



GCSE MARKING SCHEME

SUMMER 2023

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

INTRODUCTION

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

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OPTION B: CHRISTIANITY AND ISLAM**

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General Marking Instructions for Examiners

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

1. Positive marking

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

2. Banded mark schemes

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

3. Two-mark questions

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

Using the banded mark scheme

Stage 1 – Deciding on the band

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

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

Stage 2 – Deciding on the mark

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

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

Assessment Objectives

The questions test the candidate's ability to:

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

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

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

LEVEL DESCRIPTORS/MARKING BANDS

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

See instructions provided with indicative content.

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

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

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

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

Questions 1, 2, 4 (d) AO2

Band	Band Descriptor	Mark Total
4	<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.</p> <p>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 ‘Divine Command’? [AO1 2]

Indicative content here:

The belief that something is right because God commands it.

Refer to the marking bands for question (b).

(b) Describe how Christians have been persecuted in the modern world. [AO1 5]

Indicative content here:

- Specific and large scale examples, e.g. in 20th Century, Communist era Russia and China; more recently, North Korea, Sri Lanka church bombings, Islamic State.
- Specific clampdowns, e.g. of all but state-sponsored churches, leading to the Underground Church, Bible smuggling etc.
- Specific and small scale, e.g. British Airways employee, from own knowledge or experience.
- General examples of peer pressure / bullying, e.g. in the workplace or for young Christians in school.
- Repressive laws restricting religious freedom.

Refer to the marking bands for question (c).

(c) Explain Christian beliefs about God.

[AO1 8]

Indicative content here:

- Creator.
- Uncaused Cause.
- Maker of Heaven and Earth.
- Sustainer.
- Daily provider (Matthew 6:11).
- Guide.
- Omnipotent, omniscient, omnipresent, omnibenevolent.
- One (monotheism).
- Trinity, i.e. Father, loving; Son, redeemer, saviour; Holy Spirit, comforter.
- Eternal.
- Wanting a relationship with humankind.
- Compassionate, forgiving.
- Lawgiver.
- Judge.
- Sent Jesus (John 3:16).
- He answers prayer.
- He forgives repentant sinners.

Where appropriate, relevant references are likely to include:

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*

From the Lord's Prayer: Give us this day our daily bread. *Matthew 6:11*

Refer to the marking bands for question (d).

(d) 'Forgiveness is the most important teaching in Christianity.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15+6]

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

Indicative content here:

- God's forgiveness of humankind.
- People forgiving each other.
- Forgiveness reveals God's character to be merciful (Luke 15:11-32).
- Humankind is fallen/sinful, so without forgiveness who could be saved.
- Jesus' whole mission was concerned with God's forgiveness.
- Forgiveness is central to the mission of Jesus, to the Atonement and to Salvation.
- Forgiveness is the means to reconciliation with God.
- Forgiveness is the Good News of the Gospel.
- Jesus included it in the Lord's Prayer, there is the petition to forgive as we are forgiven.
- Only then can we expect God's forgiveness.
- Jesus demonstrated forgiveness as one of his last acts from the cross.
- Christianity teaches that Christians must forgive 70 times 7 (Matthew 18:21-22).
- Jesus taught about a forgiving Father God, e.g. Parable of the Prodigal Son (Luke 15:11-32).
- Jesus taught the supreme importance of love for others, especially enemies; this is only possible if one can forgive.
- Forgiving others enables people to deal with life/suffering, e.g. Gee Walker.
- Love was Jesus' most important teaching (Luke 10:25-37 and John 13:34-35).
- 'Love your neighbour' and 'Do unto others' are the core of Jesus' teaching.
- 'Love God' is always first.
- Worship is the most important thing for Christians.
- Jesus said that these are greatest commandments.
- It could be argued that everyone should be loved, but not everyone can be forgiven because it is conditional on repentance.
- Some would say forgiveness can't be the most important, because it is not always possible to forgive.
- Forgiveness is an act of unconditional love.
- Focusing on good deeds in the present is more important than focusing on sins of the past.
- Stewardship/care for the planet is the most important teaching for today.

Where appropriate, relevant references are likely to include:

The Lord's Prayer: And forgive us our debts, as we also have forgiven our debtors.
Matthew 6:12

Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?' Jesus answered, 'I tell you, not seven times, but seventy-seven times.'
Matthew 18:21-22

You have heard that it was said, 'Love your neighbour and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you.

Matthew 5:43-44

The Parable of the Prodigal Son: God shown to be a loving, forgiving Father.

Luke 15:11-32

He answered, 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbour as yourself.'

Luke 10:25-37

A new command I give you: Love one another. As I have loved you, so you must love one another.

John 13:34

PART A – CORE BELIEFS TEACHINGS AND PRACTICES

ISLAM

QUESTION 2

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

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

(a) What do Muslims mean by ‘zakat’? [AO1 2]

Indicative content here:

Purification of wealth by payment of annual almsgiving

Refer to the marking bands for question (b).

(b) Describe how Muslims pray in a mosque. [AO1 5]

Indicative content here:

- Muslims may pray in a mosque each day.
- Muslims may be called to pray in a mosque by the adhan.
- Muslims may perform salat prayer in a mosque five times each day.
- Muslims prepare to pray by performing ablutions, or wudu, before prayer.
- Muslims pray on a prayer mat.
- Muslims pray shoulder to shoulder to in a mosque.
- Muslims perform a series of movements during salat prayer, known as rakat.
- Traditionally men and women pray in separate areas of a mosque.
- Muslims pray facing towards the Ka’bah in Makkah.
- Muslims must have the intention to pray, or niyyah.
- Muslims may pray privately, du’ah, in a mosque.

Where appropriate, relevant references are likely to include:

Surah 15: 98

So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]

Refer to the marking bands for question (c).

(c) Explain Muslim beliefs about Allah.

[AO1 8]

Indicative content here:

- Allah is one God. This is the central belief of Islam and is expressed in the concept of Tawhid, the oneness of God.
- The Shahadah states there is only God.
- Allah has many qualities; these include immanence, transcendence, omnipotence, beneficence, merciful.
- Immanence means Allah is close to us and everywhere.
- Transcendent means Allah is beyond all things and not limited in any way.
- Beneficent means Allah is kind.
- Merciful means Allah will be fair and merciful.
- Allah is the final judge on the Day of Judgement.
- Allah has ninety-nine names.
- Allah is the creator of all things.
- Allah is all-powerful.
- Allah is eternal with no beginning and no end.

Where appropriate, relevant references are likely to include:

Surah 3:18

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

Surah 46:33

Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.

Refer to the marking bands for question (d).

(d) 'It is difficult for Muslims to fast in Britain.'

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]

Indicative content here:

- Fasting is not difficult because Sawm is the fourth pillar of faith.
- It may be difficult in Britain because non-Muslims may not understand the religious nature of fasting and it may be confused with dieting.
- Fasting in a Muslim country may be less difficult because many Muslims will be taking part; in Britain Islam is a minority religion.
- Fasting may have a detrimental effect on students in school studying for examinations when Ramadan occurs in the summer months.
- Fasting may be difficult for school children in schools in particular lessons such as home economics and physical education lessons or during lunch breaks.
- It is not difficult because it is a duty for all Muslims to fast, as it is commanded in the Qur'an and follows the example of the Prophet Muhammad.
- Fasting is not difficult during the month of Ramadan because it is an important expression of the ummah as many Muslims throughout the world are unified in this practical expression of faith.
- Fasting is not difficult because it allows all Muslims to identify with the struggles of the poor and hungry and is an important way of teaching self-sacrifice and appreciating the mercy and blessings of Allah.
- Because of the religious pluralism in Britain many people will try to help Muslims who are fasting in practical ways.
- Some Muslims no longer practice this pillar.
- It is not difficult for Muslims to fast because it is an annual practice which brings important benefits in terms of self-discipline and spiritual reflection and spiritual development.

Where appropriate, relevant references are likely to include:

Surah 2: 183

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous –

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 ‘sanctity of life’? [AO1 2]

The belief that life is precious, or sacred because humans are made 'in God's image'. For many religious believers, only human life holds this special status.

Refer to the marking bands for question (b).

(b) Describe the Big-Bang theory of Creation. [AO1 5]

- At the birth of the universe the cosmos emerged from a singularity (a huge explosion).
- Universe is not static but expanding.
- Expansion of earth can be traced back to the initial event of the Big-Bang.
- The earth was covered in a primordial soup of liquids, gases etc which fused together to create life.
- From the primordial soup came life which evolved into human form.
- References to Stephen Hawking.
- References to the idea that many religious people accept the Big-Bang as an act of God.

Refer to the marking bands for question (c).

(c) Explain from Christianity and Islam, teachings about the value of human life. [AO1 8]

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

Christianity

- Christians believe life is created by God – the story of creation in Genesis says God created human beings and was pleased with his creation, showing life has value.
- Adam and Eve were the first humans created by God and Genesis 1:27 states that humans were created by God in his image.
- Christianity teaches that God made every human being to be unique and it is from this teaching that Christians believe life is a sacred (sanctity of life) as it is a gift from God.
- Christianity teaches that God has a plan and purpose for each and every human life.
- As God chooses when life begins, Christians also believe that only God can decide when life ends as He is the creator and life is special.
- Due to the teaching of the sanctity of life and life having value, Christians may oppose issues in medical ethics such as abortion, euthanasia as well as potentially opposing humans taking part in wars and holding the belief that the death penalty is wrong.
- Candidates may make specific reference to examples from other parts of the course related to issues surrounding life being special and having value and how Christians through their actions will show that life is valued and important.
- There are many teachings from Jesus that reinforce the view that life has value such as how he tended to the sick and dying and helped those who were seen as lower in society.
- Many teachings in Christianity refer to ideas of showing compassion towards others due to life having value – the Parable of the Good Samaritan and teachings such as ‘treat others as you would like to be treated’ are examples of this.
- Christianity teaches that life is special as it is preparation for the afterlife – Christians are encouraged to live their life with this in mind and show that they are grateful to God for the life they have been given.
- There are many Christian practices that reinforce teachings about life having value – charity work, working for justice and helping those around you suggest life is important.

Where appropriate, relevant references are likely to include:

God saw all that he had made, and it was very good. And there was evening, and there was morning – the sixth day. Genesis 1:31

Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations. Jeremiah 1:5

Islam

- Islam teaches that all life is created by Allah and is special (sanctity of life).
- Muslims believe that as Allah created life, only he can take away life and life should be valued.
- Many teachings in Islam suggest the taking of life is wrong and Muslims believe that this is because it is special and created by Allah.
- Islam teaches that every soul was created by Allah and He has a plan for each and every one; each person is 'planted as a seed in your mother's womb'.
- Islam teaches that no-one has the right to take away the life of another, showing all human life has value, meaning and purpose.
- Teachings such as Qur'an 5:32 show that if a person takes away the life of another, it is as if they have killed all of humanity; this teaching reinforces that life has value.
- Candidates may make specific reference to examples from other parts of the course related to issues surrounding life being special and having value and how Muslims through their actions will show that life is valued and important.
- Islam teaches that life is special as it is preparation for the afterlife – Muslims are encouraged to live their lives knowing that they will be judged by Allah in the afterlife and one aspect of this is how they treat human life.
- There are many Islamic practices that reinforce teachings about life having value – charity work, working for justice and helping those around you suggest life is important.

Where appropriate, relevant references are likely to include:

We decreed upon the children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. Qur'an 5:32

And do not kill the soul which God has forbidden [to be killed] except by [legal] right. Qur'an 6:151

Refer to the marking bands for question (d).

(d) **‘Only religious believers have a responsibility to care for the environment.’**

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]

Points may include:

- Many religious believers consider they have a responsibility to care for the planet as they believe it was created by a divine being, e.g. Genesis.
- Some religious believers believe they were given responsibility for the environment through being appointed as stewards or khalifahs.
- There are teachings in many religions regarding the importance of caring for the environment e.g. Psalm 8.6 and Quran 7.54.
- All people (religious or not) have a responsibility to care for the environment as there is only one earth.
- Through caring for the environment religious believers are practicing important beliefs.
- Humanists for a Better World work to bring individuals together to care for the environment as care for the environment affects all.
- Humanists don't believe in interventions by a divine being they believe they must take responsibility for environmental issues.
- Humanists believe that the environment must be protected to preserve wildlife and the natural world which supports the eco-system and produces natural medicines.
- Humanists believe they have a responsibility to protect the destruction of the natural world as not to do so is harm to all humanity.
- Although all people should care for the environment, some would argue that religious believers have a responsibility as part of a divine plan.
- Some religions, e.g. Islam, believe they will be judged at the end of their life as to how they have treated the environment.

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 ‘free will’? [AO1 2]

The ability to make choices (particularly moral choices) voluntarily and independently. The belief that nothing is predetermined.

Refer to the marking bands for question (b).

(b) Describe the work of prison reformers. [AO1 5]

Credit should be given to the general work of prison reformers or the work of specific prison reformers.

- Support and campaign for education programmes for prisoners.
- Support and campaign for training for work.
- Support and campaign for drug rehabilitation programmes.
- Lobby Parliament for better conditions in prisons and for prisoners.
- The work of Elizabeth Fry who
 - Lobbied for education of prisoners
 - Taught female prisoners to read
 - Supported programmes to help prisoner’s rehabilitation after their release.
- The work of John Howard who
 - Lobbied parliament for better conditions for prisoners, e.g. hygienic conditions and greater safety
 - Lobbied for separate cells for men and women
 - Lobbied for access to doctors.

Refer to the marking bands for question (c).

(c) Explain Christian and Muslim attitudes to forgiveness.

[AO1 8]

Christianity

- Jesus taught the importance of forgiveness through teachings and actions.
- Important to forgive others if you want to be forgiven (Luke 6.37).
- The Lord's Prayer emphasises Christians can only expect forgiveness if they forgive.
- The Beatitudes teach that the merciful will be shown mercy.
- From the cross Jesus asked for forgiveness for his persecutors.
- Through forgiveness people can reform. This is shown in Jesus' forgiveness of the tax collector Zacchaeus and his forgiveness of the adulterous woman.
- Forgiveness is something which has no limits, e.g. Parable of The Prodigal Son and the Parable of the Unmerciful Servant.
- Teachings and actions from other Christian sources of authority, e.g. the Pope; Martin Luther King Jnr.
- In some denominations, forgiveness comes through confession and acts of atonement.
- The importance of the Sacrament of Reconciliation (Penance) for many Catholics.

Islam

- The Prophet Muhammad's teachings and actions.
- The Qur'an states those who forgive others will be rewarded by Allah.
- There is forgiveness between people and forgiveness by Allah.
- There is no intermediary involved in Allah's forgiveness.
- One of the attributes of Allah is 'merciful'.
- The Prophet Muhammad forgave the old woman who used to sweep dust on him.
- Even in punishment the Qur'an teaches that forgiveness should be given.

Refer to the marking bands for question (d).

(d) 'The death penalty is never right'.

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]

- Some crimes are so bad that society needs to be protected.
- All life is sacred and no-one has the right to take someone else's life.
- Some claim that the death penalty is a deterrent.
- The Old Testament Exodus 20 teaches 'thou shalt not kill'.
- One of the Ten Commandments teaches that it is wrong to take a life
- Jesus taught the importance of forgiveness.
- God created life and only God should take life away.
- There is something of God in everyone and so it's wrong to take a life.
- In some religious traditions the wishes of the victim and their family is important.
- It might be that an innocent person is executed.
- God decides on the fixed span of life.
- Some argue that retaliation is right.
- Importance of turning the other cheek - Matthew 5:38-39.
- References to the dignity of life as taught by Pope John Paul II in the Gospel of Life.
- Some argue that the death penalty will cost less than keeping someone in prison for life.
- Some argue that the death penalty is more humane than other punishments.