ultimately devour' (Guru Granth Sahib 510) / nothing should distract a Sikh from seeing to become gurmukh (God-centred) / 'You shall have to abandon the straw you have collected. These entanglements shall be of no use to you' (Guru Granth Sahib 676) / 'One who lives by earning through hard work, then gives some of it away to charity, knows the way to God' (Guru Gobind Singh) / Sikhs are expected to give ten per cent of their wealth to charity (dasvandh) / if they are able, should give more / 'No one brought this wealth with him and no one will take it with him when he goes' (Guru Granth Sahib 1251), etc.

**0 6 . 5** ‘The right to follow a religion is the most important human right.’

**Evaluate this statement.**

**In your answer you:**

- **should give reasoned arguments in support of this statement**
- **should give reasoned arguments to support a different point of view**
- **should refer to religious arguments**
- **may refer to non-religious arguments**
- **should reach a justified conclusion.**

**[12 marks]**  
**[Plus SPaG 3 marks]**

**Target: AO2: Analyse and evaluate aspects of religion and belief, including significance and influence**

<b>Level</b>	<b>Criteria</b>	<b>Marks</b>
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons/evidence. <b>Maximum of Level 2 if there is no reference to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- For believers following their religion is doing God’s will, they feel called to follow.
- Following religion is the most important aspect of life for many believers, it is a central part of their life, to which they devote both time and money.
- The right to practise religion without the fear of persecution / torture / death / is important, though for some to practise is more important than the possible consequences for following.
- Serving God brings rewards in the afterlife.
- This life is preparation for the next so how well the religion is followed, good karma is accrued, or God is served, is crucial.
- All religions see people as created equally.

- Living out the faith means that there will be concern for others and the human rights that they do not have.
- Believers will campaign for the human rights of other people to have the basics in life, eg. life / food/ shelter etc.

### **Arguments in support of other views**

- The right to follow a religion is irrelevant if you are not religious.
- Other human rights more important such as right to life / right to food and drink / right to shelter and in some cases religious teaching may go against these rights, eg. right to life and abortion or euthanasia.
- Many people do not have the right to follow a religion and so follow their faith in secret.
- Those who have no freedom may still live out their faith in quiet ways and witness through their day to day lives without speaking about it.
- Human rights are usually enacted through law whereas a believer's religious responsibilities are to other people and do not require legislation so can still follow religious teachings.

### **Buddhism**

Buddha taught that while suffering is inevitable people should try to relieve the suffering of others / even if there is no right to follow a religion it does not prevent a person living by the principles of Buddhism / belief in the equality of all human beings / tolerance and consideration of others is valued / Right Speech / Right Action / 'Let us live happily, not hating those who hate us. Among those who hate us let us live free from hatred.' (Dhammapada 197) / 'The things that divide and separate people- race, religion, gender, social position...are all illusory.' (Dhammapada 6) / 'I always say that every person on this earth has the freedom to practise or not practise religion. It is all right to do either.' (Dalai Lama), etc.

### **Christianity**

Believers all are created in the image of God / therefore should have the right to freedom of religion and belief / where the right to follow a religion is curtailed Christians can still work for justice / care for others / live out their faith in quiet ways / 'Love your neighbour as you love yourself' (Mark 12:31) / 'Preach the gospel always, use words if necessary' (Attributed to St Francis of Assisi) / 'There is neither Jew nor Greek, slave nor free, male nor female for all are one in Christ Jesus (Galatians 3:28) / important people are able to decide for themselves whether to follow Christianity / Jesus did not compel people to follow him / he invited the rich young man to follow him but did not stop him when he walked away' (Mark 10:21-22) / 'Be completely humble and gentle, be patient, bearing with one another in love.' (Ephesians 4:2) / many Christians do believe that the only way to salvation is through belief in Jesus which is why Christianity has always been a missionary religion; trying to convert others / 'Therefore go and make disciples of all nations' (Matthew 28:19) / 'I am the Way, the Truth and the Life, no one comes to the Father except through me' (John 14: 6), etc.

### **Hinduism**

Encourages a spirit of tolerance as there is a variety of belief / 'truth is one, paths are many' (Gandhi) / encourages a belief in the right of all to reach God in their own way / Rabindranath Tagore likened all religions to 'different paths to the top of the same mountain' / as a result Hinduism does not agree with trying to convert others / freedom of religion should not go against the idea of ahimsa / however some Hindus in India are actively seeking to proselytise, etc.

**Islam**

Within Islam human rights are viewed through the Cairo Declaration of Human Rights / which bases rights on the Qur'an, Sunnah and Islamic legal tradition / states that Allah created all humankind / all are equal / encourages the acceptance of freedom of religion / 'there is no compulsion in matters of faith' (Qur'an 2:256) / Shari'ah law protects the rights of non-Muslims to practise their faith / 'Allah does not look upon your outward appearance; He looks upon your hearts and deeds' (Hadith) / Muhammad showed religious tolerance towards Jews and Christians / Jews and Christians are seen as 'People of the Book' meaning they have received revelations from Allah, although these have been corrupted / though there is a form of right religion to their beliefs / 'Let him who will, believe and let him who will, reject it' (Qur'an 18:29) / Shari'ah law has provision to punish people who convert from Islam to another faith / where freedom of religion and belief is curtailed Muslims may campaign for the protection of their faith and as a last resort fight a holy war / 'fight in God's cause against those who fight you , but do not overstep the limits...' (Qur'an 2:190), etc.

**Judaism**

Believes all humans are created in the image of God / all have equal rights including the right to follow a religion / to be a Jew is an accident of birth not design so regarding non-Jews the deciding factor is how they live their lives not who they choose to worship / there should be no intolerance or religious discrimination shown / 'like the native among you shall be the alien who lives with you, and you shall love him like yourself, for you were aliens in the land of Egypt' (Leviticus 19:34,) / key teaching within Judaism is 'Love your neighbour as you love yourself' (Leviticus 19:18) / 'let justice well up like water, righteousness like an unfailing stream' (Amos 5:24) / possible to live by these principles even if the freedom to practise religion is restricted, etc.

**Sikhism**

Believes that all people have God within them / teaches that there is only one God who is the same for all religions / 'do not say that the Vedas, the Bible and the Qur'an are false. Those who do not contemplate them are false' (Guru Granth Sahib 1350) / 'it is wrong to call any religion inferior or false' (Guru Granth Sahib) / the Rahit Mayada states that 'Sikhs must in no way give offence to other faiths' / Guru Nanak said 'There is no Hindu, or Muslim... I shall follow God's path.' / the Guru Granth Sahib contains both Hindu and Muslim writings / gurdwaras are open to all and all can eat at the langar / 'Know people by the light which illuminates them' (Guru Granth Sahib), etc.