

GCSE (9-1) Religious Studies B

Beliefs in Action



Sample Assessment Materials

Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B (1RB0)

First teaching from September 2016

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Issue 1

Edexcel, BTEC and LCCI qualifications

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Introduction

The Pearson Edexcel Level 1/Level 2 GCSE (9-1) in Religious Studies B is designed for use in schools and colleges. It is part of a suite of GCSE qualifications offered by Pearson.

These sample assessment materials have been developed to support this qualification and will be used as the benchmark to develop the assessment students will take.

General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed-out work should be marked **unless** the candidate has replaced it with an alternative response.

Marking guidance for levels based mark schemes

Finding the right level

The first stage is to decide which level the answer should be placed in. To do this, use a 'best-fit' approach, deciding which level most closely describes the quality of the answer. Answers can display characteristics from more than one level, and where this happens markers must use their professional judgement to decide which level is most appropriate.

Placing a mark within a level

After a level has been decided on, the next stage is to decide on the mark within the level. The instructions below tell you how to reward responses within a level. However, where a level has specific guidance about how to place an answer within a level, always follow that guidance. Statements relating to the treatment of students who do not fully meet the requirements of the question are also shown in the indicative content section of each levels based mark scheme. These statements should be considered alongside the levels descriptors.

Markers should be prepared to use the full range of marks available in a level and not restrict marks to the middle. Markers should start at the middle of the level (or the upper middle mark if there is an even number of marks) and then move the mark up or down to find the best mark. To do this, they should take into account how far the answer meets the requirements of the level:

- If it meets the requirements fully, markers should be prepared to award full marks within the level. The top mark in the level is used for answers that are as good as can realistically be expected within that level
- If it only barely meets the requirements of the level, markers should consider awarding marks at the bottom of the level. The bottom mark in the level is used for answers that are the weakest that can be expected within that level
- The middle marks of the level are used for answers that have a reasonable match to the descriptor. This might represent a balance between some characteristics of the level that are fully met and others that are only barely met.

Write your name here

Surname	Other names
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Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics
Option 1A: Catholic Christianity

Sample assessment material for first teaching
September 2016
Time: 1 hour 45 minutes

Paper Reference

1RB0/1A

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) State **three** religious traditions, other than Christianity, in Great Britain.

(3)

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(b) Describe **two** differences in forms of worship between Catholic Christianity and other forms of the main religious tradition of Great Britain.

(4)

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DO NOT WRITE IN THIS AREA

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DO NOT WRITE IN THIS AREA

(c) Explain **two** Catholic teachings about the ascension of Jesus.

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of horizontal dotted lines.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "Belief in the Trinity is the most essential belief about God."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Catholic teachings
- refer to different Christian points of view
- reach a justified conclusion.

(15)

(Total for Question 1 = 27 marks)

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2 (a) Outline **three** ways the local Catholic parish supports family life.

(3)

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(b) Explain **two** reasons why the Catholic Church opposes artificial contraception.

(4)

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(c) Explain **two** reasons why the family may be important in Catholic life.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(d) "Marriage is a lifelong commitment."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Catholic teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 2 = 24 marks)

3 (a) Outline **three** features of the sacrament of reconciliation.

(3)

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(b) Explain **two** reasons why Eucharistic adoration is important for Catholics.

(4)

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(c) Explain **two** reasons why working for justice is important for Catholics.

In your answer you must refer to a source of wisdom and authority.

(5)

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4 (a) Outline **three** Catholic beliefs about the origin of life.

(3)

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(b) Explain **two** reasons why the Catholic Church does not agree with abortion.

(4)

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(c) Explain **two** reasons why Catholics may work for animal rights.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(d) "Euthanasia should not be allowed."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Catholic teachings
- refer to non-religious points of view
- refer to relevant ethical arguments
- reach a justified conclusion.

(12)

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 1: Religion and Ethics 1A – Catholic Christianity Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Judaism (1) • Islam (1) • Buddhism (1) • Sikhism (1) • Hinduism (1) 	3

Question number	Answer	Reject	Mark
1b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing relevant Christian belief/practice. Award a second mark for a contrasting description from a named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Catholics believe that those who die in sin go to Purgatory (1) most Protestants reject the teaching because they say it denies that Jesus atoned for all sins on Calvary (1) • Catholics believe that the souls of those who are in a state of mortal sin will go to hell (1) whereas some Christians do not believe in the eternity of hell (1) • Catholics believe in the resurrection of the body (1) some modern Christians believe this is to be seen just as a metaphor (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Ascension says Jesus was lifted up into heaven (1), this affirms Catholic belief in the divinity of Jesus (1) Acts 4:8-12 says that salvation is found in no one else (1) • Jesus ascended once his ministry was fulfilled (1) he passed on to his apostles the task of preaching the Gospel (1) Jesus told his disciples to go out to baptise the whole world (Mk 16:15) (1) • Jesus returned to the Father (1), which signifies his power and authority (1) Matthew 26:24 indicates that Jesus sits at God's right hand (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>A02 Arguments for the statement</p> <ul style="list-style-type: none"> • Revelation of the Trinity occurs at the beginning of Jesus’ ministry; God states Jesus is his own Son (Matthew 3: 13-17) which strengthens Catholic belief that God is active in their life in all three persons • Belief in the Trinity is the main theme of the Nicene Creed; the early Church rejected non Trinitarian beliefs and formulated the Nicene Creed, therefore Catholics believe that belief in the Trinity is the core of Christian belief • Belief in the Trinity confirms the divinity of Jesus; the teaching on the Trinity emphasises that Jesus is the same substance as the Father, and this confirms Catholic belief that Jesus’ teaching have divine authority. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Focussing on the work of each person individually might be more important than the triune nature as the focus on the all-powerful God might get lost in the mystery of the Trinity. • Belief in the nature of God is less important than whether or not a Christian follow God’s teachings; doctrinal questions are mysteries that will be fully revealed in heaven, but human conduct affects life on earth • Understanding the redemption of God could be seen to be more important than his triune nature in a Catholic’s everyday life, and while underpinning this belief the redemption is what draws a person into a relationship with the triune God. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Parishes often provide catechism classes in preparation for first communion (1) • The local priest is available to offer spiritual advice to parents (1) • Parishes may offer marriage guidance and support (1) • Parish based societies such as the SVP offer families practical support (1) • Coming together to celebrate mass and pray can strengthen family unity (1) <p>Accept any other alternative valid response.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> The Catholic Church teaches that contraception goes against the purpose of marriage (1) because sexual relations should always be open to the possibility of procreation (1) Some contraceptive methods may destroy fertilised eggs (1) which is seen as a form of abortion, taking life (1) Contraception could encourage promiscuity (1) and this weakens the relationship between sex and marriage (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> Repeated reason/development Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority</p> <ul style="list-style-type: none"> Families are where children first learn to pray together (1) this helps them to develop a prayerful relationship with God (1) Familiaris Consortio says this is an essential role of the family (1) In families children experience in others sickness and old age (1), and so they learn to practise care for others in their adult lives (1) this follows the example of Jesus who healed the sick (for example Matt 14:14) (1) Jesus was born into a human family (1) and Catholics believe this to be the model for their own families which they try to copy (1), the holy family of Jesus, Mary and Joseph is referred to in Luke Chapter 2 (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>A02</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • When marrying in church, couples vow to stay together ‘until death us do part’; and so Catholic couples should honour the promises they make before God and this gives an example to their family and friends • Jesus taught that when a man and wife marry they become one flesh; therefore, Catholics believe their bond is indivisible and they need to be committed to staying together, to support each other through life • Catholic marriage is seen as a reflection of Christ’s love for the Church; just as Christ will always remain faithful, then so should married people remain faithful to each other, a witness that could bring others to believe in Christ. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Non-religious people may argue, along with others, that sometimes marriage relationships become difficult, and some people, may conclude that continuing to stay together can be harmful, children for example could be damaged psychologically • In one teaching in the Gospel Jesus appears to allow divorce in the case of adultery, some Christians believe that this allows couples to divorce when one partner is unfaithful, and that this is fairer to the offended party • Some people argue that the sanctity of marriage is purely a religious belief, forcing non-believers who are married to stay together denies them freedom, and that such marriages would not be genuine. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The penitent asks the blessing of the priest (1) • They confess their sins (1) • The priest might offer spiritual advice (1) • The penitent receives a penance (1) • The priest absolves the penitent (1) <p>Accept any other alternative valid response.</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Eucharist is the real presence of Jesus (1) which allows each person to be united with Christ (1) • Jesus gave this sacrament so that he could remain with mankind until the end of time (1) and Eucharistic adoration recognises his living presence in the world (1) • It is a sign of devotion to Jesus (1) for which Catholics will receive blessings (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Catholic Church teaches that all people are created by God to be equal (1), and therefore all Catholics have an obligation to ensure that everyone is treated fairly (1) as they are called to be an instrument of God for the liberation and promotion of the poor in Evangelii Gaudium 187 (1) • Christ's kingdom is called a kingdom of justice, love and peace (1) which means that all leaders have a duty to govern over a just society (1) that society must guarantee the benefit of all human beings is taught Evangelii Gaudium 183 (1) • Jesus is referred to as a just judge (1) for Catholics he is therefore a model for all legal systems which should deliver impartial justice, this role is prophesied in Isaiah 9:7 <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>A02</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • The first three of the Ten Commandments are about honouring God; Catholics believe that the Commandments are the basis of the Christian life, so Catholics believe that the worship of God is their primary duty • God alone is believed to be perfect, and it is natural to worship only something that is perfect, therefore Catholics believe that only God is worthy of worship • By worshipping God Catholics realise they are His creation; this can help human beings avoid becoming proud and power-seeking, which will lead to a more tolerant society. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Jesus taught in the parable of the sheep and goats that respect for God is shown in the way people treat those in need, so some Christians believe that loving others is an equally important duty, and devote their lives to the service of those in need • Jesus presents God as a God of love; they see him rather as a father figure, so some Christians believe that it is more important to love God than to worship Him • Some Christians do not accept that religion is about duties but about a personal conversion to God; they do not see the worship of God as a duty, rather it is a free expression of their devotion to Him. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Universe was created from nothing (ex nihilo) (1) • All life was created by God (1) • God created man and woman (1) • The created universe is good (Genesis 1) (1) • Human were created in the image of God (1) <p>Accept any other alternative valid response.</p>	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Catholics believe that life begins at conception the moment the sperm meets the egg (1) this means that abortion takes away a life that God has created (1) • Catholics believe that the unborn child has a right to life (1) The Catechism of the Catholic Church teaches that 'Abortion is a deliberate violation of the child's rights'. (1) • Catholics believe that the foetus is made in the image of God and is alive (1) The Ten Commandments teach not to take life, so abortion is wrong (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Catholic understanding of creation is that humans are stewards of the world (1) which means they should protect animals for future generations (1) This is taught in the Catechism of the Catholic Church Chapter 2417 (1) • The Church teaches that God created all life human and non-human (1), as such it should be respected as a gift from God (1) God as creator of all things is taught in Genesis I (1) • As God is all loving this means he shows love to all of his creation including animals (1) it is beneath the God-given dignity of human beings to allow animals to suffer unnecessarily (1) This is taught in Catechism of the Catholic Church Chapter 2418 (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>A02</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • The Bible teaches that it is for God to decide the length of our lives, and to take life prematurely is to play God, which is a blasphemy and therefore sinful • St Paul taught that his suffering allowed him to share in the sufferings of Christ and Catholics should accept their suffering as part of the test of life, but that this acceptance is also the path to eternal life • People who are made weak through illness are considered to deserve special care, and so Catholics reject Euthanasia because it is seen as a dereliction of that duty, and contrary to the example of the life of Jesus. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some people who desire euthanasia suffer great pain and distress, and therefore humanists may argue that helping them to die is an act of kindness, and the lesser of two evils • Non-religious people might suggest that modern science has made it possible to sustain life artificially, some people argue that using science to keep people alive fails to recognise the importance of humanity, that people should be allowed to die naturally • Many people in the modern world refer to situation ethics and feel that the most loving thing to do is to allow people the right to choose euthanasia if they want it. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics
Option 1B: Christianity

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/1B

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

S50340A

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) State **three** religious traditions, other than Christianity, in Great Britain.

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(b) Explain **two** reasons why the Trinity is important to Christians.

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(c) Explain **two** ways Christians respond to the problem of evil and suffering.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "Jesus had to die."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Christian teachings
- reach a justified conclusion.

(15)

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(Total for Question 1 = 27 marks)

2 (a) Outline **three** Christian beliefs about marriage.

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(b) Explain **two** reasons why there are different Christian attitudes to contraception.

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(c) Explain **two** reasons why Christian teachings about sexual relationships are important today.

In your answer you must refer to a source of wisdom and authority.

(5)

Dotted lines for writing the answer.

(d) "Christians should work against gender discrimination."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teaching
- reach a justified conclusion.

(12)

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(Total for Question 2 = 24 marks)

3 (a) Outline **three** activities a Christian might do on pilgrimage.

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(b) Explain **two** reasons why the Lord's Prayer is important for Christians.

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(c) Explain **two** reasons why the worshippers in a Church community should evangelise in the local area.

In your answer you must refer to a source of wisdom and authority

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "All Christians should give money to charity."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teachings
- refer to different Christian points of view
- reach a justified conclusion.

(15)

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(Total for Question 3 = 27 marks)

4 (a) Outline **three** beliefs about the sanctity of life.

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(b) Explain **two** reasons why some Christians do not accept euthanasia.

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(c) Explain **two** reasons why Christians believe in life after death.

In your answer you must refer to a source of wisdom and authority

(5)

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(d) "Christians should be vegetarian."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teachings
- refer to different Christian points of view
- refer to relevant ethical theories
- reach a justified conclusion.

(12)

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(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 1: Religion and Ethics 1B - Christianity Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Judaism (1) • Islam (1) • Buddhism (1) • Sikhism (1) • Hinduism (1) 	<ul style="list-style-type: none"> • Any Christian denomination 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • God is revealed in three ways to the world (1) the Father Son and Holy Spirit (1) • God incarnated as Jesus (1), he is therefore the perfect role model for Christian life (1) • The Father is the creator of the universe (1), he established the principles which govern science and nature (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Christians teach that God knows why people suffer (1) he uses suffering to show his love and faithfulness to people (1) he promises to comfort his servants (Psalm 119: 66-76) (1) • Christians respond in practical way to the suffering of others (1) and try to relieve suffering in whichever way is needed (1) this is in response to the parable of the sheep and the goats where Jesus says 'inasmuch as ye do it unto one of one of the least of these... ye have done it unto me' (Matthew 25:31-46) (1) • The story of the Fall places responsibility for suffering on humanity (1) Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field' (Genesis 3: 17-18) (1) suggesting that individuals should consider the effects of their actions in striving to reduce suffering (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • By dying Jesus restored the relationship between God and man, this means that humans were therefore able to attain forgiveness from God • Jesus' death was necessary in order to show death could be overcome, it enabled the resurrection which is the victory over death • The death of Jesus fulfilled the prophecies in the Old Testament; if he had not sacrificed himself in this way he would not have been recognised as the Messiah. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • He was God and should not have to die, the teachings of Jesus would have continued to influence people to do good whether or not he died • Jesus' actions as a preacher and a miracle worker were enough to gain him a following and the disciples recognised him as the Messiah, so he did not have to die • If God was benevolent and omnipotent he could have found another way to provide salvation rather than dying. The need for salvation was created by God himself, so He could have chosen another way. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Marriage is a sacrament which blesses the union of two people (1) • Marriage is the proper place to have sex (1) • Marriage is a demonstration of love and commitment (1) • Marriage is the place to have and raise Christian children (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Descriptions of the wedding ceremony 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> The Roman Catholic Church teaches that using artificial contraception is wrong because it is against 'natural law' (1) it breaks the natural connection between the procreative and the unitive purposes of sex (1) Many Christians accept the use of contraception to prevent disease (1) as spouses may be carriers of STIs (1) Liberal Protestant churches often teach that it is acceptable to use birth control, as long as it is not used to encourage (1) or permit promiscuous behaviour.(1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> Repeated reason/development Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> Christians are taught that sex must be between a married couple, (1) this reduces sexual immorality. St Paul said that the relationship of marriage is the 'cure' for sexual immorality (1 Corinthians 6: 18-20, (1) therefore marriage is a way for couples to enjoy sex without sinning) (1) Sex outside of marriage is forbidden, (1) this would reduce the spread of sexually transmitted diseases. Christianity teaches against promiscuity and it is frowned upon by society;(1) this promotes the value and importance of sexual morality as taught by Paul (1 Corinthians 6: 18-20) (1) Abstinence before marriage demonstrates commitment to your spouse (1), this enables trust and love to grow throughout marriage (1) as a consequence adultery is banned by the Ten Commandments (Exodus 20: 14) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • God created both men and women in his image therefore how can one gender be more important than another? • Christians are taught that there is neither male nor female as we are all one in Christ, so it is not fair to treat one sex in a different way to another (Galatians 3:28) • Jesus treated women as equals; he had women followers such as Mary and Martha; and when he resurrected, he showed himself to Mary Magdalene first, showing that he saw women as equals. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • St Paul said women should be silent in Church, and therefore they should not become leaders in Church. The Roman Catholic church and some other churches do not accept women as priests because of this • St Joan of Arc led men in battle because of her faith, God will give those he chooses the wisdom to provide leadership to both men and women so humans do not have to do anything • Women may have different skills and talents because they were created differently and separately by God so they should not be treated in a similar way to each other. <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Pilgrims may visit a shrine (1) • Pilgrims may pray to a statue of a saint (1) • Pilgrims may light candles (1) • Pilgrims may pray for forgiveness (1) • Pilgrims may ask to be healed (1) <p>Accept any other valid response.</p>	<p>Explanations of the reasons for pilgrimage</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jesus gave the Lord's Prayer to his disciples (1) as an example of how they should pray (1) • The Lord's Prayer joins Christians together as a community (1) which strengthens their faith (1) • The Lord's Prayer reminds Christians that God's Kingdom will eventually come to this earth (1) which gives life purpose (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Church teaches that parishes should take part in evangelical work (1) as a reflection of the example and teaching of Christianity (1) as Jesus said 'As the Father has sent me, I am sending you' John 20:21 (1) • Many people are in spiritual and physical need in society, the Church community can provide faith and show love to them which enriches life and draw people closer to Christ (1) this reflects the need of the Church to provide physical and spiritual support for people as they bring them into the faith, (1) reflecting the belief that 'Charity never faileth' (1 Corinthians 13) (1) • It is a natural human trait to share good news; (1) as a result, it is inevitable that Christians will want their friends and loved ones to know God (1) reflecting the command that Jesus told his disciples to be "fishers of men" (Matthew 4:19) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for this statement</p> <ul style="list-style-type: none"> • Jesus said that love of God and your neighbour were the most important laws, so giving money to the charity reassures Christians they are doing what God would want. The money can be used to do God’s work as in Matthew 25: 31-46 • Churches teach active love for the poor and giving to charity is an important way to care for the poor • Christians may regard giving to charity as part of stewardship, by giving a Christian is helping others and making sure they are cared for in the future <p>Arguments against this statement</p> <ul style="list-style-type: none"> • Charity does not have to involve giving money it can mean giving of yourself vocation might lead to charitable actions; becoming doctors or aid workers demonstrate this • The parable of the sheep and the goats shows how Christians should help those people who are rejected by society the hungry, the lonely and the sick. It does not say give money • St Paul taught that it was of no value to give to charity unless it was done out of love so giving might not be of spiritual value; (1Corinthians 13) and money is not the important part of giving. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Life is holy (1) • Life is created by God (1) • Life should only be ended by God (1) • Life should be preserved (1) • Humans do not have the right to end another's life (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Answers about the quality of life 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Ten Commandments say "Do not kill" (1), euthanasia results in the death of a person and some Christians see this as murder (1) • The belief in the Sanctity of Life convinces Christians that only God can give and take life (1), euthanasia would therefore be "playing God" (1) • Doctors should work to save life not end it (1) As a result it is preferable to provide palliative care to enable people to die in peace at the appropriate time(1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • There are references to the existence of life after death in the New Testament (1) for example when Jesus forgave the criminal with him on the cross he told him "Today you will be with me in Paradise" (1) suggesting the reality of the afterlife Luke 23: 43 (1) • Jesus taught the Parable of the Sheep and the Goats to show the reality of heaven and hell (1) in it he showed Christians what they need to do to enter heaven as they serve others (1) 'inasmuch as ye do it unto one of the least of these my brethren, ye have done it unto me' Matthew 25: 41-36 (1) • Many believe that there must be a reward for living a good life as described by Jesus and by the Church, (1) if the reward is to be worth anything it must be eternal; (1) reflecting the destiny of Jesus: 'And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus' (Ephesians 2: 6) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • The teachings of Christianity may suggest the application of ethical theory in the treatment of animals, such as it being the most loving thing to do for example; some Christians believe that animals have been given life by God, including their own value and dignity. • Christians may recognise the importance of animals and their treatment by focussing on the responsibility to care for them, rather than dominion 'People always remember that we are given dominion over animals but they forget that later we are given a vegetarian diet.' The Christian Vegetarian Association • Christians are taught that God gave mankind all the plants and trees as food, and does not say the same about the animals, suggesting that the original diet was vegetarian. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • It is possible to be a Christian and a meat-eater, but it is important to be responsible for how your food is sourced, keeping in mind moderation, wise stewardship and compassion • Vegetarianism is not a requirement of Christianity, but it is how some Christians feel they should live their lives as stewards of the earth; this is however, a minority view that does not impact on the treatment of animals by the vast majority of Christians • In the Old Testament rules are given about which meats are allowed and which are not. This implies that eating meat is acceptable for Christians today. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics
Option 1C: Islam

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/1C

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) State **three** religious traditions, other than Christianity, in Great Britain.

(3)

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(b) Explain **two** reasons why prophets are important for Muslims.

(4)

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(c) Explain **two** reasons why al-Qadr may be important for Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "The Qur'an is the only book a Muslim needs."

Evaluate this statement, considering arguments for and against. In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

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(Total for Question 1 = 27 marks)

Answer ALL questions. Write your answers in the spaces provided.

2 (a) Outline **three** Muslim teachings about divorce.

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(b) Explain **two** reasons why some Muslims may not accept the use of contraception.

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(c) Explain **two** reasons why marriage may be important for Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "Family life is the cornerstone of faith."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(12)

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(Total for Question 2 = 28 marks)

3 (a) Outline **three** beliefs about of zakah.

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(b) Describe **two** differences in forms of worship between Islam and the main religious tradition of Great Britain.

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(c) Explain **two** reasons why the Shahadah is important for Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***d) “Laylat al-Qadr (the Night of Power) is better than a thousand months.”**

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(15)

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(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Muslim beliefs about the sanctity of life.

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(b) Explain **two** Muslim teachings about animal rights

(4)

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(c) Explain **two** reasons why it may be important for Muslims to look after the planet.
In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "There is lots of evidence for life after death."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 1: Religion and Ethics 1C – Islam Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Judaism (1) • Christianity (1) • Buddhism (1) • Sikhism (1) • Hinduism (1) 	<ul style="list-style-type: none"> • Reasons why believing in angels is important for Muslims 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • All the prophets were chosen by Allah (1) to bring the guidance of Allah to the people at different times in history (1) • They all brought the same message (1) showing that Allah is unchanging (1) • All the prophets prepared the way for Muhammad (1) showing that Muhammad is the last Prophet (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Allah has decreed everything that happens (1). So Muslims will receive what Allah has decided for him (1). Sahih Al-Bukhari 78:685 reflects this "the vow does not bring about anything that I have not decreed for him". (1). • Belief in al_Qudr gives Muslims security (1). They know Allah has ultimate control (1) since the Hadith says "His vow may coincide with what has been decided for him" Sahih Al-Bukhari 78:685 (1) • It is one of the six Articles of Faith for Sunni Muslims (1), believing in this is required in order to be a Muslim (1), and it allows Allah to lead Muslims to do his will "And by this way I cause the miser to spend of his wealth". Sahih Al-Bukhari 78:685 (1) <p>Accept any other valid responses</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The Qur'an is the most truthful word as it is the exact words of Allah and the only divine book to remain unchanged, therefore a Muslim has confidence in it as an authentic guide • The Qur'an contains Allah's message to all people, allowing people to have a personal relationship with Allah, allowing them to receive blessings and pointing the way to paradise • The Qur'an shows Muslims the way to live, it tells people how to act correctly in order to follow the straight path thus bringing happiness in this life and the hereafter. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Other holy books, such as the Tawrat, are also divine even if they have been changed over the years, therefore they are still significant for Muslims because they still contain Allah's commands (Surah 5:43) • There are issues which the Qur'an does not refer to as it was written so many years ago and many of today's problems and issues were not around then, such as cybercrime, so other sources of guidance are needed • The Qur'an is not always straightforward in its commands and does not deal with many social issues therefore the hadith and other writings are necessary for decision making or Muslims would all be making different decisions. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • It is allowed in Islam as the most hateful thing Allah allows (1) • Marriage is a contract which can be broken (1) • Divorce is considered a last resort (1) • Both men and women can ask for divorce (1) • The iddah is a three-month period where reconciliation is attempted (1) • Re-marriage is allowed after divorce, though there are other conditions for remarriage to the same person (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Reasons why Muslims should or should not support divorce 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Children are seen as gifts from Allah (1) and Islam is a religion based on family (1) • Some contraceptive methods allow the egg to be fertilised (1) and some Muslims believe destroying this is murder (1) • Muslims are against permanent contraception which is used with the intention of a child-free marriage (1) methods such as sterilisation contradict Muslim teachings about the importance of family (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Qur'an instructs Muslims to marry (Surah 24:32) (1). Marriage therefore conforms to the will of Allah (1) and follows the example of the Prophet (1). • It is the place to have lawful sex (Surah 24:33) (1). And therefore allows the lawful creation of children (1) and the growth of the faith (1). • Marriage is a state where a Muslim can find peace (1) and express affection and mercy (1) with the mate that Allah has created for them (1) (Surah 31:21). <p>Accept any other valid responses</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The traditional family unit is at the heart of Islam – Muhammad said that it is the cornerstone of the faith, the building block of all belief, essential for the ummah and therefore society • The rules about family life are clear in the Qur’an, with roles clearly laid out for both parents and children for example Muslims must treat their parents well (Surah 46:15) showing its importance at the centre of the religion • A stable family offers society peace and stability and this is greatly valued and is seen as essential for both spiritual growth, which will be rewarded in akhirah, and will strengthen the ummah. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Although family life in Islam is very traditional, divorce and single parent families are becoming more common in the west and therefore Islam (which has always allowed divorce) is adapting to these new models of families • Financial restraints in the UK means that many people are now living in extended families, with grandparents and adult children therefore family life has changed from single units to more extended families • Many people come to faith through conversion later in life rather than growing up in a religious family and often these people are more devout as they have chosen their religion. Likewise, some people who have grown up in the faith have left it as they got older. Therefore, it is not only family which is important. <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Zakah is the third pillar of Islam (1) • It is the act of charitable alms giving (1) • It is 2.5% of a person's wealth given each year to the poor (1) • It purifies one's wealth (1) • It supports the poor in the community (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why zakah is important for Muslims 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Muslims must wash before worship (1), Christians are not commanded to prepare for worship by washing (1). • Muslims have prescribed times for worship (1). Christians can generally choose their own times for communal worship (1). • Muslims worship facing Makkah (1) whereas in most Christian Churches worshippers face East (1). <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • By saying the Shahadah a person is declaring that there is no room in their life for any God but Allah (1) and this is the central belief of Islam (1) as seen in Surah 3:18 "Allah witnesses there is no deity except him". • By saying this, a person is declaring themselves to be Muslim (1) this is a belief which is unique to Islam and it separates them from other religions (1) as seen in Surah 3:19 "Indeed, the religion in the sight of Allah is Islam". (1) • It is one of the Five pillars of Islam (1), by saying it Muslims submit to the will of Allah (1), if they submit in Islam then they are rightly guided (Surah 3:20) (1). <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is the night when the Qur’an was first revealed to Muhammad making it the most important night for Muslims as it cements their belief in Muhammad as the last Prophet • It is considered the most important date in history as without it the religion of Islam would not exist in the form that it does today and there would be no route to paradise • It is the night when Muslims read the Qur’an throughout the night because on this night Allah forgives all sins, giving all Muslims a chance of a new life and the opportunity to go to paradise when they die. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Observing Laylat al-Qadr is only important if it is done with the right intentions as Allah is omniscient and can hear what is in one’s heart and having the wrong intention is worse than not observing it • Regular prayer every day throughout the year is more important than simply observing the Night of Power as it keeps Allah in their hearts at all times and keeps people on the right path • Some Muslims believe that the teachings of Muhammad and the example provided by his life are more important than the events of the night of power. Therefore observing Laylat al-Qadr is not as important as following the commands of the Qur’an and hadith. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Life is holy (1) • Life is created by Allah (1) • Life should only be ended by Allah (1) • Life should be preserved (1) • Humans do not have the right to end another's life as it belongs to Allah (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Reasons why sanctity of life is important for Muslims • Answers about the quality of life 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Qur'an tells Muslims to treat animals with compassion (1) as all animals are beloved of Allah (1) • The Qur'an explicitly allows the eating of animals (1) as there are detailed conditions in which they must be slaughtered to make them halal (1) • Animals exist for the benefit of humans (1) and therefore they can be used for experimentation for drugs (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Muhammad set an example of caring for the planet; (1) he also taught that those who cared for the planet are rewarded (1) and "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." (Sahih al Bukhari 39: 513) (1) • The Qur'an instructs Muslims to be khalifah of the earth (1) this means that they care for all of nature (1) reflected in the Hadith (1) "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." (Sahih al Bukhari 39: 513) (1) • The world is created by Allah (1). "and everything within it has been given by Allah to humanity (1) as such Muslims should care for the planet as reflected in Sahih al Bukhari 39: 513: There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." (1). <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • Belief in Akhirah (life after death) is one of the main six Articles of Faith which helps to make sense of life on earth, where things are not always fair, as it is there one receives reward or punishment for behaviour • The Quran shows the importance of Akhirah as it teaches Muslims that "Allah has the final decision and to him you will be returned" (Surah 28:70) and the Qur'an is the direct word of Allah • Throughout history the Prophets of God called their people to worship God, believe in life after death, and live a life pleasing to Allah. Therefore denying this makes all beliefs meaningless. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • All religions teach there is an afterlife; non-religious people might suggest that the descriptions and evidences are contradictory and simply made up to keep people happy and that they cannot exist except in the mind • Many people who have tried to prove the existence of life after death have been shown to be frauds, therefore non-religious people would suggest that the evidence is not usually scientifically provable • There is no empirical evidence for life after death – when the body dies it rots and there is nothing left. No-one has come back from the dead to prove otherwise and therefore it is illogical to believe in life after death. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics
Option 1D: Buddhism

Sample assessment material for first teaching
September 2016
Time: 1 hour 45 minutes

Paper Reference

1RB0/1D

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

S50342A

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** events in the life of the Buddha.

(3)

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(b) Explain **two** reasons why the Second Noble Truth is important for Buddhists today.

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(c) Explain **two** reasons why the cessation of tanha is important for Buddhists.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*****(d) “The aim of all humans is enlightenment.”

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

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(Total for Question 1 = 27 marks)

2 (a) Outline **three** purposes of marriage for Buddhists.

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(b) Explain **two** reasons why some Buddhists may not accept contraception.

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(c) Explain **two** Buddhist teachings about sexual relationships.

In your answer you must refer to sources of wisdom and authority.

(5)

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(d) "The sangha needs to help the family."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(12)

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(Total for Question 2 = 24 marks)

3 (a) Outline **three** ways puja is performed in the home.

(3)

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(b) Describe **two** differences in forms of worship between Buddhism and the main religious tradition of Great Britain.

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(c) Explain **two** reasons why a vihara is important to Buddhists.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d) "Marking another's death is nothing but a reminder of the impermanence of life."**

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- refer to different Buddhist points of view
- reach a justified conclusion.

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(Total for Question 3 = 27 marks)



4 (a) Outline **three** beliefs about the sanctity of life in Buddhism.

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(b) Explain **two** ways in which Buddhists respond to the scientific explanations for the origins of the universe.

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(c) Explain **two** reasons why Buddhists should respond to threats to the natural world.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "Buddhists are right to reject arguments against life after death."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

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(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 1: Religion and Ethics 1D – Buddhism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • He saw the Four Sights (1) • He became an ascetic and realised this was not how to achieve enlightenment (1) • He spent time in meditation sitting beneath a Bodhi Tree (1) • He was tempted by Mara whilst meditating (1) • He achieved enlightenment (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why these features are important for Buddhists 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It explains why people suffer (1) suffering is caused by craving desire and ignorance (1) • Buddhists can try to reduce suffering (1) they can try not to give in to what their senses say they want (1) • Buddhist try to eliminate ignorance (1) they will seek wisdom by right thought and meditation (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Tanha is part of the Buddhist understanding of life (1) knowing that it can be stopped is an important part of the search for enlightenment (1) outlined in 'the noble truth of the cessation of stress' (Dhammacakkappavattana Sutta) • It helps a Buddhist understand that tanha can be overcome (1) by a living of the Eightfold Path (1) the 'way of practice leading to the cessation of stress: precisely this Noble Eightfold Path' (Dhammacakkappavattana Sutta) • It helps a Buddhist know they can overcome the desires that are part of human life (1) as natural emotions cannot be avoided (1) realising a person can overcome 'craving for sensual pleasure, craving for becoming, craving for non-becoming' (Dhammacakkappavattana Sutta) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The Buddha provide an example of Buddhist life and as he searched for, and ultimately attained, Enlightenment it follows that Buddhists must also seek enlightenment as one of the Three Jewels is 'I go for refuge to the Buddha' (Khuddakapatha) • Buddhists are taught to follow the Four Noble Truths, which teaches that they overcome suffering by following the Middle Way. This will inevitably lead to enlightenment which suggests that it should be the aim of all humans • The Buddha taught that it is a good state to aim for enlightenment as it leads to 'perfect wisdom' along with 'calm'; as such even if a person does not reach enlightenment the positive qualities attained in the search will benefit individual and society. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • If enlightenment was the aim of everyone then society would be very different with every person striving to develop the qualities of wisdom and calmness as there would be more meditation and mindfulness and less ambition, but this is evidently not the case in society • Belief in enlightenment denies an understanding of heaven and hell which most western monotheistic religions believe in; as such Buddhists recognise that while enlightenment should be, it is not in reality, the aim of all humans • Some understandings of the Bodhisattva such as the shepherd-like suggest that enlightenment is not the aim of the Bodhisattva as they seek to delay enlightenment until all other beings achieve it. The example of Bodhisattvas like Avalokiteśvara would suggest that enlightenment is not the foremost aim. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • To prevent sexual misconduct (1) • To develop respect and trust as an expression of metta (1) • To release selfishness as a person develops an awareness of another human's needs (1) • To bring up children in a stable environment without insecurity and suffering (1) • Buddhists may marry for companionship to avoid the suffering of loneliness (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Buddhists believe it is wrong to kill (ahimsa) (1) so most Buddhists only accept contraception which prevents conception (1) • Buddhists seeking enlightenment should not pursue sexual pleasure (1) and therefore there is no need for contraception (1) • The use of contraception might lead to sexual misconduct such as promiscuity (1) which in turn might lead to suffering (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Buddhists would avoid sexual relationships which may cause harm (1) this would include acts such as adultery (1) 'He engages in sensual misconduct [who] gets sexually involved with those ...with husbands' (Cunda Kammaraputta Sutta) • Buddhists may avoid pre-marital sex (1) as it may cause suffering and is an expression of desire (1) which would go against the Third Precept which states 'Do not indulge in sexual misconduct' which many believe refers to premarital sex • According to the Buddha, sex is tanha and causes suffering (1) for this reason monks and nuns do not have sex (1) as a way to overcome 'craving for sensual pleasure' (Dhammacakkappavattana Sutta) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Divorce can be seen to cause suffering so the actions by the sangha which help the family strengthen and stay together follow the central Buddhist teachings about reducing suffering; as such it is the sangha’s responsibility to help as described in the Khuddakapatha 1 ` I go to the Sangha for refuge’ • Marriage and family life is cultural, dependent on the area the Buddhist lives, a sangha might be required to ensure Buddhism is at the heart of the family as one of the dangers of not strengthening the family is that family members may be left unprotected • Equanimity of mind is crucial for positive relations, the sangha provide meditation classes which help parent and children practice mindfulness which, in turn, is good for relationships within the family and the strength of the sangha. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • There is no scriptural family model in Buddhism the Buddha encourages the monastic sangha to be celibate, therefore the imperative to help the family may not be evident in some understandings of the Dhamma and the sangha • The goal of detachment means that family relationships are seen as temporary; families produce attachment which impedes the individual pursuit of enlightenment and as such the sangha may not feel a need to strengthen attachments it may cause suffering • Some Buddhists might argue that the monastic sangha, because they are not involved in family relationships, are unable to help in any practical way with family issues, as such while they might want to the need or ability is not. <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Buddhists may make offerings at a shrine with a statue of the Buddha (1) • They will burn candles and incense (1) • They may bow or sit to pray (1) • They may chant from religious texts (1) • They may use prayer beads while repeating mantras (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why puja in the home is important 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The focus in Buddhist worship is often a Buddharupa (1) whereas in Christianity it is usually the Eucharist (1) • Christians usually are sat, knelt or standing during worship (1) whereas Buddhists will usually be seated on the floor (1) • The purpose of worship in Buddhism is often to seek enlightenment (1) whereas in Christianity it is usually to build a relationship with God (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated description / development • Reject development that does not relate both to the description given and to the question 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • A vihara reflects the importance of learning the dhamma (1) as it has a room suitable for teaching the dhamma (1) as the Kamila Sutta suggests that monks 'should value the opportunity when a talk on Dhamma's in progress'. • A vihara is a place of education for the whole community (1) it is a place for the community to go for refuge in the dhamma (1) it is for people to be 'Delighting in Dhamma, [and] savouring Dhamma' (Kimila Sutta) • Viharas provide a communal place of worship where Buddhists can meditate together (1) this reflects the fact that the Buddha taught meditation is essential (1) as the Amitayus Sutra suggests 'You and all other beings besides ought to make it your only aim, with concentrated thought, to get a perception' <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Marking a person’s death reminds Buddhism of the need to free themselves from unnecessary attachments; as Buddhists experience or see grief at the death of a person they are reminded that that attachment brings suffering. • Death is a reminder of the Buddha’s teaching on impermanence he said ‘decay is inherent in all component things’ (Mahāparinibbāna Sutta); as he said this on his death this reminds mourners that death is a manifestation of the truths of the dhamma • A Buddhist death can make people re-evaluate their lives to think about impermanence which can then trigger further thoughts and responses for example people may be able to benefit from the reminder and become a better person. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Death is an occasion of major religious significance both for the deceased, their family and friends. This is highlighted in Theravadan Buddhist funerals as the Buddha’s death recorded in is remembered to remind people of his teachings and example • Death of close family/friends is always sad, regardless of belief, as people are missed therefore marking their death and the impact that they have had on others’ lives is natural and is about far more than the impermanence of life • The death rituals of Tibetan Buddhism are a way of expressing goodwill towards the deceased and the accumulation of kamma as family and all their friends give food and candles to the monks. As such they also remind people of the cycle of rebirth. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • All life contains Buddha nature (1) • Life is a part of the cycle of existence (1) • Life should only be ended naturally (1) • Life should be preserved as reflected in the Third Precept (1) • Ahimsa teaches that humans do not have the right to end another's life (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why sanctity of life is important for Buddhists 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The origins cannot be as random as the evolution indicates (1) the Dalai Lama says that the idea of mutations is 'deeply unsatisfying' (1) • The Buddha indicated that thinking about the origins of the universe was not a good use of time (1) he explained this in the Parable of the Arrow (1) • The Pali Canon appears to describe a cosmology that is similar to the Big Bang (1) but many Buddhists do not think this was meant to be understood literally (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Buddhists feel all of life is interconnected (1) through the cycle of rebirth (1) as such He is not noble who injures living beings. He is called noble because he is harmless towards all living beings' (Dhammapada 270) • By responding Buddhists are showing respect for life (1) therefore they are following the precept taught by the Buddha to care for life (1) taught in the Dhammapada 270 'He is not noble who injures living beings. He is called noble because he is harmless towards all living beings'. • Protecting the world means that no violence is aimed against it (1) therefore following the teaching of ahimsa (1) illustrated in 'He is not noble who injures living beings. He is called noble because he is harmless towards all living beings' (Dhammapada 270). <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Arguments such as lack of evidence can countered with evidence such as remembered lives suggesting that Buddhists are right to accept the teaching of rebirth shown in Buddhist scriptures such as Divyavadana • Buddhists reject arguments about social control as an argument against life after death as Buddhist beliefs are not based on a concept of punishment but rather kammic action and the path to Enlightenment. • Buddhists would counter arguments about life after death only being real as a comfort for those who need it, as they belief that attachments are only temporary and they in themselves cause suffering <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Buddhists should not reject all arguments against life after death as scientific evidence for life after death has not yet been found, some people would say that it is more logical to believe the non-existence rather than an imagined world. • Some people, including non-religious people, would point to evidence such as population growth to suggest the implausibility of rebirth; therefore, they might suggest Buddhists should look more closely at the evidence to more fully inform their belief and make more sense of life. • All religions teach there is an afterlife; non-religious people might suggest that the descriptions and evidences are contradictory and simply made up to keep people happy and that they cannot exist except in the mind <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics
Option 1E: Hinduism

Sample assessment material for first teaching
September 2016
Time: 1 hour 45 minutes

Paper Reference

1RB0/1E

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** Hindu beliefs about Vishnu.

(3)

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(b) Explain **two** reasons why prakriti is important for Hindus.

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(c) Explain **two** reasons why karma is important for Hindus today.

In your answer you must refer to a source of wisdom and authority.

(5)

A series of horizontal dotted lines for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** “The concept of ‘Brahman’ refers to so much more than just God.”

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- reach a justified conclusion.

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2 (a) Outline **three** Hindu teachings about divorce.

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(b) Explain **two** Hindu attitudes to contraception.

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(c) Explain **two** Hindu teachings about sexual relationships.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "Family is central to Hindu life."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- refer to different Hindu points of view
- reach a justified conclusion

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(Total for Question 2 = 24 marks)

3 (a) Outline **three** ways Hindus may prepare for darshan.

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(b) Describe **two** differences in forms of worship between Hinduism and the main religious tradition of Great Britain.

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(c) Explain **two** reasons why Hindus might practice astanga yoga.

In your answer you must refer to a source of wisdom and authority.

(5)

A series of horizontal dotted lines for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** 'Worshipping is the most important thing a person can do.'

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- reach a justified conclusion.

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Hindu teachings about the sanctity of life.

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(b) Explain **two** ways Hindus respond to scientific explanations for the origin of the universe.

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(c) Explain **two** Hindu beliefs about euthanasia.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "Hindus are right to reject arguments against life after death."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the answer.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 1: Religion and Ethics 1E - Hinduism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Vishnu is preserver and protector of the universe (1) • Vishnu returns to earth in times of trouble (1) • He is associated with light, especially the sun (1) • Vishnu has been incarnated nine times (1) • Some Hindus expect Vishnu to incarnate again as Kalki (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why Vishnu is important for Hindus 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • Prakriti is composed of three gunas (1); goodness, passion and ignorance (1) • Each is controlled by one of the three main deities (1) Vishnu, Brahma and Shiva (1) • The soul's preference for one of these dictates what happens at death (1); it decides how one is reincarnated (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Karma drives the wheel of samsara (1), and by gaining karma a Hindu might achieve moksha, therefore a Hindu will strive to do their best (1) the Brihadaranyaka Upanishad says he the man who does not desire—who is without desire, who is freed from desire, whose desire is satisfied, whose only object of desire is the Self—his organs do not depart (1) • It provides a sense of justice for suffering (1) if world poverty, for example, is explained as the just outcome of choices in a previous life might provide a Hindu with the drive to effect change around them (1) 'Let me not beg for the stilling of my pain, but for the heart to conquer it'. Rabindranath Tagore • Karma makes sense of future lives (1) memories of past lives support the idea of future live and gives hope for the future (1) Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. (BG 2:12) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Brahman is understood in both male and feminine ways which is alien to most concepts of God and therefore Brahman goes beyond traditional understanding of God. • When Brahman is referred to in the scriptures it is clear that Brahman is everything, Chandogya Upanishad says 'This whole universe is Brahman. In tranquility, let one worship' this shows Brahman is more than just God • Brahman is in everything, Brahman is regarded as a transcendent power beyond the universe and within all living things and therefore cannot understood in the same way as the God of classical theism <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Many Hindus worship Brahman through particular deities who are described as gods/goddesses because they help them concentrate on one feature therefore he is seen to have the characteristics of 'God' as traditionally understood • The Katha Upanishad 2.2.6. includes reference to omnipotence which is a traditional characteristic that associated with Brahman it says ' I will now explain to thee again this secret ancient Brahman by whose knowledge cessation of all samsâra results' • Hinduism teaches that Brahman is omnipresent and a part of all living things, this might be seen to be similar to other conceptions of God as omnipresent and suggest that Brahman could be the same as the traditional view of God. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Hindu marriage act allows divorce (1) • Marriage is part of a person's dharma divorce should be avoided (1) • Hindus allow divorce can be allowed if the couple cannot have children together (1) • Hindus allow divorce on grounds of desertion as they are not a family (1) • Hindus allow divorce if one partner causes suffering to the other (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • There is a duty to have children during the householder stage of life (1) so most Hindus will not use contraception to avoid having children altogether (1) • There is no ban on contraception in Hinduism (1); although Hindu scriptures include advice on what a couple can do to promote conception (1) • Many Hindus in India accept contraception in answer to the problem of overpopulation (1) so they accept limiting family size for practical rather than for ethical reasons (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • During the brahmacharya stage, young people should concentrate on studying rather than relationships (1) sex is a diversion is not good for the person spiritually (1) 'pleasures arising from the senses contacting sense objects are indeed the source of misery only' (Bhagavad Gita 5: 22) (1) • Most Hindus believe sex must be within marriage as part of one's dharma (1), because this means that they are following the path laid down for them (1) the Bhagavad Gita says that performing one's own dharma is better than performing others dharmas (1) • Homosexuality is not accepted traditionally (1) although transgendered men are religiously accepted as a third gender, they are not considered homosexual (1) the Kama Sutra mentions the acceptance of homosexual relationships (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The family tends to be the focus of activities in Hindu life, marriage in Hinduism is between two souls which carry on through different lifetimes suggesting that family life is central to all life and not just this lifetime • Many Hindus have extended families which form a central part of their lives, each member of the family has specific roles to help support and care for one another suggesting the centrality of family to a person's dharma • Some Hindus would maintain that raising a family is part of a person's varnashrama dharma, it could be suggested that if the family is ruined, the laws of family duty are destroyed suggesting the centrality of family in Hindu life. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • There are examples of people who live rich and fulfilling lives independent of families because some families do not function as they should and so lose their importance; meaning that some Hindus might recognise that they are only central to some people • There are times in a Hindu's life where they may withdraw from family to devote time to yoga; therefore, some might interpret this to mean that family may be a distraction from the spiritual realm • The concept of traditional families fails to recognise there are many different types of family today; people should change their understanding of what a family is to reflect the centrality of all relationships in a person's life. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • They may wash themselves (1) • They may wear clean clothing (1) • They will wear modest (often special or new) clothing (1) • They may paint on the sixth chakra (third eye) (1) • They will make offerings (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why puja is important for Hindus 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The focus in Hindu worship may be a Hindu deity (1) whereas in Christianity it is usually the Eucharist (1) • Christians usually are sat, knelt or standing during worship (1) whereas Hindus will usually be seated on the floor in a prayer room (1) • Woman and men are sometimes seated separately (1) whereas in Christianity both genders sit together, usually in families (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It can benefit the person spiritually (1), it allows a Hindu to reach a mental state which clears the mind of irrelevant ideas 1) The Bhagavad Gita 6:20 says 'the mind disciplined by executing the science of uniting the individual consciousness with the Ultimate Consciousness becomes spiritually stable' (1) • It can purify Hindus (1) it allows Hindus to withdraw from the sensory world and to purely concentrate on the universal (1) the Katha Upanishad explains when the person 'comes to rest.... The highest state is reached' (1) • It is a good way to develop mentally (1) if people clear the mind they may be able to focus and gain insight into the true nature of life (1) scriptures such as the Yoga Sutras discuss it and explain that yoga can cure illnesses of the mind (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Worship is prescribed in Hindu scriptures as part of a Hindu's duty in life suggesting its importance in the day to day life of a Hindu as they strive to follow their dharma 'you certainly have the right for prescribed activities but never at any time in their results (BG2.47) • Hindus are expected to show devotion to God throughout their lives, there are daily prayers, Nitya, which are one of only a few daily practices it suggests worship is key in a Hindu's life • Some Hindus would maintain that following the aims leads a person to follow the obligations humans have because they are part of creation, this leads to a life of spiritual fulfilment and eventually to moksha. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Living a morally good life is more important, worship could be perceived as a waste of a person's time; and that the development of relationships with others is a better use of time • Following one's dharma is more important and this might not include worship suggesting that worship is not imperative, the Artha Veda says people should 'amass your own experience, and decide for yourself your own path' • Ensuring your family are raised as good Hindus is more important, therefore this will enable a person to gain good karma and ensure the beliefs of the religion are passed on. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Brahman is within everything (1) • Brahman gives life to everything (1) • Ahimsa suggests that all life including the natural world is sacred (1) • The taking of life is forbidden and would result in negative karma (1) • Reincarnation could reinforce the sacredness and interconnectedness of all life (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why the sanctity of life is important 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They are able to accommodate any scientific explanations for creation (1) as there are many explanations in Hinduism that could be seen to be contradictory (1) • The role of Brahman as a life giver and creative force is not diminished by science (1) and would serve as an explanation for the forces behind the creation and existence of the universe (1) • The Big Bang cannot explain existence (1) Brahman was before anything and does not rely on time for existence (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • An unborn child's essence will travel to another body and will not be harmed by abortion (1), therefore it is only the karma of the parents which will be negatively affected by an abortion (1) The Bhagavad Gita 7.25 explains 'The ignorant in this world cannot understand me, the unborn...' (1) • Suffering is a part of the karmic cycle (1) therefore, any attempt to interfere in this cycle negatively will only prolong it (1) the Rig Veda condemns those who end the life of a foetus because they are supposed to be 'a protector of the child to be' (1) • Hindus believe in the principle of ahimsa (1) causing harm and the taking of any life is proscribed within Hinduism (1) scriptures such as the Mahanarayana Upanishad include abortion as a crime equal to murder (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • Arguments such as lack of evidence can countered with evidence such as the Bhagavad Gita 15.8 suggesting that Hindus are right to accept the teaching of reincarnation, 'whatever body he departs carrying this subtle body from the old body as the air, fragrance; transfers it to a new body' • Hindus believe that there is life after this one, they teach that possible to escape from the cycle of samsara and attain moksha; if there were no life after death this would not be possible • The existence of life after death is the only possible solution to the issue of suffering, Hinduism teaches that those with bad karma will not achieve moksha and in this way will be punished <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some non-religious people would point to evidence such as population growth to suggest the implausibility of reincarnation; therefore they might suggest Hindus should look more closely at the evidence • Hindus should not reject all arguments against life after death as scientific evidence for life after death has not yet been found, some people would say that it is more logical to believe that • Some people do not recognise things beyond the material therefore there is no reason to believe in reincarnations as this is a purely metaphysical concept that has no grounding in reality and these arguments should be accepted. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics
Option 1F: Judaism

Sample assessment material for first teaching
September 2016
Time: 1 hour 45 minutes

Paper Reference

1RB0/1F

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** Jewish beliefs about the Almighty as the Creator.

(3)

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(b) Explain **two** reasons why the covenant with Abraham is important for Jews today.

(4)

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(c) Explain **two** ways the Ten Commandments are seen as relevant by Jews today.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d) 'Shekhinah is the best way for Jews to understand the Almighty'**

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- refer to different Jewish points of view
- reach a justified conclusion.

(15)

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(Total for Question 1 = 27 marks)

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2 (a) Outline **three** ways the local Jewish community tries to help families.

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(b) Explain **two** different Jewish attitudes to contraception.

(4)

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(c) Explain **two** Jewish teachings about sex.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

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(d) "Marriage is essential for family life."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 2 = 24 marks)

3 (a) Outline **three** features of a Bar Mitzvah.

(3)

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(b) Describe **two** differences between Jewish forms of worship and the forms of worship of the main religious tradition of Great Britain.

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(c) Explain why **two** features of a synagogue are important.

In your answer you must refer to a source of wisdom and authority.

(5)

A series of horizontal dotted lines for writing the answer.

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** ‘Worship is the most important thing a person can do’

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(15)

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(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Jewish teachings about abortion.

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(b) Explain **two** ways in which Jews respond to euthanasia.

(4)

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(c) Explain **two** ways Jews may respond to scientific explanations for the origin of the universe.

In your answer you must refer to a source of wisdom and authority.

(5)

A series of horizontal dotted lines for writing the answer.

(d) "Jews are right to reject arguments against life after death."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 1: Religion and Ethics 1F - Judaism Mark Schemes

Question number	Answer	Reject	Mark
1 (a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Almighty is the creator of the universe (1) • The evolutionary process was started by Almighty (1) • The Almighty is eternal with neither beginning nor end (1) • The Almighty is the only omnipotent being (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Reasons why these beliefs are important for Jewish people 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Abraham promised that his descendants would always obey the Almighty (1); in return the Almighty would guide and protect them • The covenant showed that Almighty is in control of everything, (1) by giving Abraham a son even though he was old and his wife barren (1) • The covenant with Almighty sealed the place of the Jews as Almighty's chosen people (1) and this is the reason why Jewish men are still circumcised today (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Murder is still wrong (1) and is punishable in the laws of every country (1) as seen in Exodus 20:13 where it says 'You shall not murder' (1) • As the most famous of the laws of Moses, these are displayed in synagogues (1) which shows their continued importance in the Jewish community today (1) as according to the Mishnah they were recited every day in the Temple (1) • It is still considered a very bad thing to be adulterous (1) therefore while there have been changes in attitudes to sex within society the absolutes of the commandments still have relevance (1) Exodus 20:14 teaches You shall not commit adultery (1) <p>Accept any other valid responses</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Understanding the Almighty as omnipresent helps a Jew understand the concept of Shekhinah; therefore his intimate involvement is central to any understanding of his nature. Orthodox Jews believe the Almighty is present in the Western Wall which is why they pray in front of it • Focussing on Shekhinah rather than transcendence helps a Jew explain suffering better; for example, if he was with them in the Holocaust that portrays a deity that is suffering with them rather than removed • The history of the Jews provides many examples of Shekhinah; it is said that when men sit to discuss the law it is present therefore, Jews are given hope as they reflect on these events and this concept. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • The understanding of the Almighty in terms of the God of classical theism (omnipotence and omniscience) might help a Jewish person understand and contemplate the majesty of the Almighty more • The Almighty is a transcendent power beyond the universe and therefore does his closeness is only a metaphor to understand his concern rather than his involvement • Focussing too much on Shekhinah might lead a Jewish person to overlook the Almighty's justice; therefore, it should be balanced with an understanding of his other qualities. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Jews are encouraged to pray as a family in the synagogue (1) • Religious ceremonies are held as a family within the synagogue (1) • The synagogue provides religious instruction classes (1) • The synagogue provides social activities for the family (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Reasons why the local Jewish community works to help families rather than how 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Some Jews believe contraception goes against Jewish teachings (1); it is a commandment to marry and have children • Some contraceptive methods may destroy fertilised eggs (1) which some Jews believe is murder (1) • Many Jews allow contraception if there are medical problems (1) as the Almighty is compassionate (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Sex is considered a good thing within marriage for unity (1) as people continue to marry and continue to express love and devotion (1) as shown in the Song of Songs 'Let him kiss me with the kisses of his mouth'. (1) • One reason sex was given for the purpose of procreation (1) which purpose is still crucial today for the continued existence of society (1) as shown in Genesis 1:28 which teaches that people should be fruitful and increase in number (1) • Adultery is shown as immoral (1) and this is still considered important therefore the teachings are still relevant in Judaism and wider society (1) as seen in the Ten Commandments in Exodus 20 'Do not commit adultery'(1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Jewish tradition is passed down through the family unit and therefore it is at the heart of the religion. One of the Ten Commandments is to honour thy mother and father suggesting the centrality of the family to the Jewish law • To have a child is to have a flesh and blood connection with the future, and the future of Judaism relies on this family bond. This is more important now than it has ever been as the Jewish population in many places is decreasing. Because of this, some Jews do not marry out of the faith. • Most of the Jewish practices are done in the family, such as Shabbat observance meaning that family has a central place in the week of the individual Jew. Refraining from marriage is seen as unnatural, and marriage and family are expected for most people. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some non-religious people may say marriage is no longer necessary for family life. The world has modernised and unmarried people are as capable of making a successful family unit. The family does not depend on a certificate • Fewer families are religious and marriage is a religious requirement which is therefore not necessary. Even within religions, there is acceptance that not all people will get married and families are still supported by synagogues, churches, mosques. Children born out of wedlock are not illegitimate in Jewish law • In the twenty first century there are many different types of family, such as extended families, one parent families, families with two parents of the same gender as well as nuclear families. What is important is how stable the family unit is, not the marital status of the parents. Some Rabbis will officiate in interfaith marriages and some in same gender marriages. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The tefillin are worn on the head and on the arm, close to the heart (1) • The boy will learn to read aspects of the Torah in Hebrew (1) • The boy reads aliyah from the Torah (1) • The boy may chant the haftarah (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why Bar Mitzvah is important for Jews 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Many synagogues separate men and women (1) whereas in a church, men and women pray together (1) • In a synagogue, most worship is led from the middle where the bimah is (1) whereas in a church, a priest leads the service from a pulpit at the front (1) • Traditional worship in a synagogue is often in Hebrew and singing is unaccompanied (1), whereas traditional worship in a church in the UK will be in English and there is often an organ (1). <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • There is an eternal light called the ner tamid, (1) which is a reminder of the menorah in the Temple in Jerusalem which mysteriously never went out (1) and the commandment to keep a light burning Exodus 27:20-21 (1) • Every synagogue has an ark which is where the Torah Scrolls are kept (1); it is the holiest place because it contains the sacred writings and because it represents the original ark (1) as seen in Exodus 25:16 where it explains that the ark is given to the Jewish people. (1) • There are tablets with the 10 Commandments on them, usually on either side of the ark (1) These remind the Jews of the laws (1) as seen in Exodus 20 when Moses received the laws from the Almighty. (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Daily prayers are part of a good Jewish life, they are laid down in the Jewish Prayer Book, the siddur, therefore as one of only a few daily practices it suggests worship is key in a Jew's life • Worship is prescribed in the Tenakh suggesting its importance in the day to day life of a Jew, it is especially important for Jews to try to build a good relationship with the Almighty as they strive to follow the law • Worship takes place at the significant times in a person's life, strengthening their relationship with the Almighty and with the Jewish community, therefore as part of the most important times it signifies its importance. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • It depends on what a person is worshipping: idol worship is against the Decalogue; therefore, spending time worshipping material gain would be considered a sin • For Jews it is important to ensure that their family are raised as good Jews is more important than concentrating on worship, therefore this will ensure the beliefs of the religion are passed on • Other Jewish people may see worship as a waste of a person's time; and that the development of relationships with others is a better use of time; actions are what count and helping is better than praying. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Only the Almighty can give and take life (1) • The mother's life is of more importance than the foetus (1) • The sanctity of life suggests that human life is created in the image of the Almighty (1) • Life should be preserved (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Information about the quality of life 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jews are obligated to save life (1); if a person is ill, Jews must always strive to preserve life (1) • A Jew's responsibility is to care for those who are ill (1), however some Jews may say that ending a life full of suffering a person will fulfil their moral obligations (1). • The belief of Pikuach Nefesh supports the sanctity of life (1) only the Almighty can give and take life (1) <p>Accept any other valid responses</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The scientific theory of the universe being created by the Big Bang would be rejected (1) because according to the Torah, the universe was created by God (1) as seen in Genesis 1 where the Almighty says 'Let there be light'. (1) • Many Jews believe the six days of creation should be seen metaphorically (1) to show that the Almighty created the world and gave humanity responsibility for it (1) as seen in Genesis 1 which describes six days of creation. (1) • Some Jews while accepting scientific explanations for creation would suggest that science cannot provide the answers for everything;(1) therefore, they would suggest that the Almighty is the only explanation for the initial creation (1) as seen when the Almighty creates the world in the Genesis 1 account (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Arguments such as lack of evidence can countered with evidence such as near death experiences suggesting that Jews are right to accept the teaching of the afterlife • Some Jews believe that life after death makes sense of suffering in this life, it shows that there is a reward for living a good life; if there were no life after death this would not be possible • Jews may reject arguments about social control as an argument against life after death as Jewish beliefs focus on the importance of keeping the law as a way to show devotion to the Almighty rather than a promise of a future reward. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • All religions teach there is an afterlife and non-religious people might suggest that the descriptions and evidences are contradictory for example resurrection and rebirth and therefore cannot exist • Many people who have tried to prove life after death have been shown to be frauds, therefore non-religious people would suggest that the evidence is not usually scientifically provable • There is some debate in Judaism about the nature and existence of life after death; suggesting that not all Jews have rejected all the arguments and are therefore open to a deeper understanding of existence. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

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Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 1: Area of Study 1 – Religion and Ethics
Option 1G – Sikhism

Sample assessment material for first teaching
September 2016
Time: 1 hour 45 minutes

Paper Reference

1RB0/1G

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

- 1 (a) State **three** religious traditions, other than Sikhism, in Great Britain. (3)

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- (b) Explain **two** ways the oneness of all humans is shown in Sikhism. (4)

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(c) Explain **two** reasons why sewa is important in Sikh life today

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of multiple horizontal dotted lines.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d) "All Sikhs need a sangat."**

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings.
- refer to different Sikh points of view.
- reach a justified conclusion.

(15)

(Total for Question 1 = 27 marks)

Answer ALL questions. Write your answers in the spaces provided.

2 (a) Outline **three** ways the Sikh community tries to support families.

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(b) Explain **two** Sikh attitudes to contraception.

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(c) Explain **two** Sikh teachings about sexual relationships.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

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(d) "The family is central to Sikh life."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 2 = 24 marks)

Answer ALL questions. Write your answers in the spaces provided.

3 (a) Outline **three** features of a gurdwara.

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(b) Describe **two** differences in worship between Sikhism and the main religious tradition of Great Britain.

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** 'Nam japna is the most important thing a Sikh can do'

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings.
- reach a justified conclusion.

(15)

[Dotted lines for student response]

(Total for Question 3 = 27 marks)

Answer ALL questions. Write your answers in the spaces provided.

4 (a) Outline **three** Sikh beliefs about the sanctity of life.

(3)

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(b) Explain **two** ways Sikhs might respond to scientific explanations about the origin of the universe.

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(c) Explain **two** ways Sikhs might respond to the issue of euthanasia.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "Sikhs are right to reject arguments against life after death."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area for writing the response, consisting of multiple horizontal dotted lines.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 1: Religion and Ethics 1G – Sikhism Mark Schemes

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Judaism (1) • Islam (1) • Buddhism (1) • Christianity (1) • Hinduism (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Discrimination of all types is forbidden in the Guru Granth Sahib (1); all people, regardless of gender or race, have the same rights (1) • As Fatherhood is God, all humans are sisterhood/brotherhood (1); none are higher or lower (1) • All people have the same light of God within (1) and therefore all are equal in their creation and standing before God (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Sewa is a distinctive practice of Sikhism; (1) therefore, it provides a Sikh with a sense of identity and belonging (1) as it fulfils the command: 'in the midst of this world, do sewa' (Guru Granth Sahib 26) (1) • Sewa follows the examples of the Gurus; (1) as such it shows an individual's devotion in the same way that important role models in Sikh history did (1) in following the teaching of God 'in the midst of this world, do sewa' (Guru Granth Sahib 26) (1). • Sewa enable a Sikh to gain good karma; (1) therefore, through this they are able to hope for a positive reincarnation (1) as they have followed God's will 'in the midst of this world, do sewa' (Guru Granth Sahib 26) (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The importance of the sangat was acknowledged by all the Gurus who continued to build it throughout history as it is a way people can always receive guidance from it because it consists of people who hold the same beliefs • Each individual within the sangat can become more haumai meaning that it integral to mukti as the Guru Granth Sahib teaches ‘The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied’ (Guru Granth Sahib 1316) • It is needed in order to facilitate service to others which a central feature of Sikh life and devotion, the sangat provides Sikhs with regular opportunities to practice sewa and gain good karma. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Although the sangat is important Sikhism is about the individual search for liberation and union with the Divine; this individual search suggests the sangat may not be needed • Non-khalsa Sikhs may suggest that the sangat is not needed for them, as they have chosen not to go through the amrit ceremony to take upon themselves the additional obligations; they would still view themselves as living a Sikh life • It is possible to suggest that there are occasions that the sangat is fractured and may be a negative influence on a Sikh. As such it might be desirable for a Sikh to remove themselves from the community to find harmony and rid themselves of selfish feelings. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • They provide children's classes to teach the Sikhism and Punjabi (1) • They offer langar meals to support the family (1) • They celebrate gurdurbas as families within the gurdwara (1) • Naming ceremonies for babies take part in the gurdwara (1) • The community can offer marriage guidance based on Sikh principles (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why the Sikh community is important for Sikhs 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • There are no rules in Sikhism against the use of contraception (1); most Sikhs use practical reasons rather than ethical ones for using or not using contraception (1) • The Guru Granth Sahib teaches that human life begins at conception (1) so natural methods are preferred to abortifacients (1) • Human life is sacred in Sikhism (1) as such contraception would be accepted for health reasons (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Homosexuality is not mentioned in the Guru Granth Sahib (1) and most Sikhs try and be accepting of all people (1) however, in 2005 an edict from the Akal Takht that same-sex marriages should not 'take place at any Gurdwara' • The purposes of marriage are for procreation and for love and companionship (1) therefore sexual relationships are an important part of marriage (1) as it avoids 'unfulfilled sexual desire' (Guru Granth Sahib 4) • Chastity is important for Sikhs as the divine spark of Waheguru is in everyone (1) and sexual desire can be seen to be a barrier to God (1) Engrossed in... sexual desire, the fool does not understand (Guru Granth Sahib 43) (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Sikh tradition is passed down through the family unit and therefore it is at the heart of the religion suggesting that it is central to every aspect of life for a Sikh • Sikhs should have children to contribute to Waheguru’s creation as it is necessary to pass on the Guru’s teaching in the family; therefore, the family remains at the centre of the purpose of life for Sikhs • Humanists and Sikhs may suggest that some of life’s greatest joys come through family relationships, for example the love that is shared between husband and wife, parents and children; therefore, they would consider that family life is central. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Homosexual families are against the code of conduct and same sex marriage was rejected by the Akal Takht in 2005, suggesting that Sikhs would not consider this type of family to be central to life, however this is in tension with the instruction to not discriminate • The main purpose of life for Sikhs is to attain unity with God, as such family may place a barrier in this search and path meaning that family is not central • Humanists might suggest family is the central experience of most people’s lives; however, some families do not function as they should for example the BHA suggest ‘it would be wrong if family arrangements make some members of the family miserable or are clearly unjust or cruel’ and so families lose their importance. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • There is a Guru Granth Sahib placed on a raised platform under a canopy (1) • There is a Nishan Sahib, the Sikh flag (1) • The diwan hall is the large prayer room (1) • The langar is a kitchen where free food is given out (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Reasons why the gurdwara is important for Sikhs 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The focus in Sikh worship is the Guru Granth Sahib (1) whereas in Christianity it is usually the Eucharist (1) • Christians usually are sat, knelt or standing during worship (1) whereas Sikhs will usually be seated on the floor beneath the Guru (1) • Woman and men are usually seated separately in the diwan (1) whereas in Christianity both genders sit together, usually in families (1) <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Answers which do not refer to Christianity • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Guru Nanak started the langar to emphasise the important of service to others (1) which is the whole meaning of sewa as people give to others (1) shown in the Guru Granth Sahib: 'He spent; He distributed it all to be eaten' (Guru Granth Sahib 967) (1) • People who help in the langar are called sewadars (1) this indicates it is an expression of sewa (1) as it shows 'the Kitchen of the Guru's Shabad has been opened' (Guru Granth Sahib 967) (1) • It provides food for others (1) in allowing allows people to provide sewa to others (1) as it shows 'the Kitchen of the Guru's Shabad has been opened' (Guru Granth Sahib 967) (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Nam simran means that Sikhs should worship God in all that they do anywhere suggesting its importance as 'One who serves the Guru is not afflicted with fear' (Guru Granth Sahib 1142) and can find fulfilment in life • Daily prayers are part of a good Sikh's life reflecting the belief that 'Repeating the Naam, the Name of the Lord, the mortal is exalted and glorified' (Guru Granth Sahib 1142), therefore as one of only a few daily practices it suggests worship is key in a Sikh's path to liberation • Nam japna takes place at the significant times in a person's life, therefore as prescribed for auspicious and important times it signifies its importance in the life of a Sikh. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Sikhs are expected to show devotion to God throughout their lives rather than in just formal worship times; all life can be seen to be an act of worship as such Sikh's should concern themselves more with living a good Sikh life • Living a morally good life is more important as it reflects the duty of sewa which is central to the gaining of karma and ultimately liberation from the cycle of rebirth; formal prayers can be seen to be secondary to this • Sikhs would suggest that it depends on what a person is worshipping and meditating upon: worship of idols is seen as sinful; therefore, spending time worshipping material gain would be considered fruitless. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 mark</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Life is created by Waheguru (1) • Life should only be ended by Waheguru (1) • Sikhs should seek to preserve life (1) • Sikhs believe humans do not have the right to end another's life as life belongs to Waheguru (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Information about the quality of life 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Guru Granth Sahib teaches that without Waheguru, nothing could have formed (1) suggesting that science might be rejected as it is only a theory (1) • It shows that the creation story is metaphorical rather than literally true (1) as it was written before people understood science (1) • Evolution could not have happened by accident as it is far too detailed (1) because of its detail Waheguru must have guided it (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Sikhs would reject euthanasia as they believe that all life is given by God (1) therefore it only him who can decide the time of a person's passing (1) this is suggested by Lord Singh 'that life is a gift from God and we should never, ever, even think of curtailing it' (1). • The Rehat Maryada does not give any specifics about euthanasia (1) as such an individual Sikh may weigh their moral responsibilities to help others and support euthanasia (1) as they are 'required to bear in mind the important Sikh teaching of compassion, dignity and care for the suffering' (Lord Singh)(1) • Some Sikhs may say that ending a life full of suffering can become intolerable (1) and a person might fulfil their moral obligation through euthanasia (1) as 'there is an argument for helping to end it in strictly controlled circumstances' (Lord Singh)(1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Arguments such as lack of evidence can be countered with evidence such as remembered lives suggesting that Sikhs are right to accept the teaching of reincarnation from the Guru Granth Sahib and the Gurus • Sikhs reject arguments about social control as an argument against life after death as Sikh beliefs are not based on a concept of punishment but rather karmic action and the path to union with Waheguru. • Sikhs would counter arguments about life after death only being real as a comfort for those who need it, as they believe that attachments are only temporary as they all have an end. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Sikhs should not reject all arguments against life after death as scientific evidence for life after death has not yet been found, some people would say that it is more logical to believe the non-existence rather than an imagined world • Non-religious people may point to evidence such as population growth to suggest the implausibility of reincarnation; therefore, they might suggest Sikhs should look more closely at the evidence to more fully inform their belief and make more sense of life • Humanists use Huxley to suggest that 'It is wrong for a man to say that he is certain of the objective truth', and humility with regard to the unknowable after life is the only honest position to take. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

**Paper 2: Area of Study 2 – Religion, Peace
and Conflict**

Option 2A: Catholic Christianity

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/2A

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** events in the biblical account of creation.

(3)

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(b) Explain **two** reasons why Catholics believe that Jesus is the Son of God.

(4)

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2 (a) Outline **three** reasons Catholics can help offenders.

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(b) Explain **two** reasons why some Catholics work to end the causes of crime.

(4)

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(c) Explain **two** reasons why some Catholics oppose capital punishment.

In your answer you must refer to a sources of wisdom and authority.

(5)

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3 (a) Outline **three** features of non-liturgical worship used by Catholics.

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(b) Describe **two** differences in forms of worship between Catholic Christianity and other forms of the main religious tradition of Great Britain.

(4)

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(c) Explain **two** reasons why it is important for Catholics to pray every day.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

* (d) "Evangelisation is the most important Christian duty".

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Catholic teachings
- refer to different Christian points of view
- reach a justified conclusion.

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** reasons why Catholics may work for peace.

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(b) Explain **two** reasons why some Catholics support pacifism.

(4)

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(c) Explain **two** reasons why the Catholic Church supports the idea of a just war.

In your answer you must refer to a source of wisdom and authority.

(5)

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Paper 2: Religion, Peace and Conflict 2A – Catholic Christianity Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The world was created from nothing (ex nihilo) (1) • God created the light (1) • God created vegetation (1) • Mankind was created in God’s image (1) • God said that the creation was good (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Answers which refer to evolution. 	3

Question number	Answer	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is shown in the baptism of Jesus by John the Baptist (1) where a voice from heaven says that Jesus is the Son of God (1) • It is the part of the theology of John’s Gospel (1) who says, “And the Word became flesh and dwelt among us” (John 1:14) (1) • It is the central teaching of the creeds (1) such as in the Nicene Creed where Catholics declare, “I believe in one Lord Jesus Christ, the Only Begotten Son of God” (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Holy Spirit guides the Church into the way of truth (1) and therefore Catholics can have confidence that what they are taught can help them live lives in accordance with God’s will (1) the Nicene Creed says that the Holy Spirit spoke through the prophets (1) • Catholics receive the gifts of the Holy Spirit through the sacrament of Confirmation (1), fortitude for example gives them the courage to witness to their faith (1), St Paul says the Spirit of God dwells in us (Romans 8:9) (1) • The Holy Spirit is believed to bring peace (Romans 8:6) (1), and Catholics believe that if people are open to the Holy Sprit the world will be a more peaceful place (1), St Paul writes of peace and joy in the Holy Spirit (Romans 14:7) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • The Old Testament makes many references to hell as a place of eternal punishment, and Catholics respect the Old Testament and try to live their lives in accordance with its teaching • Belief in hell is important to Catholics as it helps them realise that if they do not live their lives in a way that is free of sin they face eternal punishment • Belief in hell is confirmed in the Catechism of the Catholic Church; it is described as eternal separation from God, and so Catholics should be worried about this removal from the presence of God. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Most Christians believe that God does not predestine anyone to hell, and they have confidence that if they are truly sorry for their sins they will be forgiven, so everyone can avoid hell by repenting at the end of their lives • Some modern Anglican theologians have rejected the idea of hell; it is understood simply as a metaphor for the consequences of sin; all Christians should focus on doing what is right regardless of reward or punishment • Some Eastern Churches believe in the possibility of a final purification after death, where those who die 'imperfectly purified' can undergo purification, so even sinners, if they die in God's friendship, do not need to fear hell. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • They will be judged on how they treat others (1) • Jesus taught to forgive others (1) • Catholics believe offenders should be treated justly (1) • Catholics do not believe in taking revenge (1) • Jesus, who taught that Christians should not be judgmental (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They want to show love to those at risk of offending (1), which follows the teaching of the parable of the sheep and goats (1) • Some Catholics believe that crime can be caused by deprivation (1) and working for a more just society will make society a safer place for everyone (1) • They accept that all human beings can be led into sin (1) and that religious communities can help keep people on a good path (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Some Catholics are opposed to violence (1), and the taking of the life of another person is an act of violence that offends against this principle (1); Jesus taught his followers to turn the other cheek (Matt 5:39) (1) • Catholics believe in the importance of the possibility of redemption (1); some see execution as so final that it does not allow a person to make amends for their crime(1); Exodus 21:8-13 suggests exile or imprisonment as an alternative punishment (1) • Catholics are taught to love everyone, including sinners (1) and some Catholics would not accept that execution can be an act of love towards the offender (1) they point to the example of Jesus who forgave the woman taken in adultery (John 8) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • Christians know that God will judge them on their attitude to others, In Matthew 5:21-26 Christians are told to settle matters as anyone who is angry with a brother or sister will be subject to judgment, therefore they believe that even legitimate punishment must always be meted out with clemency. • God’s power is shown through His love and kindness, so some Catholics believe they should stand up against any mistreatment of prisoners, for example by joining Catholic organisations opposed to torture • St Paul taught that God alone can judge the mind of offenders, and some Catholics conclude that because they lack God’s wisdom and knowledge they should not seek revenge; they therefore oppose the harsh treatment of offenders. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • punishment is seen by many as a legitimate form of self-defence; some people therefore support harsh punishment as a deterrent; it is a way of protecting those they love • some without a religious faith supports a utilitarian approach towards the treatment of prisoners; this means actions should be for the benefit of the many; in some circumstances prisoners could be tortured to provide life-saving information • utilitarianism suggests that what is most useful for the community should be adopted, as such the active punishment of one criminal might be for the benefit of all of society and should be accepted. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Some Catholics pray using the rosary (1) • During Lent some Catholics take part in the Stations of the Cross (1) • It is Catholic practice to worship through Eucharistic adoration(1) • Some Catholics engage in extempore 'charismatic' prayer(1) • Catholics worship God through family prayers(1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Catholics focus on the Real Presence of Christ in the Eucharist (1) many Protestants do not focus on the Eucharist (1) • Catholics may use objects of devotion such as the rosary (1) some other Christians would not regard their use as important (1) • Catholics have a structured liturgy (1) In Charismatic Christianity there are less structured forms of worship (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Prayer is communication with God (1), which Catholics believe gives meaning to their daily lives (1) Jesus taught his disciples to say the Lord's Prayer (Matt 6: 5-14) (1) • Some forms of prayer express concern for others (1) and this helps Catholics to be constantly aware of the teaching of Jesus to love others (1) such as in the Golden Rule (Matt 7:12) • Praying regularly means it becomes part of the rhythm of daily life (1), and this helps Catholics to feel the presence of God in all circumstances(1) this communion with God is recommended in the Catechism of the Catholic Church (2565) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • Jesus said that the disciples should baptise all nations, and so Catholics see the work of evangelisation as fulfilling a primary duty as a follower of Jesus, some join missionary religious orders to devote fully to this duty • evangelisation allows people to understand the Gospel, this gives them an opportunity to accept Christ as their saviour, so Catholics who convert others believe they are leading them to heaven • Catholics believe theirs is the one true faith; evangelisation helps people find the truth, which means that they come to know how best to live a good life. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • there is a variety of Christian duties, such as raising a Christian family, and so some Christians believe evangelisation should be the work of dedicated missionaries • some inclusivist Christians accept that everyone has their own way to God; some argue that trying to evangelise people of other faiths causes offense, and that this can lead to conflict locally and internationally • Jesus taught the Golden Rule, this suggests that love of God and love of neighbour are the primary Christian duties, so some make worship of God their first priority. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Jesus said blessed are the peacemakers (1) • Jesus is referred to as Prince of Peace (1) • Jesus came to bring peace (1) • Catholics will be judged on how they have treated others (1) • The teaching of Jesus to love one another (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jesus taught his disciples to 'turn the other cheek' (1), so by promoting pacifism they believe they are being faithful to Jesus (1) • Some Catholics think that modern warfare causes suffering to non-combatants (1), it therefore fails to comply with Just War theory (1) • Some Catholics would argue that war inhibits growth in developing countries(1), therefore war contributes to an unequal world (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • There are many accounts of wars authorised by God in the Bible (1), Catholic teaching reflects the OT tradition that some wars are necessary (1) this is reflected in the teachings in Romans 13:1-7 • The Catholic Church recognises the right of nations to self-defence (1), and that means that they are entitled to go to war when they are being threatened (1), this is referred to as a right and a grave duty in the Catechism of the Catholic Church (2265) (1) • The Just War doctrine is associated with Catholic theologians such as St Augustine (1), so Catholics who support it are in line with over a thousand years of Catholic tradition (1) the Catechism of the Catholic Church (2302) mentions Augustine's support for the just war as a means to order in society (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • Catholic Just War theory requires that non-combatants are unharmed; as WMD cannot discriminate they violate the Just War doctrine and many Catholics feel morally obliged to oppose them • Catholic Christianity is essentially a peaceful religion; many Catholics will argue that the suffering caused by WMD is acceptable to someone for a disciple of Jesus, some Catholics have responded by joining campaigns such as CND to oppose them • Many non-believers support the moral principle of the lesser of two evils, they argue that if a form of violence creates a greater evil of widespread suffering it cannot be justified, therefore many oppose the use of WMD because it is never the most moral action <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Utilitarianism states that an action is right if it produces the greatest good for the greatest number of people; they might argue that WMD are capable of bringing about a morally good result, which places a moral obligation to support their use. • Weapons of mass destruction can be seen as weapons of last resort: some might argue that in some circumstances they are the only self-defence against a great evil; many world leaders have supported WMD as strategy to oppose future tyrants like Hitler • some atheist ideologies accept no deontological moral constraint on their actions; they consider the advancement of their cause to be morally imperative, so they can use WMD to overcome their opponents. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 2: Area of Study 1 – Religion, Peace and Conflict

Option 2B: Christianity

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/2B

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided – *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets – *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed – *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** things Christians believe about salvation.

(3)

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(b) Explain **two** ways Christians respond to evil and suffering.

(4)

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2 (a) Outline **three** Christian teachings in favour of capital punishment.

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(b) Explain **two** reasons why Christians believe criminals should be treated with compassion.

(4)

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(c) Explain **two** reasons why justice is important to Christians.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "It is more important to forgive criminals than to punish them".

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teachings
- reach a justified conclusion.

(12)

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(Total for Question 2 = 24 marks)

3 (a) Outline **three** ways the worldwide church works for reconciliation.

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(b) Explain **two** reasons why the local church is important for Christians.

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4 (a) Outline **three** Christian teachings about war.

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(b) Explain **two** reasons why Christians are opposed to conflict.

(4)

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(c) Explain **two** ways a Christian may work for peace in the world today.

In your answer you must refer to a source of wisdom and authority.

(5)

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Paper 2: Religion, Peace and Conflict 2B - Christianity Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • people are saved by God's grace (1) • salvation requires repentance (1) • salvation requires faith in Jesus (1) • salvation is essential to those who want to go to heaven (1) • it reveals the forgiving nature of God (1) <p>Accept and other valid responses.</p>	3

Question number	Answer	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jesus taught that Christians should treat people as they would like to be treated (1), they therefore work to relieve suffering by offering practical help (1) • The Parable of the Sheep and the Goats shows Christians what they must do to go to heaven. (1) As a result they will feed the hungry, visit criminals in prison etc. (1) • Christians pray to God to relieve suffering (1). Jesus said if they have faith like a grain of mustard, nothing will be impossible (1). <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • John the Baptist declared Jesus was the one he was waiting for (1) he said that Jesus was the Word made flesh (John 1:14) (1) as he is identified as the one who would come before the Messiah. (1) • An angel told Mary she was going to have a child (1), the child was God in the flesh (1), Christians believe St Paul explained this in 1 Timothy 3:16: 'He appeared in the flesh, was vindicated by the Spirit'. • Jesus performed miracles like stilling the storm (1), when the wind dropped the disciples acknowledged Jesus as the Son of God (1) because "even the wind and waves obey him" (Mark 4:35-41) (1) <p>Accept any other valid response.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • The scriptural order of creation is mirrored by the evolutionary evidence. Therefore if one day is regarded as a geological time period the evidence supports belief in a six day creation, with life beginning at its most simple and becoming more complex. • Christians may believe the Bible is the infallible Word of God. As a result they believe evidence to the contrary is a trick of the devil, for example fossils were placed in rocks to cause people to doubt God and the story of creation • God is omnipotent, he is capable of creating the world in six days, we do not need to make God’s actions for the scientific model. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Christians may believe the Biblical account cannot be taken literally; it is an analogy written to show the importance of God in creation. It was limited by the writers existing understanding. • Christians may believe God is the cause of the world but it is of no significance how the detail was created, God may have set the process in motion and left the world to develop due to the laws of science he established. • There is proof of evolution in the fossil record, there is evidence of transition species that provide a bridge between different groups of animals, the biblical account is therefore a summary of God’s creation rather than a history. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • An "eye for an eye" (1) • Thomas Aquinas said the protection of society was more important than the life of an individual (1) • Ananias and Sofia were punished with death for being deceitful (1) • The Old Testament has a list of crimes for which the death penalty is proscribed (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Parable of the Sheep and the Goats teaches Christians they should treat everyone as though they are Jesus (1), it specifically requires Christians to care for those in prison (1) • Jesus said "love thy neighbour", (1) treating others with respect reflects God's love (1) • The aim of punishment should be to change criminals and make them better citizens, (1) treating them harshly may make them more likely to commit further crimes (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • God is the source of goodness and fairness (1), God has shown Christians what is good (1), Micah 6: 8 shows that He requires us to act justly as a result. • God is merciful and just (1), treating people justly and fairly requires Christians to be merciful (1), Micah 6: 8 tells Christians they should love mercy (1). • Justice demands that people are rewarded and punished without favouritism (1), it is loving to treat people fairly and equally (1), Jesus said the most important laws were to love God and love your neighbour (Matt 22: 36-40 (1). <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p data-bbox="416 248 603 275">AO2 12 marks</p> <p data-bbox="416 309 1283 456">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="416 490 831 517">Arguments for the statement</p> <ul data-bbox="416 521 1299 763" style="list-style-type: none"> <li data-bbox="416 521 1299 580">• In order to be forgiven Christians must forgive. The Bible teaches that all have sinned, so to not forgive would be hypocritical. <li data-bbox="416 584 1299 674">• It encourages the offender to consider the effects of their actions, Christians suggest that people are more likely to see the error of their ways if they are treated with respect and enabled to change <li data-bbox="416 678 1299 763">• It follows the example of Jesus who forgave Zacchaeus the tax collector. This transformed his life and he gave half his goods to the poor. He also said that we should forgive 70x7 times. <p data-bbox="416 797 895 824">Arguments against the statement</p> <ul data-bbox="416 828 1299 1167" style="list-style-type: none"> <li data-bbox="416 828 1299 943">• Punishment rather than forgiveness protects society, Aquinas said the safety of the community was more important than the wellbeing of an individual, therefore justice requires punishment as well as forgiveness. <li data-bbox="416 947 1299 1061">• Christians may think that punishment is important as a deterrent. There is no point in having a law if it is not reinforced by a punishment. If others are discouraged from committing crimes society will be happier <li data-bbox="416 1066 1299 1167">• The Bible has many accounts of harsh punishments being used for criminals, for example stoning's. It is up to humans to give dispense justice and up to God whether to forgive. <p data-bbox="416 1200 847 1227">Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Holds open discussion with people of all religions (1) • Brings people from opposing sides of a conflict together to discuss their problems (1) • Welcomes people from all races into the church (1) • Works in countries where there is violence to negotiate peace (1) • Forms pressure groups to seek justice for the oppressed (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It provides services of worship (1) so people can spend time in prayer (1) • It might provide social activities (1) such as toddlers , brownies, youth groups(1) • It is a focal point in the local area (1) where people who are new to the area can find and meet with others of the faith (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Going on pilgrimage enables the person to reflect on their faith, (1) particularly with respect to the people/ events that happened in the particular place (1) for example Israel where Jesus was born and the events recorded in Luke 2:4-43 • They are often a spiritual journey reflected in a physical journey therefore the participant both gains new experiences but also new spiritual insights.(1) They are an opportunity that deepens someone's faith as they worship and learn with others from their Church or religious community (1) 'For where two or three gather in my name, there am I with them' (Matthew 18:20) (1) • A full pilgrimage will allow the person to escape from their daily life and concentrate of their religious life for a while,(1) renewing and refreshing their faith (1) as they are able to "Come out from them and be separate, says the Lord.' (2 Corinthians 6:17) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>Arguments for statement</p> <ul style="list-style-type: none"> • Christians are taught to bring others into the faith. Jesus said that the disciples should go and baptise all nations, if Christians want to show their love for others they should try to convert them. It allows people to be saved from sin, opening the way to eternal life with God. • It shows concern for others. It helps people find the true religion through faith in Jesus Christ and therefore to understand how they should live • All Christians are taught to stand up and witness to their faith and this is the essence of evangelisation. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Christians may believe there are many other more important things that a Christian should do as duty rather than evangelise, for example follow the Ten Commandments and show love to others. Helping those in need is more important than converting them to Christianity • Christians may feel that it may cause conflict in multi-faith communities. People have religious freedom, it goes against this freedom to try and evangelise them. People of other faiths could consider it disrespectful • Christians may argue that the commission to evangelise was given to the apostles and therefore does not apply to us today <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 mark</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The sixth commandment says thou shalt not kill (1) • Christians are taught to obey the state and sometimes that may mean going to war (1) • The Old Testament says 'an eye for an eye, a tooth for a tooth' (1) • The Book of Revelations shows Jesus as a warrior king (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jesus was a pacifist (1). He prevented Peter from retaliating when the Romans came to take Jesus for trial. (1) • The Sermon on the Mount teaches "Blessed are the peacemakers, for they shall be called the Sons of God (1). This encourages Christians to work for peace and oppose conflict (1). • There is historic evidence that the early Church was entirely pacifist in nature (1), they accepted persecution and death to maintain Christianity as a religion of peace (1). <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Christians organise postal campaigns and lobby members of parliament to protest against war (1) This encourages the government to reconsider their response to aggression and killing (1) Because the Bible teaches that killing is wrong (Exodus 20:13) • Christians aim to make the Human Rights Act universally binding by standing against laws and actions which contravene basic human rights (1), such as the treatment of prisoners (1) the Bible suggests people will be judged on how the concern they show prisoners 'I was in prison and ye visited me'. (Matthew 25: 31-46) • Christians may run education programmes to teach people of the realities of war, therefore people are less likely to support the idea of going to war (1). They teach young people in areas prone to violence nonviolent methods of expressing their frustrations(1) as the Bible suggests "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. (Matthew 26:52) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p data-bbox="416 248 603 275">AO2 12 marks</p> <p data-bbox="416 309 1283 456">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="416 490 831 517">Arguments for the statement</p> <ul data-bbox="416 521 1299 792" style="list-style-type: none"> <li data-bbox="416 521 1299 640">• If God requires us to make war it would be wrong to disobey him, regardless of the requirements of the Just War theory. In the Bible God is frequently on the side of those waging wars that don't conform to just war theory <li data-bbox="416 645 1299 730">• Christians, such as Quakers, do not accept that any war can be justified. All wars cause death and destruction which cannot be 'just' in any circumstances. They believe Jesus was a pacifist <li data-bbox="416 734 1299 792">• The basis of many wars is greed, which is sinful rather than just, for example wars over increasingly scarce natural resources. <p data-bbox="416 826 895 853">Arguments against the statement</p> <ul data-bbox="416 857 1299 1189" style="list-style-type: none"> <li data-bbox="416 857 1299 976">• Christians often believe that it is sometimes it is necessary to fight to stop a great evil, and protect the innocent. Using situation ethics it can be argued that a just war may be the most loving things to do for example WW2 <li data-bbox="416 981 1299 1066">• God has authorised wars in the past. In the Old Testament God blessed the Israelites going into battle. God is just therefore the war must have been just <li data-bbox="416 1070 1299 1189">• There have always been wars. It is human nature. Just War theory is the best way to stop the excesses of human evil and as such, it works. Individuals and countries have been punished for war crimes. <p data-bbox="416 1223 847 1249">Accept any other valid responses.</p> <p data-bbox="416 1283 1262 1366">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

**Paper 2: Area of Study 2 – Religion, Peace
and Conflict**

Option 2C: Islam

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/2C

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** Muslim beliefs about angels.

(3)

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(b) Explain **two** reasons the five roots of 'Usul ad-Din' are important for Shi'a Muslims.

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(c) Explain **two** reasons why belief in Akhirah is important for Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)

Area containing horizontal dotted lines for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

*****(d) "Allah's omnipotence is his most important characteristic"

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(15)

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(Total for Question 1 = 27 marks)

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2 (a) Outline **three** things that Muslims believe about suffering.

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(b) Explain **two** reasons why forgiveness is important to Muslims.

(4)

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(c) Explain **two** Muslim teachings about crime.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "Allah should act according to human ideas of justice."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- reach a justified conclusion

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 2 = 24 marks)

3 (a) Outline **three** beliefs Muslims have about the greater jihad.

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(b) Explain **two** reasons why the festival of Id-ul-Adha is celebrated by Muslims.

(4)

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(c) Explain **two** reasons khums is important for Shi'a Muslims.

In your answer you must refer to a source of wisdom and authority

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "Hajj is essential for all Muslims."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Muslim beliefs about war.

(3)

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(b) Explain **two** ways Muslims work for peace today.

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(c) Explain **two** beliefs about Just War for Muslims.

In your answer you must refer to a source of wisdom and authority

(5)

Area with horizontal dotted lines for writing the answer.

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(d) "All people should be pacifists."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- refer to different Muslim points of view
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

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(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 2: Religion, Peace and Conflict 2C - Islam Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Allah created angels (1) • Angels were created from light (1) • Angels are subject to the will Of Allah (1) • Some angels help mankind (1) • They are not divine (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They are the five principles of faith (1) they show a person what they must believe to be a Muslim (1) • They come from the teachings of the Qur'an (1) for example Surah 112 says "He Allah is one". (1) • They are the beliefs that Muslims must hold if their practices are to be correct (1) they ensure that the practices that they teach are the correct ones (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Belief in the afterlife is one of the six Articles of Faith (1), people must believe in it to be Muslims (1) reflecting the teaching of the Qur'an which says "Who will cause us to return?" "He who created you first". (Surah 17:51) (1) • How you behave in this life effects what happens to you in the eternal life (1), Allah judges each person based on their actions in this life. (1) "It is your Lord who knows you best. If he please he grants you mercy, or, if he please, punishment". (Surah 17:54) (1). • Muslims will seek to follow the will of Allah in this life (1) to achieve reward in the afterlife (1). For example they should "say only those things that are best" Surah 17:53) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Without Allah’s omnipotence, the world would not have been created; as such there would be no possibility of worshipping him so ultimately, without his power, there would be no Islam at all • It is through the power of Allah that he is able to forgive sins, to answer prayers, to give life; as such all other characteristics are dependent on it. Without his power, there would be no route to Akhirah • Omnipotence encompasses his oneness as to be omnipotent, he must also be one as he is omnipotent over all the world, he is the world <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Each name allows a different aspect to the relationship between Allah and mankind for example, if one is seeking forgiveness, they would call him Al-Ghaffar (the ever forgiving) • Tawhid is the most important characteristic as is seen in the Shahadah; and further shirk is the worst sin which indicates that sinning against the oneness of Allah is far worse than arguing against his omnipotence • Allah’s mercy is important as without it, humans would not be able to reach paradise and as such for a Muslim’s day to day life this would be the most important <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Suffering is part of the test of life (1) • Suffering is natural (1) • Suffering may be punishment from Allah (1) • Muslims should help those who suffer (1) • Muslims will be judged on how they helped those who suffer(1) <p>Accept any other valid responses.</p>	Responses to suffering	3

Question number	Answer	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Muslims are taught they must have shown mercy/forgiveness to others (1) to enable them to go to the afterlife (1) • Muslims must follow the example of Muhammad by forgiving others (1) or they cannot expect forgiveness from Allah (1) • 'If a person forgives and makes reconciliation, his reward is due from Allah' (1) as Allah is merciful (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Crime is against the will of Allah (1), "Allah orders justice and good conduct and forbids immorality, bad conduct and oppression". (Surah 16:90) (1). So Muslims should obey the law of the land to reflect a positive image of Islam. • Muslims are expected to fulfil the covenant of Allah" (Surah 16:90) (1) so they should always keep their promises (1), both to Allah and to other people (1). • Allah will judge Muslims on the day of resurrection (1), he uses their actions towards each other as a means of testing them (Surah 16:91) (1), as a result they should not engage in criminal behaviour but treat everyone justly and fairly (1). <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Some things are inherently wrong, such as murder, it is not wrong just because Allah says it is, as such it can be seen that Allah’s laws conform to humanity’s ideal of justice; as he prescribes them he could be seen to be bound by them • If Allah’s values are changeable, and he allows things that he tells humanity are wrong it could be argued that he is contravening his own laws and it could be suggested that he is not Allah • The mind of Allah is beyond human understanding, therefore people cannot know whether justice has been done, they have to trust he is adhering to the absolute standard <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Allah is real, whether humankind exists or not, therefore his justice is outside of humankind also; humans have an imperfect understanding of justice and human understandings cannot be compared to his • Without the right to choose, which is a gift of Allah, the test of life is not a test and justice cannot be done. Only Allah can know this, and this suggests that only Allah has a true understanding of the nature of justice • Sometimes society can be seen to evolve without recourse to Allah or the values of the Qur’an, as such ideas of justice adapt with the times and Allah does not have to conform to society’s values; his justice is eternal and unchanging <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Greater Jihad is the internal struggle to do Allah's will (1) • Allah sets high standards it is not easy to live as Allah wants (1) • It means Muslims must fight their own selfish desires (1) • It means Muslims must act in a morally correct way (1) • some believe the only true form of jihad is lesser jihad (1) <p>Accept any other valid responses.</p>	Explanations	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It honours the faithfulness of Ibrahim (1) who was prepared to sacrifice his own son(1) • It teaches Muslims it is possible to overcome the temptations of Shaytan (1). Ibrahim drove him away by throwing stones (1). • It reveals the mercy of Allah(1), who accepts the sacrifice before it is made (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Shi'a Muslims pay khums based on the teaching of Surah 8:41 (1), which says that one fifth of gain should go to Allah, his Messenger, near relatives of the Messenger, orphans, needy and stranded travellers (1) to fulfil the will of Allah (1). • "Those who do not believe spend their wealth to turn people away from the way of Allah" (1), they will go to hell (1). As a result of this teaching Muslims believe that how you use your wealth is part of Allah's test. (1) • The Qur'an refers to khums paid from war booty (Surah 8:41) (1). Shi'a Muslims believe that Khums applies to surplus income as well as the spoils of war (1) and some of this money helps needy descendants of the Messenger whereas Zakah cannot be used for this purpose. <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is the fifth pillar, commanded to all who can, it shows Allah what kind of person they are and if they choose to go on pilgrimage to show devotion to Allah, there will be many blessings. If they choose not to, it will go against them on the Day of Judgement • Most Muslims feel reborn when they return from pilgrimage, giving them a new sense of devotion to their faith and this has an effect on the rest of their lives suggesting that it is an essential part of a Muslim's faith • A person's relationship with Allah is beyond value and this is deepened on Hajj, it brings families and communities together uniting the ummah which pleases Allah and enables a Muslim to show submission to him <p>Arguments against the statement</p> <ul style="list-style-type: none"> • There are starving people all over the world therefore the money could be better spent helping others and this would then please Allah more; as has been suggested in the Hadith where Muhammad suggests that a person can't be a believer who ignores the needs of others • There have been mishaps, protests and violence during Hajj and many people have been injured so it is not suitable for everyone; it could be suggested that those who are young or infirm may be best to avoid the rigours of Hajj • A week cannot make that much difference out of a lifetime. What is essential is daily prayer, treating others well, giving to charity and keeping Allah in one's heart at all times. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • War is allowed in self-defence (1) • War is allowed when other nations have attacked an Islamic state (1) • War is allowed if another state is oppressing its own Muslims (1) • War should avoid hurting civilians (1) • Fighting for Islam is a command from the Qur'an <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They promote equality and religious freedom (1) by working in local groups spreading the message of Islam (1) • They form pressure groups and work for peace with the government (1) ensuring that Muslim beliefs are understood and not misrepresented (1) • They pray for peace (1) often in multi-faith groups (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Muslims must fight if the faith is threatened (1), according to Surah 4:76 "Those who believe fight in the cause of Allah (1), against the plot of Satan (1). • A Just war is "ordained by Allah" (Surah 4:77) (1) so it must be for a just cause (1) and believers should not hesitate to fight (1). • In a Just War Allah may restrain the military might of those who disbelieve (1) because "Allah is greater in might and stronger in punishment (Surah 4:84) (1). So fighting in the way of Allah will bring believers great reward. (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Surah 5:28 says “if you should raise your hand against me to kill me – I shall not raise my hand against you to kill you”. This passage suggests that a righteous man will not use violence because he fears Allah. • Islam means peace so those who claim to be Muslim and act aggressively are misrepresenting the teaching of Allah. • Some famous non-religious people such as Bertram Russell were pacifists. They would argue that if everyone, including Muslims were pacifists then problems between people and between nations would be solved without violence. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Religious beliefs should not be changed or compromised; therefore if Islam is threatened then war may be necessary. The Qur’an says Muslims should fight against unbelievers. • Conflict is part of human nature so it is impossible for humans to always be pacifists as sometimes violence in defence of good is the lesser of two evils. • Muhammad was a warrior so it cannot be necessary for all Muslims to be pacifists as if it were wrong to take up arms Muhammad would have provided the example of how to defend Islam without violence. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

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Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

Paper 2: Area of Study 2 – Religion, Peace and Conflict

Option 2D: Buddhism

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/2D

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** teachings (steps) of the Eightfold Path.

(3)

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(b) Explain **two** reasons why dukkha is the basic problem of existence for Buddhists.

(4)

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(c) Explain **two** reasons why it is important for Buddhists to realise that everything in life is impermanent (anicca).

In your answer you must refer to a source of wisdom and authority.

(5)

Dotted lines for writing the answer.

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "Everyone has the six perfections".

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- refer to different Buddhist points of view
- reach a justified conclusion.

(15)

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(Total for Question 1 = 27 marks)

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2 (a) Outline **three** ways Buddhists try to end the causes of crime.

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(b) Explain **two** reasons why most Buddhists are opposed to capital punishment.

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(c) Explain **two** reasons why Buddhists should forgive people who are not sorry for their actions

In your answer you must refer to a source of wisdom and authority.

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(d) "Justice is important for all Buddhists."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area for writing the response, consisting of multiple horizontal dotted lines.

(Total for Question 2 = 24 marks)

3 (a) Outline **three** reasons why Buddhists celebrate Wesak.

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(b) Describe **two** differences in forms of worship between Buddhism and the main religious tradition of Great Britain.

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(c) Explain **two** reasons why retreats are important for Buddhists today

In your answer you must refer to a sources of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "The Bodhisattva ideal is possible for people to achieve."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Buddhist teachings about conflict.

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(b) Explain **two** reasons why most Buddhists will be pacifists.

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Paper 2: Religion, peace and conflict 2D - Buddhism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Right understanding, knowing how to live (1) • Right intention or view (1) • Right speech (not lying) (1) • Right action or conduct (1) • Right livelihood- living a good Buddhist life (1) • Right effort (1) • Right mindfulness (1) • Right concentration (meditation) (1) <p>Accept any other valid responses.</p>	Reasons why these steps are important for Buddhists	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • All humans suffer (1) e.g. everyone is born and dies (1) • Stress is caused by trying to hold on to things in a world where things constantly change (1) e.g. grief after the death of a loved one (1) • Humans are greedy (1) they become dissatisfied with what they have (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • According to Buddhist teaching the soul is not fixed, it is always changing (1) as a person progresses spiritually suggesting recognizing impermanence is important (1) as shown by the story of Nagasena and the Chariot in the Milinda Panha)(1) • It is anicca, according to which, impermanence is an undeniable fact of human existence (1) The Buddha taught that impermanence is a result of the aggregates of the mind and body (1) he taught 'you cannot stand in the same river twice', showing impermanence in the person and in surroundings (1) • It is the teaching of the Buddha so must be a useful teaching (1) the Buddha taught that reaching Nirvana is the only way to escape impermanence (anicca) so it increases the importance of Buddhist beliefs the Buddha said decay is inherent in all component things (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is part of traditional Mahayana Buddhism they believe that faith can lead to achieving the perfections and the way to do this is through meditation which is part of following the Middle Way • Buddhist teachings show that they are a natural part of life It is the aim of every Buddhist to become perfect by living the middle way suggesting that their potential is in all people • The lotus sutra says that achieving the six perfections is the way to enlightenment and that everyone is capable of achieving the perfections however they might be hidden by other negative characteristics a person might have <p>Arguments against the statement</p> <ul style="list-style-type: none"> • No one is perfect which means they cannot have them, they go against what is natural for example naturally people find it difficult not to be selfish and all of the perfections would therefore be difficult to attain • Some of the qualities generosity, morality and patience are human qualities that everyone values however the others are more Buddhist in their nature so not everyone can achieve them • Inequality of wealth is natural as a part of existence, the Buddha's teaching on the causes of suffering show this, therefore equality is not possible, the failure of communist societies and religious groups has shown this <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Buddhist Global Relief helps end poverty (1) • Buddhism encourages people to renounce material goods (1) • They are taught to follow right livelihood (1) • Buddhists teach that craving leads to suffering (1) • They will help people as giving is dana and will lead to merit (1) <p>Accept any other valid responses.</p>	Reasons why trying to end the causes of crime is important for Buddhists	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It contradicts the first precept (1), Buddhists undertake not to take life (1) • It contradicts ahimsa (1), non-violence (1) • It will affect the kamma of the individuals involved (1), because bad actions have negative consequences in the next life (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Not forgiving causes negative states of mind (1) forgiveness benefits the forgiver as well as the criminal as it frees the mind and allows them to move on (1) as Dhammapada 5 explains 'By non-hatred alone is hatred appeased' (1) • Holding grudges causes suffering (1) as Dhammapada 4 explains "'He abused me, he struck me, he overpowered me, he robbed me." Those who do not harbor such thoughts still their hatred.' (1) showing that if a person holds onto bitterness they cannot solve any problems (1) • The Buddha taught that Buddhists should forgive others (1) he showed that by hating others nothing positive is ever achieved (1) he taught in Dhammapada 5: 'By non-hatred alone is hatred appeased' (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Justice underpins the concept of kamma it encourages Buddhists to behave in the right way as they wish to become enlightened, Dhammapada 256 teaches 'a wise man is he who investigates both right and wrong' • Justice is beneficial for the wrongdoer and for the victim as it involves reward and punishment, a lack of justice leads to suffering for the victim especially and this would therefore be avoided by non-religious people as much as it is religious • Buddhist teachings focus on living according to the Middle Way this means that justice is inevitably important and they will work to ensure that society works in a just manner. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Justice might encourage Buddhist to focus on others and the material world rather than on meditation and their own spiritual journey to enlightenment, this might hinder spiritual progress • Justice is not important rather it is an inevitable part of life, Buddhists accept that even if justice does not appear to have been done a person's kammic destiny will ensure justice is done • Buddhist might not view justice as important as it means that the justice maker will be held responsible for their choices, it might be part of a person's karmic destiny to suffer and interference would be wrong <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 1	1–3	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 3	7–9	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • To celebrate the birth of the Buddha-to-be (1) • To celebrate the enlightenment of the Buddha (1) • To celebrate the Buddha attaining nibbana (1) • To practice giving, virtue and cultivation (1) • To learn more about the Buddha's teachings (1) <p>Accept any other valid responses.</p>	<p>Descriptions of the ways Buddhists celebrate Wesak</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The focus in Buddhist worship is often a Buddharupa (1) whereas in Christianity it is usually the Eucharist (1) • Christians usually are sat, knelt or standing during worship (1) whereas Buddhists will usually be seated on the floor (1) • The purpose of worship in Buddhism is often to seek enlightenment (1) whereas in Christianity it is usually to build a relationship with God (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated description / development • Reject development that does not relate both to the description given and to the question 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Retreats are an opportunity for spiritual renewal (1) a retreat will allow the person to escape from their daily life and concentrate of their religious life for a while (1) the Buddha in the Anapanasati Sutta explains how by learning to concentrate can lead to clear vision (1) • Retreats follow the example of the Buddha (1) the Buddha retreated in order to find out the best way to live and therefore modern Buddhists should do the same (1) 'on hearing the teachings and realising them, the wise become exceedingly peaceful.' Dhammapada, verse 82 (1) • The they are a chance to gain merit (1) a retreat helps them feel more welcomed by the ordained sangha because they have a stronger link with them after the retreat (1) they may recognise 'All that we are is the result of what we have thought' Dhammapada 1-2 (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It provides an aim in life for many Buddhist who need a role model, some people believe that the Dalai Lama is a living bodhisattva suggesting that it an achievable for humanity • The Bodhisattva ideal is central to Mahayana Buddhists they believe that compassion is a quality that all humans can develop which is important as it is essential to the Bodhisattva ideal • It is described in the Lotus Sutra which shows that life style of a Bodhisattva is possible for all Buddhists and this teaching will help those around the achieve enlightenment so is of utmost importance. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Achieving the status of and living as a Bodhisattva is demanding, it requires total dedication and rejection of the material world and therefore unattainable for the majority of people • The Bodhisattva ideal for humanity is generally unimportant for Theravada Buddhists who see the Arahant ideal as more important however these have similar qualities so it is important • It can be argued that the Bodhisattva ideal is impossible to achieve because it is only possible to lead other the enlightenment once enlightenment has been achieved Bodhisattvas put off personal enlightenment in order to help people <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • All war and conflict is unskilful (1) • It might form negative kamma but be necessary (1) • Sometimes conflict is the most compassionate of the options (1) • Conflict is often caused by the Three Poisons such as greed and jealousy (1) • Conflict goes against the concept of ahimsa and the First Precept (1) <p>Accept any other valid responses.</p>	<p>Descriptions of the ways Buddhists work to end conflict</p>	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It follows the First Precept of not harming (1) and hurting others hurts oneself (1) • It follows the example of the Buddha (1) in seeking skilful action (1) • It rejects violence (1) this rejection brings good kamma (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Just war ensures people can fight a war fairly (1) the end result may improve people's lives so the end justifies the means (1) Ven. Bhikku Bodhi explains 'In time of war, I would argue, the karmic framework can justify enlisting in the military and serving as a combatant, providing one sincerely believes the reason for fighting is to disable a dangerous aggressor and protect one's country and its citizens'. (1) • Buddhists can still try to be compassionate towards enemies (1) participation by Buddhists in war might mean that the treatment of people is more caring and so modern warfare might be more skilful (1) Majhima Nikaaya shows that it is possible to do all things in a skilful or unskilful way (1) • They are participating in a Just war so that they can ensure that aggressors are treated well (1) and that hate does not overcome the desire to do well for all people (1) Majhima Nikaaya shows that it is possible to do all things in a skilful or unskilful way (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Humans is special as the Buddha was a human Buddhist scriptures teach that taking a life is against the precepts and so doing anything to harm it leads to negative kamma • The purpose of human life is to become enlightened so it must be special Because life is special no one has the right to end a life and actions against this are wrong, scriptures teach 'it is rare to be born a human being' • Dhammapada 6 teaches There are those who do not realize that one day we all must die. But those who do realize this settle their quarrels showing human life is special it is best to live without violence <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Non-religious people might suggest that while humans imagine that they are more special than other animals, the only difference is intelligence so they should not be protected any more than animals should be • Buddhist might not view protecting others' lives as important as it means that the protector will be held responsible for saving another's life, it might be part of a person's karmic destiny to suffer and interference would be wrong • It can be argued that kamma means that a person should live the best life for themselves that they can and that they need to develop themselves spiritually before they try to protect or help people <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

**Paper 2: Area of Study 2: Religion, Peace
and Conflict**

Option 2E: Hinduism

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/2E

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

S50350A

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** Hindu beliefs about the nature of the divine.

(3)

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(b) Describe **two** differences in the teachings of Hinduism and the main religious tradition of Great Britain about life after death.

(4)

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(c) Explain **two** reasons why Hindu teachings about empathy are important for Hindus.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

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2 (a) Outline **three** Hindu beliefs about punishment.

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(b) Explain **two** reasons why some Hindus support capital punishment.

(4)

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(c) Explain **two** reasons why working for justice in society is important for Hindus.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "For Hindus the purpose of punishment is for the personal and moral wellbeing of the offender."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- reach a justified conclusion

(12)

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(Total for Question 2 = 24 marks)

3 (a) Outline **three** features of Hindu worship.

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(b) Explain **two** reasons why Hindus celebrate festivals.

(4)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "The Ganges is a holy river and should be treated as such."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- refer to different Hindu points of view
- reach a justified conclusion.

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Hindu responses to conflict.

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(b) Explain **two** Hindu beliefs about just war.

(4)

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(c) Explain **two** reasons why all Hindus should be pacifists.

In your answer you must refer to sources of wisdom and authority.

(5)

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(d) "All people should be involved in peace making."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the answer.

(Total for Question 4 = 27 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 2: Religion, Peace and Conflict 2E – Hinduism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Brahman is everywhere (1) • Brahman lives in the heart (1) • God lives outside this world (1) • Three attributes of one God (1) • Each of the Gods/Goddesses represents an aspect of the divine (1) <p>Accept any other valid responses.</p>	Reasons why these beliefs are important to Hindus	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Hindus believe in reincarnation (1) whereas Christians believe in resurrection (1) • Christian beliefs in life after death are linked to immortality of the personal soul (1) whereas Hindus beliefs are linked to the transmigration of the atman (1) • Within Hinduism a person is born and dies many times until they achieve moksha (1) whereas in Christianity a person is born and then dies and their soul goes onto eternal life (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Accepting that all people are part of the divine encourages empathy (1) empathy will help Hindus gain good karma (1) Mahabharata 5: 39 says 'Vidura said, 'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back.' (1) • Empathy encourages tolerance (1) which leads Hindus to avoid maltreatment and violence (1) Swami Vivekananda said the test of ahimsa is absence of jealousy (1) • One of the reasons Hindus are asked to meditate is in order to develop skills of empathy (1), The Bhagavad Gita teaches that Hindus should show empathy towards others because "all living beings, are seated as on a machine made of the material energy" (1) Hindus recognise this and they exercise tolerance and empathy as part of their dharma (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Hindu believe that there is one God, however they also acknowledge that Brahman is revealed in many different forms, such as Krishna and Ganesha depending on the situation and the needs of people • God is present in in many different forms throughout history each fulfils a specific role and purpose e.g. as Isvara he appears as "silver in the pearl of an oyster or a person in a stump of wood" • Variation in worship means that it allows for huge diversity in belief and practice this allows belief to be personal and meaningful, for example God is symbolized by the symbol Aum which helps meditation. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Even though there are many manifestations Brahman is constant as described in the Katha Upanishad 2.2.8 "that is Brahman and that is said to be immortal" • Murtis can be regarded as a distraction to the true nature of Brahman and should not be used Hindus should not worship the many forms but just Brahman • Hindus believe that there is one God and so it would be logical to only worship him as the one God, it can be very confusing to non-Hindus to explain that the different forms are not different gods. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Criminals will be punished by bad karma (1) • Ahimsa means they should not be harmed (1) • Leaders have a dharmic duty to protect people from crime (1) • Criminals may be reincarnated as a lower form as punishment (1) • Capital punishment is himsa and must not be used (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It was used by Hindu kings in the past to remove the offender from society (1), and makes sure no-one else suffers (1) • The Laws of Manu agree with it in certain situations (1), it makes the offender pay for what he has done (1) • It has a deterrent effect (1), decreasing the crime rate (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It is a dharmic duty (1) working for justice recognises the divine within all and so should be done by all Hindus (1) Brihadaranyaka Upanishad 5.2 teaches 'Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.' (1) • Hindus should treat others fairly (1) service to others is service to Brahman as everyone contains part of the divine and this results in good Karma (1) The more we come out and do good to others, the more our hearts will be purified, and God will be in them." Swami Vivekananda (1) • It is one of the five great duties described in the Vedas (1) where Hindus are taught that they need to forget about self and work for righteousness (1) the Bhagavad Gita 'Fix thy heart on thy work, but not on its reward' (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Hindus may believe that a person who has offended against others has earned bad karma and thus will be punished by an unfavourable rebirth this cannot be seen to be for their well-being but is inevitable • People can be reformed. Hindus teach that everyone is able to change and indeed is constantly changing so reform of the criminal is more desirable reform the offender allowing the criminal to contribute more fully to society • Hindus would teach that committing a criminal act goes against their duty to treat everyone as part of the divine Manusmirti 7.13 says 'Let no (man), therefore, transgress that law which favours, nor (his orders) which inflict pain on those in disfavour'. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • People need protecting from criminals, Hindu kings used punishment (danda) to prevent the offender committing the same crime again this was part of their duty as a leader • The punishment should fit the crime, Hindus would feel that justice should be done for the benefit of the victims, Upanishads show that karma will ensure justice is done • Ancient Hindu practice used punishment to incapacitate or harm the offender in some way in order to prevent them doing the crime again, this kind of punishment would not be for their well-being but have a retributive purpose. <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • They may use a sacrificial fire (1) • They may call upon the deity (1) • Worship may include an offering (1) • Worship can include meditation (1) • Prayers might be offered at an altar in the home (1) • Worship can be public in a temple (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They bring people together (1) e.g. The exchange of gifts at Diwali (1) • They celebrate major religious events, (1) e.g. Diwali and the triumph of light over darkness (1) • They encourage people to think about their faith (1) e.g. The worship of Divine Mother at Navarati (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Hindu scripture shows that those who mistreat the environment should be punished (1) Rig Veda 10.87.16-19 says 'Burn up the foolish ones, the flesh-devourers: let none of them escape thine heavenly arrow' (1) indicating that care for cow protection is important in Hindu life (1) • The Bhagavad Gita explains that Hindus must add as much to the environment as they take away (1) it teaches "Whoever enjoys their gift, yet gives nothing, is a thief, no more nor less (1) thus indicating that mistreatment of the universe is as bad as other criminal activity (1) • Many Hindus see the Earth as a manifestation of the divine so should protect it (1) by protecting the environment they encourage respect for the work of the creator (1) Bhagavad Gita describes Brahman as being within all (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is thought that cremating a body or sprinkling the ashes in the Ganges will bring release from reincarnation and so many Hindus will regard the river as sacred and treat it as such • The Ganges is described in many different Hindu scriptures; it is mentioned twice in the Rig Veda including 10.75; it is described as being created by the sweat of Vishnu’s feet so some Hindus think it is very holy • Some Hindus believe that immersion in the water can forgive sins and as the Ganges, in particular, is able to wash away sins it must be holy in order to be able to purify <p>Arguments against the statement</p> <ul style="list-style-type: none"> • The Ganges is only a river it not a living thing and therefore cannot contain part of the divine or be holy in any way, if it were holy there would be something more to indicate that it is • The River Ganges has waste emptied directly into it on a daily basis and on a massive scale, this results in it becoming very polluted this is not treating the Ganges as holy in any way • The Ganges has become a place which is visited by many different people from different religious backgrounds their lack of understanding of the relevance of the river to Hindus has meant that it might not appear to be holy anymore. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • People might have to fight as part of their dharma (1) • Conflict causes himsa which is wrong (1) • Conflict for wrong reason might affect a person's karma (1) • Conflict for the right reasons might hurt a person's body but will not affect their destiny (1) • Non-violence is a stronger response than violence (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Laws of Manu tell Hindus how to behave during a war, (1) e.g. you must not attack the sick or the old (1) • It is sometimes necessary to fight in a just war to overcome evil (1), this fulfils the law of God (1) • Fighting should only take place among equals, (1) those without the weapons to fight should not be attacked (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority</p> <ul style="list-style-type: none"> • It can benefit the person spiritually (1) the Shanti Mantras which are used to begin and end religious ceremonies encourage peace (1) the mantras state 'Peace, Peace, Peace' (1) • Hindu scriptures show violence is wrong (1) they show belief in ahimsa means to fight injustice without physical force (1) Atharva Veda 10.191 encourages people to 'Assemble, speak together: let your minds be all of one accord' (1) • Gandhi taught about non-violence and the way to make change (1) proved that non-violent protest could be as effective as violent protest (1) he said there is not a single cause I would kill for (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • All people are part of the divine so they should live in peace, Hindus believe human life is special and strive to be one with God so their aim to bring about peace • The Rig Veda teaches that all people are created to live peacefully with one another and should be involved in bringing about peace, it teaches that people should "Let our minds be in harmony" (10: 190) • As every living being is part of the divine it is a person dharma to work for peace because only God has the right to end a life and Mahatma Gandhi taught this means violence is wrong and peace making is important. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some non-religious people would point out that they should also be involved in peace-making as it is only when all people are involved that peace can be achieved • It might be part of a person's dharma to lead military action rather than to be involved in peacemaking it would lead to bad karma if they went against their dharmic destiny • Some Hindus would point to Hindu scriptures which indicate that on some occasions the use of violence is the best way to solve issues including the Rig Veda 1: 39:2. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname	Other names
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Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 2: Area of Study 2 – Religion, Peace and Conflict

Option 2F: Judaism

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/2F

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided – *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets – *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed – *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

S50351A

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** beliefs about the Messiah.

(3)

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(b) Explain **two** reasons why the covenant with Abraham is important today.

(4)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***d) "Only the Almighty should judge."**

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(15)

(Total for Question 1 = 27 marks)

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2 (a) Outline **three** Jewish teachings about crime.

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(b) Explain **two** reasons why Jewish people think good actions are rewarded.

(4)

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(c) Explain **two** reasons Jewish people think it is important to forgive people who have wronged you

In your answer you must refer to a source of wisdom and authority.

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(d) "The use of torture is always wrong."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- refer to relevant ethical arguments
- reach a justified conclusion.

(12)

Area for writing the response, consisting of multiple horizontal dotted lines.

(Total for Question 2 = 24 marks)

3 (a) Outline **three** ways artefacts are used in the synagogue.

(3)

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(b) Describe **two** differences between Jewish forms of worship and the forms of worship of the main religious tradition of Great Britain.

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4 (a) Outline **three** Jewish teachings about conflict.

(3)

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(b) Explain **two** reasons why Jews work for peace.

(4)

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(c) Explain **two** reasons why Jewish people should agree with war

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of multiple horizontal dotted lines.

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Paper 2: Religion, Peace and Conflict 2F - Judaism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • He is the anointed one (1) • He will usher in the messianic age (1) • Belief in the Messiah is one of the 13 Principles (1) • Some believe he will come during the 'end days' (1) • Some believe he will come when Israel is given to the Jews (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Answers which discuss the importance of the Messiah for Jews. 	3

Question number	Answer	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • God promised to make Abraham a great nation (1), God will bless those who bless him and curse those who curse him (1). • God promised to give Abraham's descendants the land that is now Israel (1), Jewish people feel they have an unchanging right to this land (1). • The Covenant is marked by circumcision of Jewish boys (1), the Bar Mitzvah ceremony is still in use today (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • They are given to the Jewish people by the Almighty (1), commands which have been provided as a way of life so they are righteous (1) as explained in the laws about marriage in the Mishneh Torah Ishut 24(1) • Keeping the 613 Mitzvot in the Torah is part of the Jewish peoples the covenant with Almighty, (1) therefore it shows their devotion to him (1) as shown in the covenant with Moses in Exodus 20 (1) • Many of the Mitzvot help people in their relationships with one another (1) or with their relationship with the Almighty and are therefore of utmost importance (1) as seen in Exodus 20:12 which explains how Jews should treat their parents (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The Almighty is omnipotent knows everything, whereas humans are unable to know everything and therefore the judgment of the Almighty must be correct and should be respected • In the scriptures it is shown that Jewish leaders regard the Almighty as the only judge; if political leaders at this time recognised this people should follow this today • Jews believe the Almighty is a judge and he is described as merciful and gracious; these qualities are divine and not human so only he can judge. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Rabbis have taught that although the Almighty is a judge it is the quality of mercy that is more important and as humans it is important to be merciful also • The Almighty created humanity and therefore must trust them to judge where necessary, or his world would not function • Life in any society requires that humans judge one another as protection and as part of the justice system so it cannot be that only the Almighty can judge <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Leviticus says an eye for an eye (1) • The punishment must not exceed the crime (1) • The death penalty is allowed but only for the most serious crimes (1) • The Torah warns parents to discipline their children so that they do not turn to crime (1) • The Torah says that thieves must repay their theft (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Almighty promises reward to those who are descendants of Abraham (1) they will be his chosen people (1) • Jewish people believe that reward comes from being good (1) however the moment a person turns away from righteousness then they are punished (1) • The Almighty demands that good Jews are faithful and obedient to him (1) and this will then lead to a continuance in the relationship between him and humanity (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • One of the most importance festivals within Judaism is Yom Kippur during it Jewish people ask the Almighty to forgive them (1) and this cannot happen if people cannot forgive each other (1) as seen in Psalm 130 where it says 'Let your ears be attentive to my cry for mercy' (1) • Jews are supposed to be merciful (1) so it is important to give the offender the opportunity to correct their wrong and then forgive (1) as seen in Isaiah 55 it teaches 'Let them turn to the Lord, and he will have mercy on them, and to our God, for he will freely pardon'.(1) • When a Jewish person accepts the forgiveness of others and forgives others it allows the wrongdoer to achieve atonement (1) and this heals a person spiritually and mentally (1) as in Psalm 103 where it teaches that the Almighty will 'crowns you with love and compassion' (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Torture is against Jewish teaching which maintains that no one should harm another person; and torture is specifically designed to harm. • Jewish teachings show that people should stand up for others when they know about torture. Jewish people are taught that no one should stand by when another is hurt • Life is created by God which makes it holy. The teaching of Pikuach Nefesh maintains that it is more important to save lives than it is to keep the other laws <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Using situation ethics, sometimes torture may be the lesser evil, it may save other lives and resolve the situation for example torturing someone to find out information about a planned terrorist attack • In the Torah, there are many stories where the Almighty could be described as supporting the use of torture or even using it, such as the test of faith given to Job, or the curse given to Adam and Eve • If the torture gains information from the victim that saves the lives of many people it could be the right thing to do which could be seen to reflect the teaching of Pikuach Nefesh <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	AO1 3 marks Award one mark for each point identified up to a maximum of three marks. <ul style="list-style-type: none"> • There is a special cover over the Torah (1) • The Ark is used to contain the scrolls (1) • The prayers may be led from the bimah (1) • The ner tamid will be lit to show where the ark is (1) • The bimah represents the altar that stood in the temple (1) • A shofar will be used to call people (1) Accept any other valid responses.	3

Question number	Answer	Mark
3(b)	AO1 4 marks Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks. <ul style="list-style-type: none"> • Many synagogues separate men and women (1) whereas in a church, men and women pray together (1) • In a synagogue, most worship is led from the middle where the bimah is (1) whereas in a church, a priest leads the service from a pulpit at the front (1) • Traditional worship in a synagogue is in Hebrew and singing is unaccompanied, whereas traditional worship in an English church will be in English and there is often an organ. Accept any other valid responses.	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It is a tradition within Judaism which contributes to Jewish identity (1) making links back to Abraham and the covenant with the Almighty (1) as seen in Genesis 21:4 when Abraham circumcised Isaac when he was 8 days old (1) • Circumcision shows a boy child's entry into the Jewish community, it is compulsory (1) in the scriptures it shows a boy will be rejected by the Jewish community if they are not circumcised (1) as seen in Genesis 17:14 where it says they will 'be cut off from his people; he has broken my covenant' (1) • It reminds Jews that their physical bodies belong to the Almighty (1) and the Almighty created them in his image (1) as seen in the creation story Genesis 1:27 where it says 'in the image of God he created them; male and female he created them'. (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is based on historical and religious practices from history which traditionally marks adulthood in enabling the boy to feel a part of the history and community of Judaism, learning Hebrew and becoming part of a minyan • For Orthodox Jews, the Bar Mitzvah is more than a tradition as it marks a young man becoming a 'son of the commandment' which is seen as becoming an adult, it is a rite that usually followed by a community celebration, and therefore enables the whole community to join together to mark this important rite • In celebrating the Bar Mitzvah it brings the family together and marks new responsibilities for the boy, thus binding the community of Judaism present, past and future; from this perspective the celebration has a more than a personal importance but enables the community to mark a boy becoming an adult. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • For Reform Jews, it provides Jewish boys with a sense of identity and who they are rather than being a symbol of adulthood. Some may argue that because, as a traditional rite its message is more symbolic its marking of adulthood is outdated as it is based on roles in history; childhood extends much further in today's society. • The age of responsibility differs in wider society; therefore some might suggest it is not as important as other ages where more legal responsibility is adopted and may more legitimately be said to mark adulthood. • Bar Mitzvah may not really mark entry to adulthood; within most Jewish communities education in the faith will still continue and they will not be expected to take on the role of an adult until they are older <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1-3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4-6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7-9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10-12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The Torah has many examples of wars fought for justice (1) • Nation shall not lift up arms against nation (Isaiah) (1) • re can be no peace without justice (1) • The Talmud allows Jews to kill in self-defence (1) • Whoever sheds the blood of man, his blood shall be shed by man (Genesis 9) (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They are taught war is wrong (1), scriptures teach 'they shall not learn war anymore' (1) • Peace is a gift from the Almighty (1), it is righteous to work to achieve it on earth (1) • Peace will come when all community's work together (1) and there will be no justice in the world until this happens (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Participation by Jewish people in war might mean that the treatment of people is more merciful (1) and so modern warfare might be more just (1) as seen in Psalm 10:17-18 where the Almighty is asked to defending the fatherless and the oppressed, so that mere earthly mortal will never again strike terror (1) • Jewish scholars teach that someone may kill in order to save a life (1) therefore when this applies a bigger scale it is allowed to fight in certain situations (1) as written in the Talmud which explains the principle of Pikuach Nefesh (1) • Sometimes it is to end a greater evil (1) and therefore the taking part in war is a compassionate choice and doing the work of the Almighty (1) it says the Almighty will 'fight for you against your enemies to give you victory.' in Deuteronomy 20 (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It fulfils the milchemet mitzvah which is a command by the Almighty to fight for their faith and to put such wars before all other which says that a king should not wage other wars before a milchemet mitzvah • It is important to fight for a Jewish land where all nations will live in peace and harmony; without a homeland, the Jews were persecuted as it was given to Abraham as part of his covenant with the Almighty • For some Jews, the defence of Israel is a priority as it was given by the Almighty; in the scriptures the Almighty helped the Jewish people going into battle he supported them against the Amalekites whilst Moses held up his arms <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Much of the Torah shows a longing for peace, even though the Almighty accepts war in the scriptures • Some Jews believe Holy wars should never take place as it goes against teachings about the preservation of life including the 10 Commandments which say do not kill and even in a Just War, innocent people get killed • The purpose of a war in modern times could never be considered to be Holy because wars are political rather than religious, war decides who is stronger, not who is morally right and this is unethical <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

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Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

**Paper 2: Area of Study 2 – Religion, Peace
and Conflict**

Option 2G : Sikhism

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/2G

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** teachings about God found in the Mool Mantar.

(3)

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(b) Explain **two** reasons why Sikhs believe in the oneness of humanity.

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2 (a) Outline **three** Sikh beliefs about justice.

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(b) Explain **two** Sikh teachings about why people suffer.

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(c) Explain **two** reasons forgiveness is important for Sikhs today

In your answer you must refer to a source of wisdom and authority.

(5)

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3 (a) Outline **three** reasons why Sikhs pray in the home.

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(b) Describe **two** differences in worship between Sikhism and the main religious tradition of Great Britain.

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(c) Explain **two** ways the langar benefits all who are involved in the meal.

In your answer you must refer to a sources of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "Visiting a historical gurdwara is a spiritual experience."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings.
- refer to different Sikh points of view.
- reach a justified conclusion.

(15)

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(Total for Question 3 = 27 marks)

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4 (a) Outline **three** ways Sikhs work for peace today.

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(b) Explain **two** reasons why Sikhs may reject the use of weapons of mass destruction.

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(c) Explain **two** reasons a Sikh may support war.

In your answer you must refer to a source of wisdom and authority.

(5)

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Paper 2: Religion, Peace and Conflict 2G - Sikhism Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • God is One (1) • God is the Creator (1) • God is truth (1) • God is without fear (1) • God is without hate (1) • God is beyond time (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Mool Mantar teaches that God is "without fear and without hatred" (1) so no one is excluded from divine love (1) • Sikhs teach the importance of there being no division in the community (1) meaning Sikhs should include everyone (1) • After his river experience with God Guru Nanak taught that, "there is no Hindu, no Muslim" (1) meaning that people are all human first and foremost (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Karma drives the wheel of rebirth (1) suggesting that good or bad actions affect rebirth (1) shown by 'By the karma of past actions, the robe of this physical body is obtained' (Guru Granth Sahib 2) (1) • While the body stays on earth it makes sense of where the mind/soul goes (1) and provides an understanding of the eternal nature of existence (1) in seeking liberation 'they are liberated, those who meditate on the Lord' (Guru Granth Sahib 11) (1) • The goal of rebirth is uniting with God (1) which is identified as mukti (1) shown in the Guru Granth Sahib says 'they are liberated, those who meditate on the Lord' (Guru Granth Sahib 11) (1). <p>Accept any other valid responses</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The importance of the sangat was acknowledged by all the Gurus who continued to build it throughout history as it is a way people can always receive guidance from it because it consists of people who hold the same beliefs • Each individual within the sangat can become more haumai meaning that it integral to mukti as the Guru Granth Sahib teaches ‘The Sat Sangat, the True Congregation of the True Guru, is the school of the soul, where the Glorious Virtues of the Lord are studied’ (Guru Granth Sahib 1316) • It is needed in order to facilitate service to others which a central feature of Sikh life and devotion, the sangat provides Sikhs with regular opportunities to practice sewa and gain good karma. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Although the sangat is important Sikhism is about the individual search for liberation and union with the Divine; this individual search suggests the sangat may not be needed • Non-khalsa Sikhs may suggest that the sangat is not needed for them, as they have chosen not to go through the amrit ceremony to take upon themselves the additional obligations; they would still view themselves as living a Sikh life • It is possible to suggest that there are occasions that the sangat is fractured and may be a negative influence on a Sikh. As such it might be desirable for a Sikh to remove themselves from the community to find harmony and rid themselves of selfish feelings. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • As human justice is not perfect Sikhs are encouraged to make human justice like Gods (1) • A person's rebirth will be based on the way they live their life so they will be rewarded/punished karmically (1) • Equality in justice is central in Sikhism where all people are linked to the divine (1) • Guru Gobind Singh suggested that the reasons behind crime should be taken into account when administering justice (1) • Justice is laid out in edicts and codes of conduct which ascribe punishments for certain acts (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Answers which discuss the importance of life after death • Answers which give non-Sikh beliefs 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing away. Award a second mark for development of the way up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Sikhs may suggest that people may suffer because of karma (1) as a result of bad actions they have performed (1) • Suffering may be caused as a result of a person forgetting God (1) as the Gurus taught that not everybody would be affected by suffering (1) • Suffering is a natural part of the world (1) as the Guru Granth Sahib recognises 'The whole world is overflowing with pain and suffering' (Guru Granth Sahib 767) (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Forgiveness leads to a good relationship with others (1) as Sikhs are to recognise they also need forgiveness (1). The Guru Granth Sahib supports this: 'if you have a keen understanding, then do not write black marks against anyone else' (1378). • Forgiveness leads to a good relationship with God (1) as a person is expressing God's characteristics (1) God because as the Guru Granth Sahib teaches " God is compassionate and merciful" (Guru Granth Sahib 204) (1) • Unforgiveness leads to abusing the relationships Sikhs have with one another (1) which is not good and does not reflect the relationships that the Gurus had with others (1) and Sikhs are encouraged to 'Look underneath your own collar instead' (Guru Granth Sahib 1378) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Sikhs who aim to punish by reform and forgiveness are emulating God and as Sikhs seek union with him adopting his characteristics is a positive way to achieve mukti and positive karma • Sikhs teach that reform of the offender should be the main aim of a punishment so that a criminal changes their behaviour and stops committing crimes reflecting the belief people can change and become gurmukh. • In applying situation ethics it could be suggested that in determining punishment people should think about the purpose and usefulness behind it; and that the reform of the offender should be preeminent in any consideration and treatment of offenders because only 'If someone understands both the disease and the medicine, only then is he a wise physician' (Guru Granth Sahib 148). <p>Arguments against the statement</p> <ul style="list-style-type: none"> • While applying situation ethics might support the reform of prisoners in certain circumstances, some of the punishments may lead to recidivism - relapsing into crime as prisoners may share experiences and build relationships • For Sikhs, justice is central to any punishment however does not matter because criminals will always pay for their crimes even if they are not punished in this life; therefore the personal and moral well-being of the offender is of secondary importance for Sikhs • Sikhs might suggest that when all the options for solving a conflict have been exhausted then physical punishment might be deemed legitimate. As such Sikhs could apply this to people who reoffend and will only respond to physical punishment. <p>Accept any other valid responses.</p> <p>Candidates who do not consider relevant ethical arguments cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • It develops unity with God as an expression of mukti (1) • It improves a person's understanding of their relationship with Waheguru (1) • It may give a person strength to live a Sikh life (1) • The Gurus instructed Sikhs how to pray (1) • The importance of prayer in the home is emphasised in the Guru Granth Sahib (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Descriptions of how Sikhs pray in the home • References to prayer in the Gurdwara 	3

Question number	Answer	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The focus in Sikh worship is the Guru Granth Sahib (1) whereas in Christianity it is usually the eucharist (1) • Christians usually are sat, knelt or standing during worship (1) whereas Sikhs will usually be seated on the floor beneath the Guru (1) • Woman and men are usually seated separately in the diwan (1) whereas in Christianity both genders sit together, usually in families (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Guru Nanak started the langar as a form of social service (1) and so it continues today to be a way the at Sikhs help one another (1) shown in the Guru Granth Sahib: 'He spent; He distributed it all to be eaten' (Guru Granth Sahib 967) (1) • People who help in the langar are called sewadars (1) this indicates that the servers will receive blessings (1) as it shows 'the Kitchen of the Guru's Shabad has been opened' (Guru Granth Sahib 967) (1) • It provides food for others (1) therefore their physical needs are met (1) as it shows 'the Kitchen of the Guru's Shabad has been opened' (Guru Granth Sahib 967) (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The Harmandir Sahib was designed by a Guru, Guru Arjan, therefore it is the paradigm of spiritual practice for all Sikhs to visit to remind them of the life and teachings of the Gurus • Different martyrdoms occurred in Amritsar therefore it is a place that Sikhs may take spiritual inspiration from as they strive to live the life of a Saint Soldier whose ideal was taught by Guru Gobind Singh • Places like a historical gurdwara unites Sikhs with their history, strengthening their bond to one another and with God and as they seek union with the Divine throughout their life this is a spiritual experience that is crucial. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • The Takhts, which are usually attached to a historical Gurdwara, are the political centre of the religion and Hukamnamas, such as a recent one about same sex marriage, are sent out from here therefore Sikhs should travel there to take part in the decisions of the community and have an influence in wider Sikh life rather than it being a spiritual experience • It could be regarded as purely a cultural experience or even a holiday if someone is not a Sikh they will not appreciate it fully and it will have little spiritual value and may even have no spiritual benefits for Sikhs as it taught that pilgrimages 'bring only an iota of merit' (Guru Granth Sahib 4) • The Guru Granth Sahib says that the real pilgrimage is to the divinity and about personal change 'If I am pleasing to Him, then that is my pilgrimage' (Guru Granth Sahib 2) within therefore searching for God in specific places is misguided. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The World Sikh Organisation promote peace as part of its motto (1) • Sikhs promote equality as a central tenet of Sikhism (1) • Sikhs may form a pressure group focussed around Sikh ideals and work for peace with the government (1) • Local Sikh groups e.g. Nishkan centre work with local authorities to ensure democracy is active (1) • Sikhs may work in interfaith initiative to increase the understanding of different faiths as an expression of the teachings of the Gurus (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing away. Award a second mark for development of the way up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • The use of weapons of mass destruction would cause untold suffering (1), and Sikhs seek to relieve the suffering of all rather than cause it (1) • The purpose of war in Sikhism is to protect the innocent (1), but weapons of mass destruction are indiscriminate in their targets (1) • Their use would result in negative karma for those who use them (1), as they kill and devastate the creation of Waheguru (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Wars can be fought to protect the oppressed (1) this may or may not be religious and is still relevant for society today (1) war could be seen as a 'war of righteousness' (Dasam Granth 1133) • The Rahit Maryada teaches that war can be acceptable if certain conditions are met (1), this means if a war is Dharam Yudh Sikhs are right to fight in it (1) as a 'war of righteousness' (Dasam Granth 1133) • Sikhs may support war if all other efforts to resolve the conflict have failed (1) for example diplomatic efforts and efforts at compromise have been fruitless (1) as the Dasam Granth suggests that 'When all the options for solving a conflict have been exhausted completely, only then is the taking of the sword in your hand deemed legitimate' (22) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Sikhs would suggest that struggling for peace is important, however, because it is a struggle peace is impossible when observing the conditions of the world which is filled with war and terror caused by human choice • Humanists may look at the history of the world and see divisions as an obstacle of peace; IHEU president Sonja Eggerickx suggested in 2010 that 'self-identified communities are often better at promoting peace among their own members than between themselves and other groups' suggesting peace may be impossible • Sikhs would suggest that those who serve God can find peace, however as not everyone is trying to serve God then while it might be a useful ideal peace is not possible. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Humanists and Sikhs may suggest that it is incumbent upon them to work for peace as an expression of the importance of humanity, suggesting that it is an ideal that is possible and should be worked towards as it will bring harmony in society • While war exists in today's world the aim of war for Sikhs should be peace, suggesting that the ideal of peace may be possible while wars are fought which may be suggested by the concept of the Saint Soldier and the application of situation ethics • The ideal of peace is within a person's individual life rather than in the world as a whole; this is achieved through living life as a gurmukh where peace can come to a person's life. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname	Other names
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Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

**Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice**

Option 3A: Catholic Christianity

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/3A

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) State **three** religious traditions, other than Christianity, in Great Britain.

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(b) Explain **two** reasons why the ascension is important for Catholics.

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(c) Explain **two** ways in which the Trinity can help Catholics understand the true nature of God

In your answer you must refer to sources of wisdom and authority.

(5)

Dotted lines for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "God created the world in six days."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Catholic teachings
- refer to different Christian points of view
- reach a justified conclusion.

(15)

(Total for Question 1 = 27 marks)

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2 (a) Outline **three** things that miracles show about the nature of God.

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(b) Explain **two** reasons why visions might help some people to believe in God.

(4)

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(c) Explain **two** reasons why the problem of evil and suffering may not raise issues for Catholics.

In your answer you must refer to a source of wisdom and authority.

(5)

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3 (a) Outline **three** ways in which Catholics use the rosary.

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(b) Describe **two** differences in forms of worship between Catholic Christianity and other forms of the main religious tradition of Great Britain.

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(c) Explain **two** ways in which pilgrimages can help strengthen a Catholic's faith.

In your answer you must refer to a source of wisdom and authority

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "Everyone should be free to worship in the way they want."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Catholic teachings
- refer to different Christian points of view
- reach a justified conclusion.

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Church teachings about social justice.

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(b) Explain **two** reasons why living in a multi-faith society might cause issues for Catholics.

(4)

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(c) Explain **two** reasons why Catholics may believe it is important to work to end poverty.

In your answer you must refer to a source of wisdom and authority.

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(d) 'Inequality is the cause of all social problems.'

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Catholic teachings
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

**Paper 3: Religion, Philosophy and Social Justice 3A – Catholic Christianity
Mark Scheme**

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Judaism (1) • Islam (1) • Buddhism (1) • Sikhism (1) • Hinduism (1) 	3

Question number	Answer	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It shows that the mission of Jesus on earth has finished (1) his disciples will now have to complete his work (1) • It shows that Jesus will be able to return to earth at some point (1) It is predicted in the Old Testament this will happen (1) • It shows that Jesus has gone to prepare a place in heaven for his followers (1) as it is foretold Christians will have a place in one of the Fathers 'many rooms' (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Trinity means that Catholics view God as having different characteristics (1) each of these affect their relationship with God (1) for example the Council of Nicaea referred to God as a father (1) • Understanding that Jesus is the Son of God helps Catholics to know Jesus was fully human yet divine (1), this means that he can understand and experience the physical and emotional pain they might suffer (1) such as when he was tortured and crucified (Matt 27) (1) • Believing in God as the Holy Spirit means Catholics can believe that God is active in the world today (1) the Holy Spirit gives them courage to face trials (1) the Catechism of the Catholic Church (736) says the Holy Spirit helps Christians to 'bear fruit' (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The story of creation in six days is found in the Bible (Genesis 1-2); for literalist Christians, for example, the Bible is the primary source of religious knowledge, to deny the Biblical account would therefore be sinful • Some Christians say that the order of creation fits with scientific theories of evolution of the species; they say that six days for God is not the same as six days for humans; they conclude that it is possible to accept aspects of science and the biblical account • Some Christians argue that to deny the biblical account denies God as creator; this denies God’s almighty nature, and that ultimately leads to a denial of the existence of God at all. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some Catholics argue that the Biblical description is theologically true but not exact science; what is important is not that the world was created in six days but that God is the creator; so many Catholics accept aspects of evolutionary theory • Scientific explanations of the Big Bang are accepted by many Christians; this is because the precise nature of creation via the Big Bang requires a powerful and intelligent creator, so many Christians argue that science can prove the existence of God • The Catholic Church teaches that human intelligence is capable of finding a response to the question of origins (Catechism of the Catholic Church 286), it is acceptable for Catholics to accept science except where it contradicts theology, thus denying a six-day creation is not an error or a sin. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • God has power over evil (1) • God has the power to control nature (1) • Jesus, with power to perform miracles, is God (1) • God has power over death • God is omnibenevolent (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They provide evidence of the existence of God to the recipient (1) because only God has the power to cause visions (1) • Visions give the recipient knowledge about God (1) because most visions contain religious elements (1) • Visions often confirm something within a person's faith (1) For example of the visions of Mary (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Any reasons not linked to visions • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Catholics believe the world was not created as a paradise but as a preparation for paradise (1) therefore in this world we face a test to prepare our souls for heaven (1) Isaiah 45:7 reveals God as brings both prosperity and disaster (1) • Evil and suffering are caused by human misuse of free will and so is not the fault of God (1) the existence of suffering therefore does not deny the existence of God (1) according to Genesis 1, God created people in his image meaning they have free will to do evil as well as good (1) • Some Catholics believe there is no point in worrying about the problem of evil because we cannot understand God's reasons (1); they believe it is a mystery that will be revealed in heaven (1); the Catechism of the Catholic Church (321) says that God will direct everything to its proper end (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • God spoke to Moses when he revealed the commandments on Sinai; this experience confirmed Moses’ faith in God as lawgiver; he was then able to strengthen the faith of the Israelites by recounting this experience • St Paul encountered God on the road to Damascus; this experience was powerful enough to bring about his conversion to Christianity; would-be converts to Christianity were inspired by his conversion to believe and seek baptism, this suggests that religious experience is supported by the philosophical principle of testimony • The Catholic Church teaches that people can be brought to belief in God by a sense of awe at God’s power; some have said that they were aware of the presence of God when viewing the beauty of creation, and this has been sufficient to give them faith. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Many non-believers may argue that religious experiences are akin to psychological illness; they say it is impossible to prove that the experience is real; they therefore conclude that as a philosophical argument no religious experience can count as proof of the existence of God • Some point out that religious experiences most often come to those who already believe; they argue that such people are already disposed to believe even when the evidence is weak; therefore their testimony is unreliable • Most religious experiences are personal; some argue that such an experience could cause a conversion or increase in faith for that person; however, the experience of others is not sufficient to convert those who only hear accounts of that experience. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Catholics use it to pray as an act of community devotion (1) • They remember the various mysteries of the faith (1) • They say the apostles creed whilst holding or looking at the crucifix (1) • They then say the Our Father, Hail Mary, Father and Glory Be (1) • They use the beads to count their progress through the prayer cycle (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Descriptions of what the Rosary is • Explanations of the reasons why Catholics say the Rosary 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Catholics focus on the Real Presence of Christ in the Eucharist (1) many Protestants do not focus on the Eucharist (1) • Catholics may use objects of devotion such as the rosary (1) some other Christians would not regard their use as important (1) • Catholics have a structured liturgy (1) In Charismatic Christianity there are less structured forms of worship (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Any reasons not linked to the Church • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • God manifests his presence in a special way in certain places (1) therefore it is worthy to visit these places as a way of becoming closer to him (1); the Catechism of the Catholic Church (2691ff) speaks of pilgrimages as occasions of renewal in prayer (1) • Pilgrimage has a long history after the temple was built at Jerusalem (1); all Jewish men at the time of Jesus were obliged to present themselves at it for the three major feasts (1); the Bible shows that Jesus himself gave an example of pilgrimage when he was a boy (Luke 2:41-52) • Pilgrimages may bring people to have a religious experience (1); many claimed to have been healed on pilgrimage to Lourdes (1) Pope Benedict XVI said that pilgrimages were places of encounter with the divine (Sermon, Nov 6th 2010) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The set pattern and structure of Catholic worship offers familiarity with which people feel comfortable; this structure avoids individual preferences which can be a barrier to prayer; so many Catholics find that Mass is a source of spiritual growth • Evangelical spontaneous worship allows people to worship in their own style; this gives freedom of expression and emotion through dance and music, which can lead to a deepening the connection with God • The idea of sharing in continuity of worship with past generations gives great meaning; this creates a timeless quality linking generations of believers, therefore many Catholics prefer to worship in traditional ways. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some Christians believe that the celebration of Mass is not based in the Bible; they believe that the worship of the real presence of Christ in the Eucharist is blasphemous, hence they believe some forms of worship are sinful • The Catholic Church believes that the Eucharist must be led by an ordained priest; any celebration of Mass without a priest cannot lead to the transubstantiation of the bread and wine; therefore providing priests to lead worship is a priority for Catholic bishops • Some extempore worship involves dance, shouting and other examples of exuberance; some Christians consider aspects of this form of worship to be irreverent; they believe that the worship of God must always be dignified and respectful. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Social justice is taught to be the right of every human being (1) • The Church teaches that social justice is linked to the common good (1) • It says social justice can only be obtained by respecting the dignity of man (1) • Differences amongst people should encourage charity (1) • The Bishops Conference says that interdependency has to be acknowledged when working for the common good (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Any teachings which are not about social teachings of the Catholic Church 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It might mean they have to defend their religion against people who hold different beliefs (1) people of other religions may want them to change their beliefs (1) • Catholic beliefs are often misunderstood (1) others may be offended by what is believed (1) • They may be expected to work on Sundays by people of a another faith (1) they might find it difficult to attend Mass (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Any reasons not linked to a multi-faith society • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Catholics are inspired by example of Jesus in the Gospel (1) through helping the poor they are putting their faith into action (1) Jesus taught about the importance of helping the poor in the parable of the sheep and goats (Matt 25: 31-47) (1) • Catholics believe that God appointed people as stewards (1) this means that Catholics have a duty to ensure that all people are given the opportunity to share in the world's resources (1) the Catechism of the Catholic Church (2443) teaches that God rebukes those who turn their back on the poor (1) • The Catholic Church has a long tradition of teaching social justice (1); Catholics are guided by these encyclicals to direct their moral responses (1) an example of such an encyclical is Populorum Progressio of Paul VI which indicates the need for structural change to support the poor (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Catholics may see inequality as a problem that can produce cycles of conflict; as the presence of injustice can undermine society; many Catholics conclude that an equal society would bring peace and stability • Jesus tried to help the poor, outcasts and women throughout his ministry; one of his key messages was to point out types of inequality; Jesus’ followers also see eradicating inequality as a priority • Catholics may suggest that inequality of opportunity can perpetuate social problems, as such they believe that social problems can only be solved through the application of Jesus’ teachings to love one another (John 13:34). <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Christians may believe that that poverty will be a permanent issue; this suggests that they may not see eradicating inequality as a first priority; many Catholics think that spiritual poverty is what destroys societies • Some Catholics may see inequality as the fault of the poor themselves; they argue that people can educate themselves and seize opportunities to work if they want to; thus they argue that the greater problem is laziness and lack of drive • The First Great Commandment is to love God, and it could be argued that forgetting God is the cause of all social problems, as such it can only be solved through turning to him. <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

**Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice**

Option 3B: Christianity

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/3B

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** Christian beliefs about the nature of God.

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(b) Explain **two** reasons why the oneness of God is important to Christians.

(4)

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(c) Explain **two** reasons why the Last Supper is important for Christians today.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** “God created the world in six days.”

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teachings
- refer to different Christian points of view
- reach a justified conclusion.

(15)

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(Total for Question 1 = 27 marks)

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2 (a) Outline **three** things that miracles show about the nature of God.

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(b) Explain **two** reasons why visions might help some people to believe in God.

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(c) Explain **two** reasons why prayer might help belief in God.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "Religious experiences show that God exists."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teachings
- refer to non-religious viewpoints
- reach a justified conclusion.

(12)

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(Total for Question 2 = 24 marks)

3 (a) Outline **three** ways a church may be useful in the local community.

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(b) Describe **two** differences between Christian worship and that of another religion you have studied

(4)

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(c) Explain **two** ways in which pilgrimages can help strengthen a Christian's faith
In your answer you must refer to a source of wisdom and authority.

(5)

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4 (a) Outline **three** ways the law against discrimination benefits Christians.

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(b) Explain **two** reasons why Christians should work for social justice.

(4)

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(c) Explain **two** ways Christians can help to end racial prejudice.

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of multiple horizontal dotted lines.

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(d) All Christians should work for equality.'

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Christian teachings
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 3: Religion, Philosophy and Social Justice 3B - Christianity Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • God is the creator (1) • God is all-powerful (1) • God is all-knowing (1) • God is all-loving (1) • God is like a father (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • God's oneness is revealed in the Old Testament (1) The prophet Isaiah transmits God's word, 'besides me there is no god' (Is 44:6) (1) • Jesus teaches the unity of God (1) he says that he and the Father are one (John 10:30) (1) • Belief in one God is the first of Ten Commandments (1) this shows that worship of more than one God is sinful (1) <p>Accept any other valid responses.</p>	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Jesus' commanded his disciples at the Last Supper to continue the celebration (1) Christians follow that command every Sunday by celebrating the Eucharist (1) Jesus said 'Do this in memory of me' (Luke 22:19) (1) • Jesus washed the feet of the disciples (1) This showed the importance of service in the Christian life (1) Article 28 of the Thirty Nine Articles says that the Lord's Supper is a sign of Christian love (1) • The Last Supper was also a Passover celebration (1) this confirms the link between the Jewish and Christians faiths (1) Jesus says that he wants to celebrate the Passover with his disciples (Luke 22:15) (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The story of creation in six days is found in the Bible for evangelical Christians, for example, the Bible is the primary source of religious knowledge. to deny the biblical account would therefore be sinful • Christians may say that the order of creation fits with scientific theories of evolution of the species; they say that six days for God is not the same as six days for humans; they conclude that it is possible to accept aspects of science and the biblical account • Christians may argue that to deny the biblical account denies God as creator; this denies God’s almighty nature, and that ultimately leads to a denial of the existence of God at all. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Christians may argue that the biblical description is theologically true but not exact science; what is important is not that the world was created in six days but that God is the creator; so many Anglicans accept aspects of evolutionary theory • Scientific explanations of the Big Bang are accepted by many Christians; this is because the precise nature of creation via the Big Bang requires a powerful and intelligent creator, so many Christians argue that science can prove the existence of God • The Catholic Church teaches that human intelligence is capable of finding a response to the question of origins so it is acceptable for Catholics to accept science except where it contradicts theology thus denying asix-day creation is not an error or a sin. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • God has power over evil (1) • God has the power to control nature (1) • Jesus, having the power to perform miracles, is God (1) • God has power over death • God is loving (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They are evidence of the existence of God to the recipient (1) because only God has the power to cause visions (1) • Visions give the recipient knowledge about God (1) because most visions contain religious elements (1) • Visions often confirm something within a person's faith (1) for example in the vision of Jesus to Stephen (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Any reasons not linked to visions • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • People sometimes believe their prayers have been answered (1) this strengthens their faith in God (1) in 1 John 5:15 we read that whatever someone asks of God will be granted (1) • Prayers help Christians feel they have a link to God (1); by spending time reflecting on God they might become closer to him(1); this is recognized in the opening verses of the Anglican Evensong Service (1) • The Acts of the Apostles shows that it was the power of prayer that enabled to the early Church to grow (1) it was through the prayer of the apostles that converts came to Christianity (1) in Acts 4:31 we are told that as the apostles prayed to God they were able to preach the Gospel fearlessly (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • God spoke to Moses when he revealed the commandments on Sinai; this experience confirmed Moses' faith in God as lawgiver; he was then able to strengthen the faith of the Israelites by recounting this experience • St Paul encountered God on the road to Damascus; this experience was powerful enough to bring about his conversion to Christianity; would-be converts to Christianity were inspired by his conversion to believe and seek baptism • The Catholic Church teaches that people can be brought to belief in God by a sense of awe at God's power; some have said that they were aware of the presence of God when viewing the beauty of creation, and this has been sufficient to give them faith. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Many non-believers argue that religious experiences are akin to psychological illness; they say it is impossible to prove that the experience is real; they therefore conclude that no religious experience can count as proof of the existence of God • Some point out that religious experiences most often come to those who already believe; they argue that such people are already disposed to believe even when the evidence is weak; therefore their testimony is unreliable • Most religious experiences are personal; some argue that such an experience could cause a conversion or increase in faith for that person; however, the experience of others is not sufficient to convert those who only hear accounts of that experience. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • It provides services on Sunday (1) • It provides a meeting place for the people within the parish (1) • It provides a minister to offer support and advice (1) • It often runs social clubs (1) • It may run groups to study the Bible (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <p>For the purpose of this mark scheme we have chosen Hinduism</p> <ul style="list-style-type: none"> • The focus in Christianity is usually the Eucharist (1) whereas in Hindu worship it may be a Hindu deity (1) • Christians usually are sat, knelt or standing during worship (1) whereas Hindus will usually be seated on the floor in a prayer room (1) • in Christianity both genders sit together, usually in families (1) whereas in Hindu worship women and men are usually seated separately (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Pilgrimage has a long history after the temple was built at Jerusalem (1); all Jewish men at the time of Jesus were obliged to present themselves at it for the three major feasts (1); the Bible shows that Jesus himself gave an example of pilgrimage when he was a boy (Luke 2:41-43) (1) • God manifests his presence in a special way in certain places (1) therefore it is worthy to visit these places as a way of becoming closer to him (1); the Church of England website speaks of pilgrimages as occasions for turning back to God (1) • Pilgrimages may bring people to have a religious experience (1); on pilgrimage to Jerusalem there can be a special awareness of Jesus' death and resurrection (1) the Church of England website speaks of pilgrimage as an encounter with the Other (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Christians are taught to bring others into the faith. Jesus said that the disciples should go and baptise all nations, if Christians want to show their love for others they should try to convert them. It allows people to be saved from sin, opening the way to eternal life with God. • It shows concern for others. It helps people find the true religion through faith in Jesus Christ and therefore to understand how they should live • All Christians are taught to stand up and witness to their faith and this is the essence of evangelisation. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Christians may believe there are many other more important things that a Christian should do as duty rather than evangelise, for example follow the Ten Commandments and show love to others. Helping those in need is more important than converting them to Christianity • Christians may feel that it may cause conflict in multi-faith communities. People have religious freedom, it goes against this freedom to try and evangelise them. People of other faiths could consider it disrespectful • Some argue that the commission to evangelise was given to the apostles and therefore does not apply to us today <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • They cannot be denied a job because of their religion (1) • Christians cannot be forced to work during religious festivals (1) • Christians cannot be denied promotion or training because of their religion (1) • Christians cannot be bullied in the workplace because of their faith (1) • In most cases Christians can wear symbols of their faith at work (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Any information about discrimination due to race or gender 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It follows the example of Jesus (1) who helped those who were social outcasts (1) • God is a just God (1), Christians therefore should act with justice in the world (1). • It is showing love for others as Jesus commanded. (1) He taught the Parable of the Sheep and Goats to teach Christians how they should work for a fairer society (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • They can follow the teaching of the Bible by showing hospitality to strangers (1) demonstrating that the person is more important than their race (1) this follows Jesus teaching on loving others (John 13:34) (1) • They can give practical help to refugees and asylum seekers (1) for example by volunteering in reception centres (1) the Church of England report 'Faith in the City' encourages racial solidarity (1) • They can protest against laws that discriminate against certain races in society; (1) this follows the example of Anglican Church leaders such as Desmond Tutu; (1) the Church of England report 'Seeds of Hope' points to the need to eradicate institutional racism (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • Christians may believe that an equal society will bring stability and peace to the world and that this should be the primary aim • Jesus tried to help the poor, outcasts and women throughout his ministry; one of his key messages was to point out types of inequality; Jesus' followers should also see eradicating inequality as a priority • Jesus taught that his followers should show compassion and a desire for justice. Everything belongs to God not humans and so equality would be just <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Jesus taught that inequality will be a permanent issue and this suggests that he did not see eradicating inequality as a first priority; many Christians think that spiritual poverty is what destroys societies • Christians should concentrate on their own spirituality; the afterlife is important, not this life and therefore they should not worry. God has a plan for everyone • Christians are taught that the kingdom of heaven belongs to the poor in spirit, and the meek shall inherit the earth. Jesus implied that those who suffered in this world would be rewarded in the afterlife. <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

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Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

**Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice**

Option 3C: Islam

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/3C

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** Muslim beliefs about risalah.

(3)

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(b) Explain **two** reasons why the angel Jibril is important to Muslims.

(4)

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(c) Explain **two** reasons why the Tawrat is important to Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)

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In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d) "Believing in Akhirah gives life meaning and purpose."**

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- refer to different Muslim points of view
- reach a justified conclusion.

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2 (a) Outline **three** Muslim beliefs about miracles.

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(b) Explain **two** reasons why visions might help some people to believe in Allah.

(4)

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(c) Explain **two** ways the cosmological argument proves the existence of Allah for Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)

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3 (a) Outline **three** conditions that are required for lesser Jihad to be declared.

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(b) Explain **two** ways Muslims perform sawm during Ramadan.

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(c) Explain **two** reasons why Hajj is important for Muslims.

In your answer you must refer to a source of wisdom and authority.

(5)

A series of horizontal dotted lines provided for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d) "Everyone should pay Zakah."**

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- refer to different Muslim points of view
- reach a justified conclusion.

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Muslim beliefs about religious freedom.

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(b) Explain **two** reasons why Muslims work for social justice.

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(c) Explain **two** reasons why Muslims should work for racial harmony.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "It is difficult a good Muslim and to be wealthy."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Muslim teachings
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 3: Religion, Philosophy and Social Justice 3C - Islam Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Belief in risalah is an article of faith (1) • Prophets are chosen by Allah (1) • They all teach the same message because Allah is unchanging (1) • They help people to know the will of Allah (1) • The prophets prepared the way for the last prophet, Muhammad. (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Jibril brought the words of the Qur'an to Muhammad (1) without him, Islam would not have the final revelation of Allah (1) • Jibril has communicated with other prophets (1); he brought Mary the news that she was pregnant with Jesus (1) • He is known as the angel of revelation (1) as he appears at times of revelation in all three monotheistic religions (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The Tawrat was given to Musa by Allah. (1) The Qur'an confirms that "We sent down the Tawrat" (1) and that it contains "guidance and light". (Surah 5:44) (1) • It contains "the judgement of Allah" (Surah 5:43) (1). People who believe in Allah should need no further guidance than his word (1), if they do not live by his revelation they are not believers. (1) • The teaching of the Tawrat is confirmed by the Qur'an (1), Allah sent Isa to fulfil what was written in the Tawrat (1) and gave him the Injil as guidance and instruction for the righteous. (Surah 5:46). (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It helps some Muslims make sense of daily life, life is supposed to be lived in submission to the will of Allah and fulfilling Allah’s intention is the way to achieve paradise • The Qur’an gives many descriptions of judgement (Surah 17:71) clearly showing the advantages of living a good Muslim life, Muslims will follow the five pillars, giving Zakah which benefits those in need • Following Allah’s commands to achieve paradise brings cohesion to the Muslim community, enabling Muslims to live in peace and security and presenting a unified vision of Islam to the world <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some believe that doing good because of fear of hell rather than love of Allah is a selfish act and Muslims are taught to be selfless. Thinking only of your own afterlife reduces the value of this life. • Allah is both just and merciful and all people make mistakes, you should therefore trust Allah with your future and not live a life determined by fear of the next. • Allah is all-knowing so your motivation is known to Allah and it will be judged. Allah already knows your choices and your final judgement so you should live life to the full and thank Allah for the life he has given you on this earth rather than limiting your decisions based on life after death. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The Qur'an is the greatest miracle (1) • Miracles are performed by Allah (1) • Miracles show the omnipotence of Allah (1) • A miracle breaks the laws of nature (1) • According to the Qur'an, Muhammad split the moon (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They provide evidence of the existence of Allah to the recipient (1) because only Allah has the power to cause visions (1) • Visions give the recipient knowledge about Allah (1) because most visions contain (or are of) something religious (1) • Visions often confirm something within a person's faith (1) For example the visions of the prophets (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The kalam Cosmological argument proposed by Al-Ghazali claimed that everything that begins to exist has a cause (1), the universe clearly began to exist at some point so it also has a cause (1), the only being powerful enough to cause the universe to exist is Allah. (1) • If the cosmological argument is taken back far enough there must be a starting point which did not need to be caused (1), and this is Allah as only Allah is eternal (1). This is seen in the writings of Al-Ghazali where Allah is presented as the prime mover (1). • The Qur'an reinforces the validity of the Cosmological argument (1), It asks "Are you a more difficult creation or is the heaven?" And asserts "Allah created it" (Surah 79:27) (1) giving Muslims confidence that Allah existed before the world and was responsible for the creation of the universe. (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Many religious figures have had religious experience given to them directly from Allah e.g. Musa and the burning bush and these have had a profound effect on their faith suggesting that the argument is supported by the philosophical principle of testimony • People who have a religious experience are filled with knowledge of Allah; only Allah could have given them this knowledge and therefore they prove his existence. Sufi Muslims strive to obtain direct experience of Allah in this life. • A numinous experience can be felt deeply on a spiritual level and this may not be easily understood by those who don't believe but this doesn't make them fictional, it speaks to the mystery of Allah. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Non-religious people may suggest that religious experiences may be the result of many things that are physical rather than spiritual e.g. drugs and mental illness and therefore do not prove anything and indeed suggest they may not exist. • Non-religious people might point to psychology which shows the mind can be easily persuaded to believe things that are not real and this may apply to religious experiences such as group accounts of religious experiences • Many Sunni and Shi'a Muslims, who are not Sufis, consider Allah as remote and unapproachable and are suspicious of religious experience, rather believing that they will experience Allah directly in Akhirah. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • In self defence against an attacker (1) • To protect the oppressed (1) • To preserve the Islamic way of life (1) • Non-combatants are not to be killed (1) • Declared by a recognised authority (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They will eat a meal before sunrise (suhur) (1) but during daylight hours they will not eat, drink or take part in sexual activity (1) • After daylight is finished Muslims will break their fast (iftar) (1) usually with dates to follow the example of Muhammad (1) • The evening meal is often shared with family and friends (1) although some mosques will provide the evening meal for people to break their fast (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Good Muslims follow the example of Muhammad (1) and going on Hajj is the greatest example of this (1) as seen in 'And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass' (Surah 22:27) (1) • Going on Hajj allows a Muslim to be reborn spiritually (1) to reconnect with their faith (1). Surah 22:28 assures Muslims they will "witness benefits for themselves".(1) • The Qur'an commands that they "perform Tawaf around the ancient house" (Surah 22:29) so during Hajj Muslims walk round the Kaaba seven times (1). This demonstrates the unity of believers from all over the world in the worship of Allah (1). <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Sunni Muslims regard Zakah as a religious duty the Zakah payments support “the poor and needy” so all should give in charity for the benefit of those who need it most; as such all should give it. • The Qur’an encourages Muslims to give in charity. Allah knows even if Muslims give charity in secret and as reward will remove some of their misdeeds and everyone should follow the commands of Allah • Zakah is one of the Five Pillars which form the foundation of the Muslim faith, enabling those who are blessed by Allah to share with their brothers who are currently being tested suggesting all should participate. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some Shi’a Muslims traditionally consider Zakah as a private and voluntary decision. Some therefore choose not to pay it and may give khums instead. • Many people living in poverty are not required to pay Zakah. The Qur’an defines an income limit and those below this are excused payment. In addition the giver has to have remained above the payment threshold for a year in order to be liable to pay. • Some would see providing for their own family as of ore value than paying Zakah. They would argue that the world and society has changed and Islam needs to modify its practice to better suit modern society. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The Qur'an says "there is no compulsion in religion" (1) • Allah created all people equally (1) • Islam accepts all religions have a right to coexist (1) • Jews and Christians are called the People of the Book (1) • Most Muslims believe that only Islam has the whole truth (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Explanations of why the Act is required 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It can lead to increased debt in poorer countries (1) which may weaken the ummah (1) • Muslims believe that everyone was born equally (1) so all should work for the betterment of other's situations (1) • Without working for social justice it can lead to other issues such as lack of education or hunger (1) which may stop people from worshipping Allah freely (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Explanations of what Muslims do to rectify the inequality • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Muhammad emphasised belief in the ummah, the worldwide community of Muslims (1) and they come from all races and peoples (1) as seen in the final sermon: 'All mankind is from Adam and Eve" (1) meaning that everyone is equal before Allah. • A Muslim will be judged on his/her piety, not on their race. (1) As long as they accept the main beliefs, and behave in a way which helps others, then they will be rewarded on the Day of Judgement (1) as seen in the final sermon: 'a white has no superiority over a black nor a black has any superiority over white except by piety and good action.' (1) • Muhammad reminded all Muslims that they would "indeed meet your Lord, and he will reckon your deeds" (the Final Sermon) (1). Muslims therefore have an ethical responsibility to "Wish for your brother what you would wish for yourself" (1) which precludes any form of racism.(1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Care and compassion is part of showing one’s love for Allah so Muslims should give what they don’t need in zakah and sadaqah; The Qur’an says “True righteousness is in one who gives wealth to the needy” (Surah 2: 177) • Muhammad said “...he is not a believer who eats his fill while his neighbor remains hungry by his side” so whilst it is not necessary to be poor, it would be difficult to be rich while others are suffering • If a Muslim hears about a problem and does nothing, Allah will punish them, as this is going against the true meaning of brotherhood suggesting that the person shows that generosity is more important than piety. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Muslims believe that Allah will provide and Muslims should not be worried about poverty. Allah has determined how each person will live and poverty is part of the test for some people, it is your response to trials that enables Allah to judge fairly. • There is no shame in wealth as long as one is giving zakah. Allah has blessed some people with material goods and they must be thankful and use it well. As they have more to give their giving will achieve more. • If there were no wealthy people there would be no-one to help the poor. Allah will judge on how you use your wealth in Allah’s cause not just because you are wealthy. It is therefore important to give generously and not count the cost. <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

**Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice**

Option 3D: Buddhism

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/3D

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) State **three** religious traditions, other than Buddhism, practiced within Great Britain.

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(b) Explain **two** reasons why the First Noble Truth is important to Buddhists.

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(c) Explain **two** ways paticca-samuppada explains suffering.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- reach a justified conclusion.

(15)

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(Total for Question 1 = 27 marks)

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2 (a) Outline **three** ways a Buddhist upbringing provides a basis for an understanding of reality.

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(b) Explain **two** reasons why Buddhists may pray.

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(c) Explain **two** reasons why Buddhists may think visions are real.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "The Wheel of Life shows the reality of existence."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Buddhist teachings
- refer to different Buddhist points of view
- reach a justified conclusion.

(12)

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(Total for Question 2 = 24 marks)

3 (a) Outline **three** types of meditation for Buddhists.

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(b) Explain **two** reasons why mala beads are used by some Buddhists.

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(c) Explain **two** reasons why it is important for Buddhists to have death and mourning rituals.

In your answer you must refer to a source of wisdom and authority.

(5)

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4 (a) Outline **three** ways Buddhists respond to racial prejudice.

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(b) Explain **two** ways Buddhists respond to living in a multi-faith society.

(4)

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(c) Explain **two** reasons why Buddhists might support human rights.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

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Paper 3: Religion, Philosophy and Social Justice 3D - Buddhism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Christianity (1) • Islam (1) • Judaism (1) • Sikhism (1) • Hinduism (1) 	<ul style="list-style-type: none"> • Explanations of why the four sights were important in the life of the Buddha 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They should learn suffering is unavoidable (1) which means they should accept suffering as part of life (1) • They recognise everyone is born and dies (1) and so should accept that death is an inevitable part of samsara (1) • Buddhists should accept happiness is not permanent (1) and regard unhappiness as natural (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason /development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It can be said to cause everything therefore it applies to many aspects of life including suffering (1) paticca-samuppada also recognizes a variety of reasons in a chain of effects (1) as shown by the story of Nagasena and the Chariot in the Milinda Panha (1) • The idea of karma is dependent on it (1) therefore it provides a Buddhist with a correct understanding of reality (1) as shown by the story of Nagasena and the Chariot in the Milinda Panha. (1) • The cycle of samsara is dependent on it (1) it shows that everything might have many things happen as a result as such a Buddhist is able to understand the nature and effects of concepts like suffering (1)) Paticca Samuppada Sutta teaches that everything is dependent upon something else this must include suffering (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It provides a sense of justice for suffering kamma makes sense of suffering in this life and future lives as a result of actions of humans; as such is the only approach to life that makes perfect sense • Memories of past lives support the idea of kamma, there is evidence that people have been able to identify places and events as if they have lived before and been reborn this would then help a person make sense of their life • Kamma is essentially the law of cause and effect which would be accepted by most people therefore making sense of life The law of moral cause and effect follows other scientific laws of cause and effect suggesting it is applicable across a number of situations. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • If kamma made sense than people who did wrong would be punished for their wrong doings however it appears that it is innocent people who suffer more than others suggesting kamma does not make sense as it is unjust • Kamma is explained as the just outcome of choices in a previous life it therefore may remove the drive to change present lives for the better so it does not make sense of life it leads to a acceptance that life is out of a person’s control • It relies on the existence of life after death to make sense of existence although the reliance on past lives seems to fully explain kamma, however it might not make sense in light of rising population levels. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The celebration of festivals helps a child remember the Buddha's life (1) • Being taught meditation will help a child develop right mindfulness (1) • Performing puja will help a child understand the impermanence of life (1) • Being taught in the vihara will teach children the important concepts of Buddhism (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is an attempt to work for the benefit of all (1) which would develop punna kamma (1) • To try to achieve inner peace (1) which is central to the search for enlightenment (1) • As an expression of metta (1) which benefits the whole of humanity rather than just the individual (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason /development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Visions teach people about their purpose or the reality of existence, (1) therefore they should not be dismissed rather accepted as helpful and real (1) this is shown through Asanga's vision of Maitreya when the "Five Treatises of Maitreya" were given (1) • The Buddha received a vision of Mara prior to enlightenment (1) the visions provide extra knowledge which might aid the path to enlightenment (1) in descriptions of his enlightenment the vision describes Maras daughters as craving, discontentment and attachment (1) • Some Buddhists may experience transcendental visions of the Buddha (1) these provide extra knowledge of the realms of existence which therefore might aid the path to enlightenment (1) Thich Nhat Hanh says of visions described in the Vajra Sutta 'If we look deeply into things, we will be able to free ourselves from the illusion' (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is a part of Mahayana teaching and devotion; the Wheel of life shows that rebirth is driven by the three poisons; therefore, in understanding this reality a Buddhist will be able to be aided on the path to enlightenment • It provides an outline of the various realms of rebirth, it shows the positive aspect of living within the human realm, therefore a Buddhist would understand their positive rebirth as a way to escape the cycle of rebirth • In each realm a bodhisattva is shown suggesting that there is aid and assistance available for enlightenment; therefore, this will help a Buddhist be able to realise the reality of a way out of the cycle. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • The Wheel of Life may be seen as a parable that only is meant to teach important aspects of how to live and the consequences of actions rather than an accurate depiction of reality, and therefore is of little relevance • The Wheel of Life is only important within certain expressions of Buddhism, therefore for a large number of Theravadan Buddhists it will have no relevance and not reflect the reality of existence • It relies on the existence of life after death to make sense of existence It is only one interpretation of the nature of life after death, as such there are other interpretations that may be seen to show the reality of existence, for example in Theravada Buddhism. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Vipassana or insight meditation (1) • Samatha which is based on the mindfulness of breathing (1) • Zazen or seated meditation (1) • Dhyana which is the overall term for different forms of meditation (1) • Metta bhavana or loving kindness (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They are portable (1) so they can facilitate puja in many places (1) • They provide a focus during chanting (1) they help Buddhists count repetitions of mantras(1) • They are used to remind Buddhists of the six senses (1) which is a positive focus in puja (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason /development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It is nice for the people who knew the person to have an opportunity to gather in remembrance (1) the rituals serve an important purpose in the sense that they allow a person to say goodbye and release attachment (1) The Tibetan Book of the Dead clearly guides Buddhists through the rituals and explains their effects • The rituals help Buddhists feel comforted (1) It is a reminder about the cycle of samara which will help those people who are mourning recognise its temporary nature (1) In Tibetan Buddhism Padmasambhava explains 'All beings have lived and died and been reborn countless times' (1) • They repeat the rituals the Buddha went thorough therefore they follow his example and must be important (1) these provide extra knowledge of the realms of existence which therefore might aid the path to enlightenment (1) the Dalai Lama wrote in his book Advice on dying ' it is necessary to become intimate with the practices related to dying'. (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • If people are forced to worship in a particular way it cannot be regarded as true worship; for example while chanting mantras such as Namō Buddhaya may be seen to be essential by some, they may have no value to others • Worship is a personal search for enlightenment, and as Buddhist scriptures show there is no one way this can be done, therefore it is up to an individual to decide how and what they worship. • The Buddha’s example was one of a personal search, with many examples of learning from fruitless attempts; as such people should be allowed the freedom to find a way to worship that is most effective for them <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Buddhist rituals are performed on a daily basis and as such are viewed by many Buddhists as obligatory, ritual worship is very organised and helps the individual Buddhist concentrate on the meaning of what they are doing • Worship with other Buddhists allows a person to be supported by those around them; as such the efficacy and concentration of worship might be increased • Worship needs to be guided and structured by those people who are regarded as more experienced such as bhikkus who are further along the path to enlightenment. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • They refrain from using hurtful language (1) • They respect all life (1) • They show compassion (karuna) to others (1) • They work to reduce racial hatred (dosa) (1) • They follow the teaching of the Buddha about harmony (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Buddhists will try to help others (1) they will not force their beliefs on others (1) • Buddhists will not show discrimination (1) as this would lead to bad kamma (1) • Buddhists will follow Eightfold Path teaching of right speech (1) so they would not use discriminatory language (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason /development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • All Buddhist teachings seek to reduce suffering, (1) human rights also try to ensure justice for all and thus reduce suffering so Buddhist would support them (1) this is clearly shown in Declaration of the International Network of Engaged Buddhists: Towards A Buddhist Culture of Non-Violence and Human Rights (May 1998) (1) • Human rights are supported by elements of the Five Precepts (1) One of the Five Precepts is to not harm any living thing therefore the human right of not to torture would be supported by all Buddhists (1) as 'Buddhist concepts recognize the inherent dignity and the equal and inalienable rights of all human beings' (Declaration of the International Network of Engaged Buddhists: Towards A Buddhist Culture of Non-Violence and Human Rights (May 1998)) (1) • Upekkha supports the equality and balance of humanity (1) Breaking a person's human rights would result in bad kamma, therefore a Buddhist would avoid their contravention on the path to enlightenment (1) as 'All ethical systems encourage people to respect each other, and discourage killing, violence and so on' (Declaration of the International Network of Engaged Buddhists: Towards A Buddhist Culture of Non-Violence and Human Rights (May 1998)). (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Inequality shows a desire for personal wealth and comfort this goes against Buddhist teachings Siksasamuccaya 280–281 which show that a Bodhisattva must try to help others and ‘take upon myself the burden of all suffering’ • It appears unjust that wealth is not more equally shared especially if wealth is gathered by dishonest or immoral practice it could be suggested that it opposes the path of morality and elements of situation ethics which seeks the most loving thing to do; Buddhists would suggest that the imbalance needs to be redressed • It causes problems for those living in poverty, many starve, have a low standard of living to turn to socially harming activities which would therefore contradict the Buddhist teaching of metta. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Kamma might suggest that people should be rewarded for the work they do, the concept of kamma indicates that those who are better off financially or politically may those who have been morally good • Suffering is a part of existence and as such poverty might be seen to be caused by natural disasters and cannot be helped, it follows that no matter what Buddhist might do to overcome inequality it will always exist • Inequality of wealth is natural as a part of existence, the Buddha’s teaching on the causes of suffering show this, therefore equality is not possible, the failure of communist societies and religious groups has shown this. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

Paper 3: Area of Study Religion, Philosophy and Social Justice

Option 3E: Hinduism

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/3E

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided – *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets – *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed – *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** teachings about Nirguna Brahman.

(3)

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(b) Explain **two** beliefs about the Hindu cosmology.

(4)

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(c) Explain **two** reasons why Brahman should not be described as having form.

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of multiple horizontal dotted lines.

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2 (a) Outline **three** features of a numinous experience.

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(b) Explain **two** reasons why miracles might help Hindus to believe in God.

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(c) Explain **two** reasons why Hindus think visions are real.

In your answer you must refer to a source of wisdom and authority.

(5)

Area containing horizontal dotted lines for writing the answer.

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(d) "In today's world people should not believe in a personal God."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area for writing the response, consisting of multiple horizontal dotted lines.

(Total for Question 2 = 24 marks)

3 (a) Outline **three** ways Hindus may prepare for darshan.

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(b) Explain **two** reasons why Hindus perform karma yoga.

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4 (a) Outline **three** ways Hindus fight against racial discrimination.

(3)

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(b) Explain **two** reasons why social justice is important to Hindus.

(4)

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(c) Explain **two** reasons why Hindus might support human rights.

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of multiple horizontal dotted lines.

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(d) "A good Hindu will always give to the poor."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Hindu teachings
- reach a justified conclusion

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 3: Religion, Philosophy and Social Justice 3E - Hinduism Mark Scheme

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Shankara said 'Brahman is formless and not its opposite' (1) • 'Neti, neti – Not this, not this' (1) • 'there is no difference between Brahman and Atman' (1) • Upanishads teach 'Brahman is Reality, Knowledge, and Infinity' (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Answers which refer to Saguna Brahman. 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Life in the universe is created and destroyed in a cycle (1) humans are living in the last age (1) • The universe lasts about 8.6 million years before it is destroyed (1) Shiva destroys all this existence and creates a new existence (1) • The Rig-Veda describes the birth of the universe (1) it says the divine principle births it using the word (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • God is immortal and so must be formless (1) the Taittiriya Upanishad 2.7.1-2 describes God as an emotion, bliss, which has no form (1) 'The One is Bliss. Whoever perceives the Blissful One, the reservoir of pleasure, becomes blissful forever' (1) • Hindus believe Brahman is without form (1) Brahman must be without form if there were then humans would be able to produce an image of him (1) and that is seen to be impossible by many Hindus (1) • Brahman is present everywhere so cannot have form (1) one form would be limiting and Brahman is not limited by time or space (1) Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. (BG 2:12) (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The example of Rama gives practical illustrations of the dharma of a king therefore these still give practical examples provide Hindus with expectations for themselves and also what to expect from rulers • The rules of dharma are laid down in scriptures which have provided guidance for thousands of years the Mahabharata provides moral dilemmas and a range of responses to them therefore people can see how the rules are to be applied in today's society • Right and wrong are moral absolutes which do not change, Hindus may believe that dharma and satya are the same therefore scripture teaches that dharma is the unchanging truth <p>Arguments against the statement</p> <ul style="list-style-type: none"> • The rules and concept of dharma are found in Hindu writings that are thousands of years old these could be could be seen to contradict modern societal values, therefore some Hindus may adapt aspects of dharma • There are challenges in today's society that may not be explicitly outlined in dharmic duty, therefore adaptations are having to made to a person's dharma in light of this • Dharma relies on the existence of a spiritual realm; however, some people do not recognise things beyond the material therefore there is no reason to believe in dharma. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • A person feels at one with the divine (1) • A person may feel awe and wonder (1) • The experience brings about knowledge of the divine (1) • The experience might lead to increased belief in Hinduism (1) <p>Accept any other valid responses.</p>	Descriptions of numinous experience	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They provide evidence that God exists (1) the recipient will have experience of the action of God (1) • Only God has the power to work miracles (1) because they break the laws of nature which God made (1) • Miracles provide proof of God's love (1) because most miracles are good for the recipient (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • They are recorded in scripture (1) provide extra knowledge of God which he might want believers to know in order to strengthen their belief (1) the whole of Chapter 11 in the Bhagavad Gita is about Krishna appearing to Arjuna in all his forms (1) • God can choose how he appears to people (1) Hindus believe time is cyclical therefore it must be possible for people to see visions of avatars present at moments in time (1) the Upanishads describe visions of deities on various occasions (1) • It would make sense that manifestations of Brahman may appear to be visions to people (1) otherwise it would limit Brahman would be limiting and Brahman is not limited by time or space (1) Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. (BG 2:12) (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Non-religious people might point towards psychologists and sociologists who have said that belief in God is just an idea developed by humans for emotional comfort there is no logical reason to believe in God personal or non-personal • Today's world demands scientific proof to make belief logical, there is no evidence for a personal ` God but a non-personal God is without attributes so it is possible to believe in a non-personal God, Adi Shankara's Upadesahasri provides evidence for a non-personal God • Non-religious people may suggest that any form of belief in God seems to be outdated as many religions especially Hinduism are very old and ideas about God such as these found in the Vedas seem very primitive. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • It is difficult for people to have a relationship with a non-personal entity, clearly in Hindu scriptures people have had faith relationships with God and as such God must be a personal God • Different religions believe in a different types of God many of these lead to belief in a personal God, one with attributes that can be ascribed to a personal God, not all of these can be wrong so people can believe in a personal God • Vaishnavites and Shaivites both believe in a personal God, they take evidence form the Hindu scripture which clearly show God in the ultimate personal form as Vishnu and as Shiva, thus belief must be possible. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • They may wash themselves (1) • They may wear clean clothing (1) • They will wear modest (often special or new) clothing (1) • They may paint on the sixth chakra (third eye) (1) • They will make offerings (1) <p>Accept any other valid responses.</p>	Reasons why darshan is important for Hindus	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It leads to a moral way of life (1) because it means that all actions are selfless (1) • It means a person is following their dharma (1) which brings spiritual merit (1) • It is encouraged in the Bhagavad Gita (1) where it is described as a way to live in a righteous manner (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Worship may become more meaningful (1) as there are shrines in place these provide a focal point that help a Hindu contemplate or meditate (1) BG 6.47 says 'rendering devotional service to me is the most superior of all' (1) • The temple is an especially holy place to be, (1) it is a good place to feel spiritual and connect in a personal way to the divine (1) One who builds or helps to build a beautiful temple for the Lord will be freed from all sinful reactions and will enter the Vaikuntha planets. (Narasimha Purana) (1) • It is good to worship with other Hindus (1) within a temple there are priests present who can perform puja this might help a Hindu worship more effectively (1) Srimad Bhagavatam explains how Hindus could worship in temples (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is a human right that no-one should be forced to worship in any one way, worship has got to be a personal choice so it is up to an individual to decide how and what they worship • Hindu worship is part of the personal relationship between humans and God, if a Hindu is forced to worship in a particular way it cannot be regarded as true worship as the person doing it will not be sincere • There need to be different forms of worship for different cultures and times of year if people are forced to worship in a certain manner it might be too restrictive <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Nitya rituals are performed on a daily basis, in a certain way and are viewed by many Hindus as obligatory, they mark the main parts of the day including the beginning and the end • If people worship using formulaic prayers they can allow a person to be supported in prayer by those around them, it strengthens belief to be doing the same as those around a person • Hindu Temple worship is often very organized and many Hindus find worship needs to be guided by those people who are regarded as more experienced worshipping with a priest supports faith <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • Hindus dharma is to keep to the law so no one is racially discriminated (1) • Hindus treat all races must be treated equally and with respect (1) • They treat all races as part of the divine (1) • They recognise that Hindu scriptures teach equality (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It ensures that Hindus are treated fairly (1) so it is the right way of living life (1) • It is part of a Hindu dharma (1) meaning that good karma is gained for making sure people are treated correctly (1) • It means that society will run smoothly (1) a lack of social justice would lead to unhappiness and bad karma (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Human rights are supported by elements of the dharma (1) breaking a person's human rights would result in bad karma, therefore a Hindu would avoid their contravention in the search for moksha (1) Mahabharata 5:39 shows that people should always treat others in the way they too would like to be treated (1) • Human rights can be seen as an expression of compassion and equality (1) ahimsa suggests that a person should not harm any living thing therefore the human right of not to torture would be supported by all Hindus (1) Hindus will strive to speak out against violence shown by the life of Gandhi (1) • Hindus support the equality and balance of existence (1) as they believe that God is in all things it would be wrong to treat people with inequality (1) Mahabharata 5:39 shows that people should always treat others in the way they too would like to be treated (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question 	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Giving is dana, and dana is regarded as a part of a Hindu's dharma because it is a way help others, by helping others Hindus are also showing devotion to God because Hindus see God in all living things • It will result in good karma because giving is a sign of compassion and it is morally good to show compassion Rig Veda 10:117 teaches 'Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway' • One of the four aims of life is artha, to earn wealth, however this should be earned in a moral way and shared with those who need it with those who need it, greed for wealth is never acceptable <p>Arguments against the statement</p> <ul style="list-style-type: none"> • It is up to an individual to decide what they need to do no one should be told what is the action they should take, some Hindus do not have enough money to give to charity and it might cause more suffering for them to give • Spiritual actions such as meditation are more important than physical actions like charity as it improved the individual's relationship with the Ultimate, this means it is not as important to give to charity • Suffering might be a result of karma because some people act immorally and cause their own suffering and so a Hindu should address this themselves not rely on charity <p>Accept any other valid responses.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Candidate Number

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Religious Studies B

**Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice**
Option 3F: Judaism

Sample assessment material for first teaching
September 2016
Time: 1 hour 45 minutes

Paper Reference

1RB0/3F

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided – *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets – *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed – *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** teachings about Shekhinah.

(3)

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(b) Explain **two** reasons why the covenant with Abraham is important for Jews today.

(4)

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2 (a) Outline **three** features of the design argument.

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(b) Explain **two** reasons why miracles might help people to believe in the Almighty.

(4)

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(c) Explain **two** reasons Jews might think visions are real.

In your answer you must refer to a source of wisdom and authority.

(5)

Area with horizontal dotted lines for writing the answer.

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(d) "Jewish people must act to end suffering."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- refer to different Jewish points of view
- reach a justified conclusion.

(12)

Area for writing the response, consisting of multiple horizontal dotted lines.

(Total for Question 2 = 24 marks)

3 (a) Outline **three** ways a synagogue may be used by the local Jewish community.

(3)

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(b) Describe **two** differences between Jewish forms of worship and the forms of worship of the main religious tradition of Great Britain.

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(c) Explain **two** reasons why it is important for Jews to observe birth ceremonies to mark the arrival of a new baby

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of multiple horizontal dotted lines.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

**(d)* “Everyone should be free to pray in the way they want.”

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

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(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Jewish teachings about racial prejudice.

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(b) Explain **two** reasons why living in a multi-faith society might cause issues for Jewish people.

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(c) Explain **two** reasons why Jews should work to end poverty in the world.

In your answer you must refer to a source of wisdom and authority.

(5)

Area for writing the answer, consisting of multiple horizontal dotted lines.

DO NOT WRITE IN THIS AREA

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DO NOT WRITE IN THIS AREA

(d) "Religious freedom is the most important freedom there is"

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Jewish teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Area for writing the response, consisting of multiple horizontal dotted lines.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 3: Religion, Philosophy and Social Justice 3F – Judaism Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • 'the Divine Presence, the numinous immanence of God in the world' (1) • '...the earth did shine with His glory' (1) • The Shekhinah was seen as a pillar leading Moses out of Egypt and through the Red Sea (1) • The cloud rested above it, and the glory of the Lord filled the tabernacle (1) • It is an indication of the presence of the Almighty (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It is a covenant between the Almighty and Abraham and his descendants (1) whose promises are repeated to Jews today (1) • The Almighty shows a land to Abraham that he promises; this land was Canaan (1), Jews still see this as their sacred birth right today (1) • The covenant of Abraham is a central identifier of Judaism (1) and the sign of the covenant is circumcision and this practice is continued today (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
1(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Murder is still wrong (1) and is punishable in the laws of every country (1) as seen in Exodus 20:13 where it says 'Do not kill' (1) • As the most famous of the laws of Moses, these are displayed in synagogues (1) which shows their continued importance in the Jewish community today (1) as according to the Mishnah they were recited every day in the Temple (1) • Even though it is not illegal is still considered a very bad thing to be adulterous (1) therefore while there have been changes in attitudes to sex within society the absolutes of the commandments still have relevance (1) as shown in Exodus 20:14 where it explains that adultery is wrong (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
1(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The Mitzvot are commands which have been provided as a way of life by the Almighty, they help a Jew maintain a close relationship with the Almighty so they are the righteous thing to do • For Orthodox Jews, the Mitzvot are fundamental to living a Jewish life and keeping the faith going • Keeping the 613 Mitzvot in the Torah is part of the Jewish peoples covenant with Almighty, therefore it shows their devotion to him especially those Mitvot that are concerned with the worship of the Almighty. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Many of the 613 Mitzvot are be no longer relevant these are those that are about the Temple and the rites that took place in the Temple or the Mitzvot about a society that no longer exists • Some can only be lived within a particular type of Jewish state, Chafetz Chayim, said that there were only 171 Mitzvot which can be observed outside of Israel today • Reform Judaism has adapted the way they practice their faith and believe that life is too busy to be able to keep all the Mitzvot, for example, a lot of Reform Jews do not fully observe the Sabbath laws about travel and work as it is difficult to do in a multifaith society. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The world appears to be designed by the Almighty(1) • The world could not be so well ordered by chance, it must have been designed (1) • The world has too complex a design to happen randomly (1) • Only the Almighty is able to have designed the world (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Explanations about why the design argument leads to belief in the Almighty 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They provide evidence that the Almighty exists (1) the recipient will have experience of the action of the Almighty (1) • Only the Almighty has the power to work miracles (1) because they break the laws of nature which he made (1) • Miracles provide proof of the Almighty's love (1) because most miracles are good for the recipient (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Visions are recorded in Jewish scripture (1); Jacob had a vision of the ladder to heaven (1) which is described in Genesis 28 (1) • The Almighty appeared to Moses (1) when gave him the laws that the Jewish people would have to live by (1) he gave him the Ten Commandments as recorded in Exodus 20 (1) • They provide extra knowledge of the Almighty (1) which he might want believers to know and will foster belief in him (1) and this can be seen in Genesis 15 where the Almighty says to Abram 'Do not be afraid, Abram. I am your shield, your very great reward.' (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Some Jews believe that there is a reward for living a morally good life it can be said that suffering tests whether people are good because it allows people to act in a moral way by helping others • Some Jewish people believe they should give to charity in order to end the suffering of those who do not have enough, there are many Jewish teachings which stress the importance of giving to charity including the belief which says to love the stranger as yourself • Events in the lives of prophets shows that Jewish people should turn to the Almighty to end suffering and that their faithfulness will be rewarded. The universe runs on loving kindness. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Some Jews believe that people should not question why some people who are good suffer and why bad people seem to escape punishment, people should accept that it is the will of the Almighty • Whilst humans must help each other to end suffering, many Jews believe that the Almighty has the bigger picture and that humans do not know the plan he has for the world • The situation involved must be carefully considered, for example some people would argue that supporting euthanasia helps to end suffering but this would not be a Jewish view. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Mark
3(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • It provides services of worship (1) • It provides a meeting place for people within the area (1) • It often runs social clubs (1) • It may run groups to study the Torah (1) <p>Accept any other valid responses.</p>	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Students are required to recognise that Christianity is the main religious tradition of Great Britain.</p> <p>Award one mark for describing a relevant Christian belief/practice. Award a second mark for a contrasting description from the named religion up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Many synagogues separate men and women (1) whereas in a church, men and women pray together (1) • In a synagogue, most worship is led from the middle where the bimah is (1) whereas in a church, a priest leads the service from a pulpit at the front (1) • Traditional worship in a synagogue is often in Hebrew and singing is unaccompanied,(1) whereas traditional worship in a church in England will be in English and there is often an organ.(1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It is important for the baby to be welcomed into the religious community (1) and there are specific rituals that are commanded by the Almighty (1) as seen in Leviticus 12 which describes the various requirements (1) • Circumcision of baby boys is the external sign of the covenant with the Almighty (1) which is an important part of Jewish tradition (1) as seen in Genesis 17:11 where Abraham is told that circumcision will be a sign of the covenant with the Almighty for future generations (1) • Often the child is given a formal Hebrew name (1) which links the history of Judaism with the future (1) and this is used in religious ceremonies such as circumcision referred to in Genesis 17 (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
3(d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • If people are forced to worship in a particular way it cannot be regarded as true worship as the person doing it will not be sincere and will therefore only be doing it out of fear or duty • Proper concentration is the most important part of prayer therefore the actual form of words, such as in the Amidah, is unimportant when compared to the intention and thoughts behind it which could be more honest in informal prayer • Private prayer is more important as people should remain connected to the Lord at all times and formal prayers such as the Amidah is a very formal prayer which may not reflect a person's true thoughts. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Formal prayer is where an individual servant comes before the Almighty with thanksgiving therefore it is the core of worship for Jews as all worship is focussed around glorifying him as prescribed in tradition • Formulaic prayers such as these recorded in the book of prayers allow a person to be supported in prayer by those around. It takes away the concerns and potential inappropriate petitions of individual prayer • Formal prayer is the central act of worship as it involves praise to the Almighty, therefore it reminds humanity of their standing before the Almighty which is the whole design of worship. <p>Accept any other valid responses.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Reject	Mark
4(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three marks.</p> <ul style="list-style-type: none"> • The Almighty created all people (1) • The Torah says not to ill-treat aliens (1) • Eve is the mother of all nations (1) • Psalm 34 says to do good and turn away from evil (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Answers which explain why Jewish people work to end racial hatred • Answers about any other form of discrimination 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It might mean they have to defend their religion against people who hold different beliefs (1) people of other religions may want them to change their beliefs (1) • Jewish beliefs are often misunderstood (1) some people do not understand things like the Amidah (1) • If they are expected to work on the Sabbath by people of another faith (1) they might find it difficult to attend synagogue (1) <p>Accept any other valid responses.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Mark
4(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • It follows the teachings everyone should contribute to help others (1) this is highlighted by a command in the Law (1) 'At the end of every three years, bring all the tithes of that year's produce and store it in your towns so that the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied' (Deuteronomy 14: 28-29) (1) • It follows the teaching of the Almighty expressed by his prophets (1) for example Amos says that it is wrong for the wealthy to ignore the needs of the poor (Amos 5:11) (1) suggesting that poverty should be eradicated by good works (1). • Jewish teachings explain that everyone is a brother (1) as such it is important to end poverty as all humans are interrelated (1) as shown by the creation of humanity by the Almighty: '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). (1) <p>Accept any other valid responses.</p>	5

Question number	Indicative content	Mark
4(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Historically, Jews have suffered from religious persecution and many Jews support the separation of the state and religion because of this as they believe this is the way for religious freedom to be highlighted as a fundamental human right • All people, both Jews and non-Jews, are created by the Almighty and given the ability to make decisions for themselves, therefore, all people should be free to make their own decision about their faith • Traditionally Judaism is not a religion which seeks to convert others, as the covenants have made them the chosen people; as such, they have a responsibility to look after others and this means they should fight for religious freedom. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • There are many other issues which are more important, such as gender inequality, which affects half of the population, rather than religious freedom which affects fewer people and can be seen to be a matter of choice • Humanists may suggest that ethnic freedom and freedom from racial discrimination is more important as that is not something which can be changed, or hidden so in times of persecution, it is more dangerous • Religious freedom does not necessarily make a society stable and peaceful, as was seen in Ireland during the Twentieth century, and in much of the world this century. It is not the solution on its own and so has to be combined with other freedoms. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Write your name here

Surname

Other names

Pearson Edexcel
Level 1/Level 2
GCSE (9–1)

Centre Number

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Religious Studies B

**Paper 3: Area of Study 3 – Religion, Philosophy
and Social Justice**

Option 3G: Sikhism

Sample assessment material for first teaching
September 2016

Time: 1 hour 45 minutes

Paper Reference

1RB0/3G

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 102.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (*) are ones where the quality of your written communication will be assessed
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the use of specialist terminology.*
- The marks available for spelling, punctuation and grammar are clearly indicated.

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ►

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PEARSON

Answer ALL questions. Write your answers in the spaces provided.

1 (a) Outline **three** reasons why Sikhs feel human life has purpose.

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(b) Describe **two** differences between beliefs about life after death in Sikhism and the main religious tradition of Great Britain.

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(c) Explain **two** reasons why Sikhs believe that God is the Creator of the world.

In your answer you must refer to a source of wisdom and authority.

(5)

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2 (a) Outline **three** features of the design argument for Sikhs.

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(b) Explain **two** Sikh teachings about miracles.

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(c) Explain **two** reasons Sikh might think that religious experiences are real.

In your answer you must refer to a source of wisdom and authority.

(5)

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3 (a) Outline **three** ways Sikhs use a gurdwara.

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(b) Explain **two** ways Sikhs celebrate Guru Nanak's birthday.

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(c) Explain **two** ways the akhand path benefits the Sikh community.

In your answer you must refer to a source of wisdom and authority.

(5)

Dotted lines for writing the answer.

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

***(d)** "Meditation on the name of God is the only way to achieve unity with God."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings
- refer to different Sikh points of view
- reach a justified conclusion

(15)

(Total for Question 3 = 27 marks)

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4 (a) Outline **three** Sikh beliefs about human rights.

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(b) Explain **two** reasons why Sikhs work for social justice.

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(c) Explain **two** reasons Sikhs oppose racial prejudice.

In your answer you must refer to a source of wisdom and authority.

(5)

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(d) "It is wrong that the richest 1% of adults on Earth own 40% of the planets wealth; people must try to end inequality."

Evaluate this statement considering arguments for and against. In your response you should:

- refer to Sikh teachings
- refer to non-religious viewpoints
- refer to relevant ethical arguments
- reach a justified conclusion.

(12)

Area with horizontal dotted lines for writing the response.

(Total for Question 4 = 24 marks)

TOTAL FOR PAPER = 102 MARKS

Paper 3: Religion, Philosophy and Social Justice 3G - Sikhism Mark Scheme

Question number	Answer	Mark
1(a)	<p>AO1 – 3 marks</p> <p>Award one mark for each point identified up to a maximum of 3.</p> <ul style="list-style-type: none"> • Sikhs believe humans are created by God (1) • Sikhs feel they are made to become one with God (1) • Sikhs feel spiritually purified as they devote time to meditating (1) • The Gurus taught that people are made to serve others (1) <p>Accept any other alternative valid response.</p>	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 – 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • In Sikhism karma will decide whether a person is reborn (1) whereas in Christianity God will decide a person's ultimate destiny (1) • In Sikhism liberation from rebirth will be a reward for a good Sikh life (1) whereas in Christianity salvation in heaven will be that reward • Sikhs believe in reincarnation as another living thing (1) whereas most Christians believe in the resurrection of the soul (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO1 – 5 marks</p> <p>Award one mark for providing a reason/belief. Award a second mark for development of the reason/belief. Award a third mark for a relevant source of wisdom or authority. Up to a maximum of 5.</p> <ul style="list-style-type: none"> • It is an important teaching of all of the Gurus (1) and is therefore recorded in the eternal Guru Granth Sahib as repository of truth (1) 'You, yourself are the Creator' (Guru Granth Sahib 12) (1) • Only God is all powerful (1) and therefore has the power to cause creation (1) suggested in the Mool Mantar: 'One Universal Creator God' (Guru Granth Sahib 1) (1) • It would go against basic Sikh beliefs to say God is not Creator (1) as it is a basic teaching of the Mool Mantar which records all the characteristics of God (1) and one it includes 'One Universal Creator God' (Guru Granth Sahib 1) (1) <p>Accept any other valid responses</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
1(d)	<p>AO2 – 12 marks, SPaG 3 marks</p> <p>Students must underpin their analysis and evaluation with knowledge and understanding. Students will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors described below.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Sikhism teaches that in order to have a good life and escape rebirth a Sikh needs to become selfless and the way that they are able to do this is by performing sewa – serving others • Service to others will help create love and good karma for all, which in turn lead to unity with each other and eventually with God suggesting that relationships with others and god are the basis of a good life • Sikhs can use sewa as an opportunity to fight against injustice which could be seen to be a characteristic of a saint-soldier which is central to the living of a good life for a Sikh as a member of the khalsa is one who fights from the front and a Sikh fights against social injustice through sewa <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Sewa is only important as one of the three duties which also include contemplating God’s name and working diligently, as such it is only essential when practiced with the other two and cannot be seen to be essential by itself • Sikhs believe it is only through meditation on God’s name a person is able to become truly selfless; as such it is more likely to suggest that Nam Japna is essential to living a good Sikh life rather than sewa by itself. • It is possible to suggest that sewa done for the accumulation of karma rather than for the glory of God might have the opposite effect as the intention is not good. As such it is only through the right practice of sewa without thought of reward that it can contribute to a good Sikh life. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
2(a)	<p>AO1 – 3 marks</p> <p>Award one mark for each point identified up to a maximum of 3:</p> <ul style="list-style-type: none"> • Sikhs believe the world appears to be designed (1) • Sikhs believe the world could not be so well ordered by chance it needed the involvement of Waheguru (1) • Sikhs see that the world is designed with a purpose in mind as outlined by the Gurus (1) • Sikhs believe only Waheguru is able to have designed the world (1) • The Mool Mantar outlines the characteristics of God as the only being with the ability to be the 'designer' (1) <p>Accept any other alternative valid response.</p>	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 – 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • They provide evidence of God’s existence to the recipient (1) because only Waheguru has the power to work miracles (1) • Miracles can show the reality of God’s presence in the lives of the Gurus (1) for example Guru Nanak’s experiences in Makkah (1) • Sikhs may call miracles fruitless (1) because they lead away from God’s love (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 – 5 marks</p> <p>Award one mark for providing a reason/belief. Award a second mark for development of the reason/belief. Award a third mark for a relevant source of wisdom or authority. Up to a maximum of 5.</p> <ul style="list-style-type: none"> • They provide extra knowledge of God which he might want believers to know (1); this knowledge can only be gained through a mystical experience (1) where people 'are blessed with the Inner Vision to see God' (Guru Granth Sahib 1402) (1) • Guru Nanak had a religious experience (1) his River experience can be described as the beginning of Sikhism (1) where he discovered There is but one God whose name is True, the Creator (Guru Granth Sahib 1) (1) • The personal experience they provide to the recipient may strengthen a person's faith in God (1) enabling a person to develop a stronger basis for belief (1) because they 'are blessed with the Inner Vision to see God' (Guru Granth Sahib 1402) (1) <p>Accept any other valid responses</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 - 12 marks</p> <p>Students must underpin their analysis and evaluation with knowledge and understanding. Students will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors described below.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • The experiences that people have recorded in scriptures have been shown to be linked to God and may link to the philosophical principle of testimony, the experience of Guru Nanak may suggest that people are joined with God and find union. • Mystical experiences may be the result of many things that are part of Sikh practice, for example when they meditate on the Name the purpose of the activities are to join people with God • Sikhs believe that people who have a mystical experience are filled with knowledge of God therefore only God could have given them this knowledge and this could be seen to be a reflection of the belief of joining or union with God. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Atheists might draw upon philosophical arguments that suggest that there are many conflicting types of mystical experience, as such they are the creation of a person's circumstances rather than being real and feel that they can only join people to the idea of God rather than a being that does not exist • Non-religious people might draw upon philosophical arguments such as probability and argue that psychology shows the mind can be easily persuaded to believe things that are not real, for example in more mundane matters such as magic tricks and some more observable phenomena and this applies equally to religious experiences • Humanists may recognise feelings of mystical experience; but that these are spiritual experiences triggered by the natural world rather than any mystical experience showing a connection with God. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 – 3 marks</p> <p>Award one mark for each point identified up to a maximum of 3:</p> <ul style="list-style-type: none"> • The community use it as a place where they can gather (1) • It provides a place for the langar (1) • The Guru Granth Sahib is looked after here (1) • It is place where young people learn about the Sikh faith (1) • It is a place for the celebration of marriages and amrit ceremonies (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • descriptions of the features of the gurdwara 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 – 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • They may take part in the langar (1) as extra sewa or selfless service (1) • They spend time reflecting on his teachings (1) for example they may take part in the 48 hour reading of the Guru Granth Sahib (1) • They make take karah prasad (1) and receive special blessings that are associated with this practice (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 – 5 marks</p> <p>Award one mark for providing a reason/belief. Award a second mark for development of the reason/belief. Award a third mark for a relevant source of wisdom or authority. Up to a maximum of 5.</p> <ul style="list-style-type: none"> • It is a way of invoking God’s blessings for an individual or community (1) which is usually carried out at specific times for the community (1) but can also be carried out ‘at hard times or on occasions of elation’ (Rehat Maryada Chapter 7)(1) • Listening to the words of the Gurus will help provide Sikhs with guidance and inspiration (1) therefore some people’s lives could be transformed by participation in the akhand path (1) especially ‘at hard times or on occasions of elation’ (Rehat Maryada Chapter 7)(1) • It motivates some Sikhs to learn Punjabi (1) and may be seen as a way to unify the community with each other (1) as it reflects ‘blessed is the Sat Sangat, the True Congregation’ (Guru Granth Sahib 10) (1) <p>Accept any other valid responses</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
3(d)	<p>AO2 - 12 marks, SPaG 3 marks</p> <p>Students must underpin their analysis and evaluation with knowledge and understanding. Students will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors described below.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Sikhs would suggest that is only through meditation on God’s name a person is able to become truly selfless and completely reliant on God; and as such will be the only way to achieve unity with God in mukti. • Taking part in meditation is recommended in Sikhism thus allowing a Sikh to have a clear mind and draw closer to God which gives an opportunity to make a Sikh a better person and achieve unity with God • Meditation on the name has lots of clear advantages according including egotistical pride will be eradicated, as such devotion will help create love to all which in turn leads to unity with God <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Union with God is not possible without the support of the community, Yoga - Union with the Lord God is found in the Sat Sangat therefore meditation cannot achieve unity by itself. • Some Sikhs suggest that in order to achieve unity with God and escape rebirth a Sikh needs to become selfless and the way that they are able to do this is by performing sewa – serving others suggesting Nam Japna is not the only way • Nam Japna is only important as one of the three duties which also include selfless service and working diligently, as such it is only possible to achieve unity with God when practiced with the other two <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

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

Question number	Answer	Mark
4(a)	<p>AO1 – 3 marks</p> <p>Award one mark for each point identified up to a maximum of 3.</p> <ul style="list-style-type: none"> • All people are created by Waheguru and so are equal (1) • The Gurus showed that the weak should be cared for (1) • Impartiality is an important Sikh teaching which is supported by human rights (1) • Guru Nanak's teachings on equality mean Sikhs should support human rights (1) • Guru Nanak rejected caste suggesting that all humanity have equal claim to human rights (1) <p>Accept any other alternative valid response.</p>	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 – 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of 4 marks.</p> <ul style="list-style-type: none"> • They do it to follow the teaching of Guru Nanak (1) to do selfless service - sewa (1) • They do it as it is a central teaching in the Guru Granth Sahib (1) which says that all people are equal (1) • They do it as God created all people in his image (1) so it shows respect for God’s creation (1) <p>Accept any other alternative valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/ development • Reject development that does not relate both to the reason given and to the question 	4

Question number	Answer	Reject	Mark
4(c)	<p>AO1 – 5 marks</p> <p>Award one mark for providing a reason/belief. Award a second mark for development of the reason/belief. Award a third mark for a relevant source of wisdom or authority. Up to a maximum of 5.</p> <ul style="list-style-type: none"> • Sikhs within society will all be of different races (1) as such racism would destroy the sangat (1) reflecting the belief that God 'looks upon all impartially' (Guru Granth Sahib 300) (1) • Sikhism was created by Guru Nanak for a number of reasons but one of them was to achieve equality (1) this was true no matter what race or caste a person is (1) 'The Kshatriyas, the Brahmins, the low-caste Shudras, the Vaisha workers and the outcast pariahs are all saved' (Guru Granth Sahib 300) (1) • The Gurus recognised the importance of action against racial prejudice (1) when the langar was introduced it was made for all people no matter their religion gender social status or race (1) reflecting the belief that 'There is no second or third status; all are equal there' (Guru Granth Sahib 345) (1) <p>Accept any other valid responses</p>	<ul style="list-style-type: none"> • Repeated reason/development • Reject development that does not relate both to the reason and to the question 	5

Question number	Indicative content	Mark
4(d)	<p>AO2 – 12 marks</p> <p>Students must underpin their analysis and evaluation with knowledge and understanding. Students will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors described below.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • Inequality causes problems for those living in poverty, many starve, have a low standard of living to turn to socially harming activities; as such Sikhs and Humanists would both encourage people to ensure wealth is shared as a reflection of situation ethics • Sewa which is a prime Sikh teaching shows that sharing wealth is important as it means selflessness and would, if practiced, help overcome inequality by all thinking of other people rather than putting their own wants first • Sikhs must work for social justice as part of a faith community it is not right that some have and some have not especially as this contravenes the implications of the Sikh belief of the Fatherhood of God which might suggest that all human life is inter-related. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Humanists could suggest that inequality of wealth is natural; equal sharing is not possible in a society of humans with inherent selfishness; the failure of communist societies has shown this • Some Sikhs might point to the law of karma as suggesting that God has rewarded the righteous with their wealth and they should be rewarded for the work they; to think otherwise would mean there is no incentive for those without to work • Some non-religious people could suggest that they have a right to enjoy the fruits of their labours rather than having to share it. <p>Accept any other valid responses.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
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