



GCSE MARKING SCHEME

SUMMER 2024

**GCSE
RELIGIOUS STUDIES - UNIT 1
OPTION E: CHRISTIANITY AND BUDDHISM
3120UE0-1**

About this marking scheme

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

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

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

WJEC GCSE RELIGIOUS STUDIES - UNIT 1
OPTION E: CHRISTIANITY AND BUDDHISM
SUMMER 2024 MARK SCHEME

General Marking Instructions for Examiners

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

1. Positive marking

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

2. Banded mark schemes

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

3. Two-mark questions

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

Using the banded mark scheme

Stage 1 – Deciding on the band

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

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

Stage 2 – Deciding on the mark

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

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

Assessment Objectives

The questions test the candidate's ability to:

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

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

LEVEL DESCRIPTORS/MARKING BANDS

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

See instructions provided with indicative content.

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

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

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

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

Questions 1, 2, 4 (d) AO2

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

Questions 3 (d) AO2 LIFE AND DEATH THEME ONLY

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

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

Band	Performance descriptions
<p><i>High performance</i></p> <p>5-6 marks</p>	<ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall
<p><i>Intermediate performance</i></p> <p>3-4 marks</p>	<ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall
<p><i>Threshold performance</i></p> <p>1-2 marks</p>	<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
<p>0</p>	<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 Band, for example errors in spelling, punctuation and grammar severely hinder meaning

PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

CHRISTIANITY

QUESTION 1

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

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

(a) What do Christians mean by the ‘Holy Spirit’? [AO1 2]

One of the three persons of the Holy Trinity. Jesus promised the Apostles that he would send the Holy Spirit after his Crucifixion and Resurrection. Christians believe that the Holy Spirit is present, as the power of God at work in the world.

Refer to the marking bands for question (b).

(b) Describe the birth of Jesus [AO1 5]

- Birth announced to Mary by the Angel Gabriel.
- The conception of Jesus through the Holy Spirit.
- Mary and Joseph travelled to Bethlehem for the census.
- Nowhere for Mary and Joseph to stay.
- An innkeeper said Mary and Joseph could stay in a stable.
- Mary gave birth to Jesus and laid him in a manger.
- An angel appeared to the shepherds in a field, to tell them of the good news.
- The shepherds visited the stable and Jesus.
- The Magi (wise men) followed a star to where Jesus was born.
- The Magi brought gifts of gold, frankincense and myrrh.
- The family fled to Egypt.
- The events were the fulfilment of prophecy.

Where appropriate, relevant references are likely to include:

- *God sent the angel Gabriel to a virgin pledged to be married to a man named Joseph. The virgin’s name was Mary. The angel went to her and said, “Do not be afraid, Mary; you have found favour with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High.....So, the holy one to be born will be called the Son of God. Luke 1:26-35*
- *After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense, and myrrh. Matthew 2:1-12*

Refer to the marking bands for question (c).

(c) Explain Christian teachings about forgiveness [AO1 8]

- Teachings on forgiveness are based on the Bible and the teachings of Christ.
- Forgiveness is very important in Christianity as Jesus taught forgiveness.
- Christians aim to follow in the footsteps of Jesus who taught forgiveness.
- It is a Christian duty to forgive.
- The Lord's Prayer teaches Christians about forgiveness – Matthew 6v12-13.
- God sent his Son to forgive the sins of humanity.
- Jesus taught forgiveness when he was on the cross – Luke 23v34.
- It is the responsibility of humans to forgive, just as Jesus did.
- Christians can accept forgiveness if they forgive others.

Where appropriate, relevant references are likely to include:

- *And forgive us our debts, as we also have forgiven our debtors; And lead us not into temptation but deliver us from evil. For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Matthew 6:12-15*
- *Then Peter came up and said to him, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven. Matthew 18:21-22*
- *"You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you. Matthew 5:43-44*
- *And Jesus said, "Father, forgive them; for they know not what they do." Luke 23:34*

Refer to the marking bands for question (d).

**(d) 'A Christian must go to church or chapel.' [AO2 15]
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [6]

- It is important for Christians to worship together.
- It is a place for prayer, both communal and private.
- Church/chapel is a place where Christians can receive God's blessing: Holy Communion/Eucharist.
- Christians can listen to sermons and Bible readings in church/chapel.
- It strengthens the Christian community.
- Christians can celebrate rites of passage in church/chapel – baptism, marriage.
- The social and community function of a church/chapel is important.
- There are practical ways to be a Christian.
- An important aspect of Christianity is to help others.
- A Christian follows absolute and relative approaches in their decision making.
- A Christian can help within the community – working for food banks, Shelter Cymru, street pastors.
- A Christian can support a local charity – it is a Christian duty to love your neighbour.

- A Christian should follow the example of Jesus, who taught forgiveness.
- Inter-faith dialogue allows Christians to work with other faith communities and groups, despite their differences in beliefs and ways of life.

Where appropriate, relevant references are likely to include:

- *But when you pray, go into your room, close the door, and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. Matthew 6:5-13*
- *For where two or three gather in my name, there am I with them. Matthew 18:20*
- *“Father forgive them, they know not what they do”. Luke 23:34*
- *Good Samaritan – Love your neighbour as yourself. Luke 10:25-37*
- *And now I give you a new commandment: love one another. As I have loved you, so you must love one another. If you have love for one another, then everyone will know that you are my disciples. John 13:34-35*

PART A – CORE BELIEFS TEACHINGS AND PRACTICES

BUDDHISM

QUESTION 2

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

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

(a) What do Buddhists mean by ‘dhamma’? [AO1 2]

The teachings of the Buddha

(b) Describe how some Buddhists meditate. [AO1 5]

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

- During samatha meditation Buddhists often just sit and concentrate on their breathing. If their mind wanders, they will bring their concentration back to the breath.
- During mettabhavana (meditation on loving-kindness), Buddhists might focus their minds on feelings of love for their family and friends and then transfer those feelings on to people they neither like nor dislike. Finally, they develop positive feelings for people they dislike.
- During vipassana (insight) meditation, Buddhists concentrate on a single idea or object to develop deeper understanding and overcome attachments. When focusing on an object (kasina) concentration can be so intense that the object can be seen clearly with the eyes open or shut.
- During meditation, Buddhists often sit cross-legged in the lotus position, or they might sit upright in a chair with their hands in their lap.
- During meditation, a Buddhist might breathe in through their mouth and out through their nostrils while counting their breaths.
- Often Buddhists choose something to concentrate on while meditating – the breath, an idea (e.g., peace), or an object (e.g., candles, flowers, statues, images)

“Wisdom is born of meditation; without meditation wisdom is lost.” (Dhammapada 282)

“All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts.” (Dhammapada 1:1-2)

“Just as rain cannot penetrate a well-roofed house, so also, passion cannot penetrate a mind well-cultivated in tranquillity and insight development.” (Dhammapada 14)

“Mindfulness of in and out breathing, when developed and pursued, is of great fruit, of great benefit.” (Anapanasati Sutta)

“Training the mind to think differently, through meditation, is one important way to avoid suffering and be happy.” (Dalai Lama)

“Whatever forms of meditation you practice, the most important point is to apply mindfulness continuously, and make a sustained effort. It is unrealistic to expect results from meditation within a short period of time. What is required is continuous sustained effort.” (Dalai Lama)

“Observe the thoughts and images of our mind with an accepting and loving eye. We are free to be still and calm despite the storms that might arise in us.” (Thich Nhat Hanh)

(c) Explain why the Buddha is important in Buddhism. [AO1 8]

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

- For some Buddhists, the Buddha is an example of a historical person who achieved enlightenment and can be viewed as a role model (Theravada).
- The Buddha’s experience of seeing old age, sickness and death led to the development of teachings (e.g., anicca, anatta and dukkha) which are central concepts within some schools of Buddhism.
- The Buddha’s experience of seeing the holy man (ascetic) led to his renunciation of his previous life of luxury; this might be important for those Buddhists who choose to give up material possessions to become monks and devote their lives to rigorously following the Buddha’s teachings.
- The Buddha’s teachings on the Middle Way might be important for some Buddhists who try to live a life between luxury and asceticism.
- The Buddha achieved enlightenment after a period of meditation; meditation is a central practice of many Buddhists.
- Acceptance of the Buddha’s teachings on the Four Noble Truths – suffering (dukkha), the causes of suffering (tanha), the ending of suffering (nirodha) – is essential for some Buddhists.
- Following the Eightfold Path and working towards enlightenment is an essential practice for many Buddhists.
- The Buddha’s final nirvana (parinirvana) was achieved at his death. Some Buddhists believe that he would not be reborn; this is an important belief within some schools of Buddhism as it means that he is not a god and should not be worshipped as such.
- Looking at the life of the Buddha might give some Buddhists opportunities for them to reflect on their own life and faith e.g., at Wesak or Parinirvana Day.
- Celebrating events in the life of the Buddha (e.g., at Wesak/Parinirvana Day) can be a way to accrue positive karma.

“Birth is suffering, ageing is suffering and sorrow and lamentation, pain, grief and despair are suffering.” (Dhammacakkapavattana Sutta)

- (d) **‘All Buddhists should celebrate Parinirvana Day’.**
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

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

- Mahayana Buddhists celebrate Parinirvana Day as it marks the Buddha’s passing into final nirvana.
- As achieving final nirvana is the aim for most Buddhists, Parinirvana Day should be celebrated by those Buddhists.
- Celebrating Parinirvana Day gives Mahayana Buddhists an opportunity to consider their own deaths and how they are living their lives; this is something all Buddhists could do at this time.
- Theravadin Buddhists celebrate the parinirvana of the Buddha at Wesak – along with his birth and death – so they might not think that they need to celebrate Parinirvana Day.
- Some Buddhists might prefer to celebrate Kathina as it gives them an opportunity to gain merit/build up karma.
- Kathina is a time when lay people can show generosity (dana) to monks by giving gifts of cloth. Generosity is an important concept and should be celebrated by all Buddhists.
- All Buddhists should celebrate Kathina ‘*spreading the kathina*’ was instructed by the Buddha.
- As Kathina also remembers the time Buddha spent in the forest meditating to achieve enlightenment, it is logical that it should be the celebrated by all Buddhists.
- Vassa should be the celebrated by all Buddhists as it allows monks and lay Buddhists to study, reflect, meditate, and make spiritual progress.
- The practice of the rain retreats (Vassa) was started at the time of the Buddha so should be celebrated by all Buddhists.
- Some might argue all Buddhists celebrating Parinirvana Day could lead to more unity, while others might argue that it could lead to disagreements and tension.
- Some might argue that Buddhism is very diverse and that it is impossible that one festival could – or should – be celebrated by ‘all’ Buddhists.
- Some might argue that any festival is an opportunity to think about the dhamma (dharma) and it is this that can help Buddhists make progress towards their own enlightenment, so any of them – or all of them – should be celebrated by all Buddhists.
- Some might argue that Buddhists shouldn’t be concerned with celebrating any festivals as following the dhamma (dharma) should be their main concern.

“Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment.” (Dhammapada 348)

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

THEME 1: LIFE AND DEATH

QUESTION 3

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

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

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

Evolution is the process by which different living creatures are believed to have developed from earlier, less complex forms during the history of the earth.

(b) Describe, from either Christianity or Buddhism, beliefs about life after death. [AO1 5]

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

CHRISTIANITY

- Christianity teaches that the death is not the end and acceptance of eternal life in the afterlife.
- Christianity teaches every human has a soul which is the non-physical part of a human that lives on in the afterlife.
- Christianity teaches belief in Heaven (eternity with God) and Hell (eternity without God) – candidates may include some description of Heaven and Hell.
- Christianity teaches that a person’s life on earth will be judged by God and this is what determines life after death.
- The Catholic Church teaches there is also a state of purgatory.
- Christianity teaches beliefs about life after death are based on the resurrection of Jesus Christ which was part of God’s plan for humanity and shows Christians to have faith.
- *Jesus said, I am the resurrection and the life. He who believes in me will live, even though he dies. John 11:25-26*
- *For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life. John 3:16*

BUDDHISM

- Buddhism teaches that there is a cycle of death and rebirth called samsara – death is not the end but the end of the body in that life.
- Buddhism teaches belief in karma or ‘intentional action’ - Buddhists believe that through good actions they can achieve good karma and secure a better future for themselves.
- Buddhists believe that they are trying to escape from the cycle of samsara to achieve Nirvana/enlightenment, an end to suffering and see the world as it really is.

- Buddhism teaches that depending on the actions performed in previous lives, rebirth could be in different forms.
- Once Nirvana is achieved and the enlightened individual dies, Buddhists believe they will no longer be reborn.
- *Long is the cycle of birth and death to the fool who does not know the true path. Dhammapada*
- *One road leads to wealth; another road leads to nirvana. Let the mendicant, the disciple of Buddha, learn this and not strive for honour but seek wisdom. Dhammapada*

(c) Explain Christian and Buddhist attitudes towards euthanasia. [AO1 8]

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

CHRISTIANITY

- There is no single Christian teaching on euthanasia nor any specific reference to euthanasia in the Bible – different denominations can hold different views.
- Christianity teaches life is sacred and given by God therefore only God can decide when life should end – this means most Christians do not accept euthanasia.
- Life is seen as a gift from God and should not be wasted as He has a plan and purpose for every life.
- Some Christians may suggest that suffering has a purpose as a test from God and suffering should not be used as a justification for ending life early.
- Euthanasia is seen to go against teachings such as the Ten Commandments and see it as murder.
- Many Christians recognise that hospices can offer alternatives to euthanasia where the patient and their family can be supported.
- Passive euthanasia (e.g. ending life support) could be seen as acceptable as this is allowed by law in the UK with support from doctors if there is no chance of improvement.
- Some Christians may hold the view that ending a person’s suffering when they ask for it shows compassion and respect for them.
- *“God made man in his own image”(Genesis 1:27).*
- *“You shall not commit murder.” (Exodus 20: 13)*

BUDDHISM

- Buddhists do not have a shared single view on euthanasia and the teachings of the Buddha do not explicitly focus on it as an issue.
- Buddhism teaches that life is special and should be protected and the First Precept is to help others, not harm them which generally suggests euthanasia is wrong.
- Voluntary euthanasia is usually seen as wrong in Buddhism as it demonstrates that a person’s mind is in a bad state and that physical suffering may have caused mental suffering.
- Buddhism places great emphasis on not causing harm and the principle of non-violence (ahimsa) with euthanasia being seen as potentially going against this.

- Shortening life may be seen to interfere with the working out of karma which determines rebirth – it would therefore be seen as wrong.
- However, intention is important, and many Buddhists will distinguish between active killing and withdrawing treatment which is prolonging the dying process – many Buddhists may accept some forms of euthanasia, believing it could be showing compassion - Karuna and working with dukkha may make euthanasia acceptable.
- The Dalai Lama said it is permissible in Buddhist ethics to end the life of someone who is terminally ill with no hope of recovery.

(d) 'It is not possible to accept both scientific and religious views of the origin of the universe.'

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

(You must refer to religious **and** non-religious beliefs, such as those held by Humanists and Atheists, in your answer.)

[AO2 15]

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

- Some may believe scientific accounts challenge and contradict religious views and therefore only accept religious accounts as they are contained in holy books.
- A secular (non-religious) society does not have a need for religious creation stories – many non-religious believers (Humanists) may only look to science and reason for answers as to the origin of the universe.
- Science may be accepted to offer more plausible and up-to-date explanations for the origin of the universe.
- There may be specific references to scientific theories such as the Big Bang and Evolution.
- Scientific explanations tend to emphasise the origin of the universe was down to chance where-as religious stories point towards creation being planned.
- Non-Literalists may reject all scientific discoveries, instead choosing to only believe what their religion teaches about the origin of the universe.
- Many religious believers may look to argue that scientific and religious accounts of the origin of the universe offer complimentary versions which are compatible – science explains how and religion explains why the universe was created.
- Many Non-Literalists will not see conflict between scientific and religious theories of the origin of the universe.
- Many may point to the fact that scientific theories do not provide complete answers to the origin of the universe and religious stories help to give a full and complete version of the account of the origin of the universe.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on the origin of the universe.

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

THEME 2: GOOD AND EVIL

QUESTION 4

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

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

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

Conscience is a person's moral sense of right and wrong. Religious people may believe that the conscience is their inner guidance from God.

(b) Describe either Christian or Buddhist perspectives about the origin of evil. [AO1 5]

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

CHRISTIANITY

- Many Christians believe evil originated from Adam and Eve’s disobedience to God.
- Adam and Eve ate the forbidden fruit and were punished by God - some Christians believe all people inherited the tendency to sin from Adam and Eve and it was their actions in Original Sin that caused evil to exist in the world.
- Some Christians believe in an evil power called the devil or Satan and accept that he tempts humans to commit acts that are considered evil (as seen in the example of Adam and Eve).
- Christians believe that God created humans to be good but gave them freewill (the ability for humans to make their own decisions) and accept that this means humans can choose to do good or evil.
- Some Christians believe evil exists to help develop moral souls – it has a purpose within the world and originated for this reason. St Irenaeus held the view that the world was not created perfect as evil was needed for humans to develop.

BUDDHISM

- Evil is not a word that Buddhists are likely to use as they do not believe evil exists in the world in the same way as other ideas such as kindness or compassion.
- Buddhists do not teach that humans or actions are evil but believe that humans create suffering through their greed, anger and ignorance.
- Buddhists believe that the negative actions of humans such as greed, anger and ignorance offer explanation as to the origin of evil and suffering.
- They believe that these negative actions stop Buddhists from reaching enlightenment.
- Buddhism teaches that evil is something created by humans not something humans are or some outside force.
- There are stories in Buddhist mythology of a demon called Mara who tempted the Buddha to abandon his search for enlightenment, but Buddhists do not believe he

actually exists, instead believing he is a metaphor. He represents those things that prevent a person from acting skilfully, in particular the three Poisons of greed, anger and ignorance.

- By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depended on oneself; no one can purify another. Dhammapada 12:165

(c) Explain, from Christianity and Buddhism, beliefs about the aims of punishment.

[AO1 8]

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

CHRISTIANITY

- Christianity believes punishment is important when a crime or wrongdoing has been committed.
- Christianity recognises many of the aims of punishment as they accept ideas of justice and believe that punishment and justice should work together.
- Christianity is a religion based on ideas of forgiveness so will not accept the aim of punishment being retribution or 'getting revenge'.
- Many Christians will support the main aim of punishment being to reform criminals and help them to see how their actions were wrong and give them the opportunity to change. They may also believe it is important for those who have committed crimes to make up for this in some way.
- Some Christians may support the death penalty believing that it can bring justice for victims and their families and also offer an argument to deter others from committing the same crime.
- Other Christians may strongly be against the death penalty believing it is a form of revenge rather than offering justice. As it offers no opportunity for reformation of the criminal or forgiveness, they may not support it as fulfilling the aims of punishment.
- Christians believe it is important to follow the example of Jesus who showed forgiveness towards others, especially those who betrayed him. They may support punishments that show ideas of forgiveness such as restorative justice programmes in prisons.
- Christians may support an aim of punishment being protection as they will recognise that some criminals are too dangerous to be in society. They may believe that protecting human life is important as it was all created by God and support long jail sentences for the worst crimes in society.

BUDDHISM

- Ideas of punishment go against Buddhist ethics because it causes suffering; Buddhists will therefore hold various views about the different aims of punishment.
- One of the aims of punishment is justice which would be supported by Buddhists, but they would emphasise the need to ensure justice for all – including both victim and criminal in consideration of this.
- Buddhists would feel it is important to protect society as an aim of punishment, seeing prisons as one way of fulfilling this, but would consider carefully whether this is more about punishing an individual or protecting others in society.

- Buddhists accept karma is natural justice and may argue that sometimes simply living with the knowledge of one's actions is a punishment.
- Buddhists do accept that those who do wrong should face the consequences of their actions and may see punishment imposed on people for their criminal behaviour as karmic justice.
- Buddhists would support reformation as a form of punishment, perhaps seeing it as its main aim. Giving criminals the opportunity to lead better, changed lives and seek help so they can understand the harm their actions causes in society would be supported by most if not all Buddhists.
- Buddhists would not support retribution (revenge) as an aim of punishment, believing this often only leads to further bad acts which is not helpful.

(d) 'God cannot exist when there is so much suffering in the world.'
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

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

- Suffering is one of the biggest challenges to belief in the existence of God and is often used as an argument against his existence.
- Suffering questions the nature and characteristics of God; candidates reference to the inconsistent triad, and how this shows evil and suffering challenging God's characteristics of omnipotence, omniscience, omnibenevolence.
- The amount of suffering in the world is a further challenge to belief in the existence of God; examples might be referenced, such as the Shoah/Holocaust, war
- Candidates may refer to different types of evil and suffering in the world – moral - caused by humans - and natural - caused by nature.
- Many religions teach that suffering has a purpose; role of attachment, test of faith, strengthen faith.
- Many religions believe that suffering on earth is rewarded in the afterlife.
- Some religious believers may view suffering as a punishment.
- Some religious believers may see suffering as part of God's plan but accept humans may not fully understand God's plan.
- Candidates may reference beliefs about human free will or the role of the Devil.
- Many religious believers will point to the comfort faith brings when humans are facing evil and suffering; reading of sources of authority and wisdom, prayer, support of charity work.
- Non-religious believers may argue that suffering is the result of human actions on earth.