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# **GCSE MARKING SCHEME**

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**SUMMER 2024**

**GCSE  
RELIGIOUS STUDIES  
UNIT 2: CHRISTIANITY & JUDAISM  
3120U10-1**

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## 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.

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# WJEC GCSE RELIGIOUS STUDIES

## UNIT 2: CHRISTIANITY & JUDAISM

### 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, 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.

#### 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. **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, that is contains nothing of any significance to the mark scheme, or where no response has been provided, no marks should be awarded.

For questions which require candidates to consider two separate aspects, if the candidate only considers one, marking using the banded descriptions and then halve the mark.

### **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

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>3</b>	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.	<b>4–5</b>
<b>2</b>	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.	<b>2–3</b>
<b>1</b>	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.	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

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

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	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.	<b>7–8</b>
<b>3</b>	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.	<b>5–6</b>
<b>2</b>	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.	<b>3–4</b>
<b>1</b>	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.	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Questions 1, 2, 3, 4 (d) AO2**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<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>	<b>12–15</b>
<b>3</b>	<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>	<b>8–11</b>
<b>2</b>	<p>A satisfactory analysis and evaluation 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 considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	<b>4–7</b>
<b>1</b>	<p>A weak analysis and evaluation, based on a limited and/or inaccurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer alternative or different viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

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

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5-6 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with consistent accuracy</li> <li>• Candidates use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3-4 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with considerable accuracy</li> <li>• Candidates use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1-2 marks</p>	<ul style="list-style-type: none"> <li>• Candidates spell and punctuate with reasonable accuracy</li> <li>• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The candidate writes nothing</li> <li>• The candidate's response does not relate to the question</li> <li>• The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>

## 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 ‘eucharist’? [AO1 2]

Indicative content here:

Meaning “thanksgiving” and also called ‘Holy Communion’. The service which celebrates the death and Resurrection of Jesus. Bread and wine represent (or, as some Christians such as Catholics believe, actually become) the body and blood of Jesus. The Eucharist is a re-enactment of the Last Supper.

Refer to the marking bands for question (b).

(b) Describe Christian beliefs about the resurrection. [AO1 5]

- Jesus rose from the dead on the third day after his crucifixion.
- Resurrection of everybody on the Day of Judgement.
- The resurrection of Jesus can provide eternal life for those who believe.
- Those who believe in Jesus will have eternal life.
- Resurrection proves Jesus was the Son of God.
- There will be a resurrection of everybody on the Day of Judgement.
- People will be judged and then sent to Heaven or Hell.
- Death should not be feared for those who have lived morally and who have done God’s will.

Where appropriate, relevant references are likely to include:

- *But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. 1 Corinthians 15:20-22*
- *Jesus said to her, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?” John 11:25 – 26*

Refer to the marking bands for question (c).

(c) Explain why the Bible is important to Christians.

[AO1 8]

- It is the Word of God.
- It is the central source of authority for Christians.
- Provides Christians with guidance.
- It contains rules for living, e.g. Golden Rule, Ten Commandments, forgiveness.
- Used to understand the history of Christianity.
- Provides information about the life and teachings of Jesus.
- Provides Christians with instructions on how to live, e.g. The Beatitudes
- Contains religious teachings.
- Helps develop a relationship with God.
- Is used during worship, study, and prayers.
- Brings people together when used in worship.

**Where appropriate, relevant references are likely to include:**

- *Do to others as you would have them do to you. Luke 6:31*
- *Ten Commandments – Do not kill. Do not steal. Exodus 20:13, 15*
- *“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*

Refer to the marking bands for question (d).

(d) ‘Infants should not be baptised.’

[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]**

- Jesus was baptised as an adult. Christians must follow his example.
- An adult can make an informed decision to be a Christian.
- Such an important decision should not be made by anyone else.
- Religion should be a personal choice.
- Religion should not be forced upon another person.
- Children are being welcomed into the Christian Church
- Infants can become a member of God’s family.
- Parents can give thanks to God for their child.
- An infant baptism ceremony shows commitment to the Church.
- Cleanses infants from Original Sin.
- Infant can move from darkness without Jesus, into the light, with Jesus.
- Infant baptism does not take away the infant’s choice as this decision can be made at confirmation.
- Many Christian denominations practice Believer’s Baptism.

**Where appropriate, relevant references are likely to include**

- *Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Matthew 28:19*
- *Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. John 3:5*

## PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

### JUDAISM

#### QUESTION 2

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

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

(a) What do Jews mean by 'Abraham'? [AO1.2]

The first Jew; the founder of Judaism. Abraham is believed to be the biological and spiritual ancestor of the Jewish people

(b) Describe how Jews prepare for Pesach. [AO1 5]

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

- Clean the house and prepare the special cutlery.
- Clean cooker tops and work surfaces.
- Buy specially prepared food e.g. matzot.
- Prepare the Seder table and meal.
- Remove all traces of chametz (leaven).
- A formal search of the house for chametz is undertaken, and any remaining chametz is burned or sold.
- Bedikat chametz is the search for chametz.
- *'Any leaven that may still be in the house, which I have not seen or have not removed, shall be nullified and become ownerless, like the dust of the earth.'* – Kol Chamira declaration
- *'Blessed are You, Lord our G-d, King of the universe, who has sanctified us by His commandments, and has commanded us concerning the removal of chametz.'* – Jewish blessing

(c) Explain why the Talmud is important to Jews. [AO1 8]

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

- Helps interpret laws in the Tenakh, e.g. not working on Shabbat.
- It helps Jews understand laws which are vague in the Torah
- Contains rabbinic teachings which are based on Torah law, e.g. festivals, dietary laws, relationships.
- Enables Rabbis to understand how to apply Jewish law.
- A person can gain a better understanding of their relationship with God.
- It is used for study in the synagogue and in a yeshiva.
- Daf Yomi is the action of studying the Talmud.
- A rabbi would use it to give advice to Jews who require it, e.g. divorce.
- Explains how to apply laws for today's society.

(d) **‘A Brit Milah ceremony is the best way to show Jewish identity.’ [AO2 15]**

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)**

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

- Permanent sign of the Covenant between God and the Jews.
- Is a law/mitzvot from God.
- Shows obedience to God.
- Links Jews to their past, remembering how Abraham was the first man to be circumcised.
- A boy can receive the blessing from his father and the boy can become part of the Covenant.
- Reminded they are God’s chosen people. God chose Abraham and his ancestors as his chosen people.
- Bar/Bat Mitzvah allows Jews to make their own decisions about their religious identity.
- Wearing tallit, tefillin and kippah shows identity.
- Celebrating festivals shows Jewish identity, e.g. Yom Hashoah, Rosh Hashanah, Yom Kippur and Pesach
- Observing kashrut.
- Placing the mezuzah on doorposts.
- Wearing Magen David.
- For some Jews, identity is through the female bloodline.
  
- *‘Every male among you shall be circumcised, and it will be the sign of the covenant between me and you.’ [Genesis 17v9 - 14]*
- *Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. [Deuteronomy 6v8-9]*

## PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

### THEME 1: RELATIONSHIPS

#### 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 ‘divorce’? [AO1 2]

A divorce means to legally end a marriage.

(b) Describe Christian or Jewish teachings about the use of contraception. [AO1 5]

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

#### CHRISTIANITY

- There is no ‘one’ universally accepted teaching on contraception in the Bible.
- Different Christians will look to different teachings and hold differing views about its use.
- Teachings such as ‘be fruitful and multiply’ suggest the purpose of sex is for reproduction and the use of artificial contraception is wrong.
- Christianity teaches natural forms of contraception (e.g., the rhythm method) are acceptable.
- Natural Law provides teachings to guide humans on whether to use contraception.
- The Catholic Church teaches the use of artificial contraception is morally wrong as it goes against Natural Law’s precept of human reproduction.
- Some Christians believe Christianity teaches they have a moral responsibility to control the size of their family so may choose to use natural methods of contraception.
- Some Christians may believe that Christianity teaches them to use their freewill/conscience to make moral choices and may support the use of contraception in some circumstances (e.g., for family planning, to prevent the spread of sexually transmitted diseases).
- The Church teaches that a sexual relationship is also for pleasure through deepening a relationship between a man and a woman and not just procreation.
- Some Christians may believe Christianity teaches the use of some forms of contraception to prevent the spread of sexually transmitted diseases is a good thing.
- Christianity teaches that any choice of contraception should be agreed between a husband and wife.

*God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Genesis 1:28*

## JUDAISM

- Judaism contains different teachings about the use of contraception which has led to diversity in its use.
- The Torah teaches that Judaism expects Jews to marry and to procreate so use of contraception is wrong.
- Orthodox Jews believe the Torah teaches that wasting seeds (semen that could have the potential to become a life) is wrong so will not use contraception.
- Some Jews believe Judaism teaches artificial methods (e.g., barrier contraceptives) are unacceptable.
- The Torah forbids withdrawal as a method of contraception as it is seen as evil.
- Some Jews believe Judaism teaches that the use of contraception is unnatural and disrespectful to God.
- Judaism teaches that permanent methods of contraception are unacceptable.
- Some Jews follow the teaching that contraception is acceptable if used to control the size of a family.
- Judaism teaches that contraception can be used if it is to save the life of a woman.
- Judaism teaches that any choice of contraception should be agreed between a husband and wife.

**(c) Explain, from Christianity and Judaism, the roles of men and women within the family. [AO1.8]**

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

## CHRISTIANITY

- There is often accepted to be different roles of men and women in the Christian family; the traditional view and the more modern view.
- Traditionally, in the Christian family, men and women are both expected to be role models for their children and should teach rules, morality and how to live a good Christian life. They are expected to model expected behaviour and introduce their children to the religion.
- Traditionally, the Christian family was considered to be patriarchal where men were seen as superior and the head of the household, often because Adam was created first by God and then Eve from Adam's rib.
- There is also a traditional view that it was Eve who led Adam astray in the Garden of Eden and therefore many feel Adam was superior.
- The Old Testament section of the Bible appears to support men having a superior role to women in the family as wives were expected to submit to their husbands.
- Traditionally, women in the family were responsible for domestic aspects of life, e.g. raising the children and looking after the home.
- Many Christians felt that whilst the roles of men and women were different, they are equal.
- Many Christians may feel that the traditional roles of men and women are out of date and instead promote ideas of equality with men and women in the family.
- Many Christians argue that gender inequality in the Bible shows a society that was different and men and women can do all roles within the family unit (rather than one gender being seen as superior).
- Many Christian men and women both work outside the home and help with household duties with both taking responsibility for children.

- *Wives, submit to your husbands as to the Lord. For the husband is the head of the wife...Ephesians 5:22*
- *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Galatians 3:28*
- *Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. 1 Corinthians 11:11*

## JUDAISM

- Traditionally, men and women in Judaism are seen to be equal but different within the family unit which is supported by the Tenakh and the Talmud) describe different roles for men and women.
- Traditionally women have a sacred role - they bear children, run the home and take responsibility for their children's Jewish upbringing - the woman passes on Jewish values to their children.
- The role of the woman in the family is to be a good wife and mother.
- The woman is the spiritual head of the family as Jewishness runs through the maternal line of the family as a person is Jewish only if their mother is Jewish.
- The woman in the family will light candles to mark the beginning of Shabbat and her role is seen to be important through the acceptance of being exempt from performing certain mitzvot in order to perform household duties.
- Traditionally, men in the Jewish family are seen to have the role of being a good husband and father and caring for their family.
- Judaism does, however, indicate that both men and women have equal status in the family with there being two accounts of the Ten Commandments; one saying 'Honour your father and your mother' and the second saying 'Respect your mother and your father.'

**(d) 'Sex outside marriage is always wrong.'**

**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.

- Although sex is a natural part of life, many religious believers support ideas of chastity before marriage as they believe sex is sacred and needs to be controlled or have guidelines.
- Most religious believers claim sex is special and should be reserved for marriage; casual sex is seen to devalue a person and the act of sex.
- Many religions teach that marriage is the ideal and cohabitation can lead to a couple having a sexual relationship which falls short of this ideal.
- Most religious believers think the purpose of a sexual relationship is to have children and this should take place within a family unit where parents are married to provide stability.
- Many religions teach that adultery is wrong; in marriage, promises of fidelity are made (often before God) and these should be kept.
- Some religious believers may argue that a sexual relationship is a form of commitment and an expression of love.
- In a secular society, it is more acceptable for couples to cohabit prior to marriage and having a sexual relationship can be seen as another form of commitment.
- Not all people may want or choose to get married so as long as there is commitment between a couple, having a sexual relationship may be considered more acceptable.

- It is possible for a couple to use contraception to ensure a sexual relationship doesn't result in children so sex before marriage may be considered more acceptable to some.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on sexual relationships and marriage.

## PART B – RELIGIOUS RESPONSES TO ETHICAL THEMES

### THEME 2: HUMAN RIGHTS

#### 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 ‘social justice’? [AO1 2]

Social justice means promoting a fair society by challenging injustice and valuing diversity. Ensuring that everyone has equal access to provisions, equal opportunities, and rights.

(b) Describe Christian or Jewish beliefs about freedom of religious expression. [AO1 5]

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

#### CHRISTIANITY

- Christians feel freedom of religious expression is important.
- Christians may wish to identify, show and share aspects of their faith with others (e.g., wear symbols of belonging, wear clothes to express their faith).
- Some Christians feel they have a duty to share their faith with others (e.g., some Christians will go door to door or talk to others about Christianity).
- Christian symbols of belonging (e.g., the cross) may be worn as a form of identity and belonging; they help Christians recognise each other and feel part of the Christian community.
- Some Christians will wish to express their religion to show they serve God (e.g., through items of dress worn by monks, nuns, vicars, priests).
- Wearing/showing something representing Christianity helps remind followers of their faith as a physical sign and how important it is in their daily lives.
- Christians will believe religious expression is important as it is protected by laws in the UK.
- Human rights support the idea that people are free to express their beliefs/identity how they choose.
- Accept reference to specific Christian examples that may be given by candidates.

#### JUDAISM

- Jews feel freedom of religious expression is important.
- Jews may wish to identify, show, and share aspects of their faith with others (e.g., wear symbols of belonging, wear clothes to express their faith).
- Jews may choose to express their faith in various ways and examples may be included in candidate responses – they may wear symbols of belonging (e.g. the kippah, tefillin), wear particular clothes that express their faith (e.g. Hasidic Jews), may talk to others about their faith, follow food laws, through prayer, etc.
- Jews feel that wearing items of dress (e.g., the kippah, tefillin) to reflect their faith are important in showing their identity and helping them feel a sense of belonging.
- Jews may feel there is a requirement to wear some items of dress (e.g., in the Synagogue) to show respect to God.

- Freedom of religious expression allows Jews to share their faith with others and explain ideas to those who may not understand them (e.g., their food laws).
- Jews feel expressing their faith helps them to celebrate their religious beliefs and show pride in their identity as a member of the Jewish community.
- Jews will believe religious expression is important as it is protected by laws in the UK.
- Human rights support the idea that people are free to express their beliefs/identity how they choose.
- Accept reference to specific Jewish examples that may be given by candidates.

**(c) Explain Christian and Jewish beliefs about the dignity of human life. [AO1 8]**

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

**CHRISTIANITY**

- Christians believe the dignity of human life is important.
- Christians believe all humans have dignity as all humans were created by God which means they have value and deserve respect.
- Christianity teaches that all humans are believed to have been created ‘in the image of God’ which means humans are seen to have ‘God-like’ qualities or characteristics so have value and worth.
- Christian teachings such as Genesis 1:26-27 are used by Christians to support acceptance of human life having dignity and being worth of respect and dignity.
- The belief in the sanctity of human life, the idea that life is sacred as it was created by God, is a central Christian teaching in the Bible.
- Acceptance of human dignity means Christians believe that human life should not be destroyed or treated badly.
- Christianity teaches the importance of agape love between humans which is also reflected in the teachings/actions of Jesus and shows recognition of the dignity of human life.
- Christians may look to the example of Jesus to show how they should treat others (e.g., Jesus visited those not accepted in society such as the lepers and taught parables such as the Parable of the Good Samaritan which teaches Christians to help others).
- Christian beliefs about the dignity of human life are reflected in attitudes towards human rights being important and human life deserving protection.
- Catholic Christians will look to teachings from Pope Francis such as *Evangelii Gaudium* which refers to the importance of caring for the homeless and elderly and shows how the dignity of human life is important.
- Christians would point to teachings about human dignity being put into practice through actions such as all humans being shown respect, treated equally and with justice.
- There are many Christian examples of individuals who have valued the dignity of human life through their actions (e.g., Martin Luther King, Oscar Romero, etc).
- There are many practices in Christianity that support ideas of respecting human life and treating people with equality (e.g. charity work, standing up for justice, respecting human rights, equality, etc).
- Credit examples of humans being shown dignity and respect which candidates may refer to (e.g., sanctity of life, medical ethics, life being preserved, etc).
- *Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” So,*

*God created mankind in his own image, in the image of God he created them; male and female he created them. Genesis 1:26-27*

- *“You created every part of me; you put me together in my mother’s womb.” Psalm 139: 13-16*

## **JUDAISM**

- Jews believe the dignity of human life is a central belief in Judaism.
- Judaism teaches that all humans have dignity as all humans were created by God which means human life is special and sacred.
- Judaism teaches that humans were created ‘in the image of God’ and are made up of flesh (the material) and the soul (the spiritual).
- The belief in the sanctity of human life, the idea that life is sacred as it was created by God, is a central Jewish teaching.
- Jews believe that earth makes up the material part of a human and God provides the spiritual so is directly connected to him.
- Humans are seen by Jews to have ‘God-like’ qualities which is an idea promoted in Genesis 1:26-27 showing each human life has value and worth and is worthy of respect. They accept that insulting another human being is also insulting God.
- Judaism teaches that all people are equal and should be treated the same and with dignity which can be seen through Jewish beliefs about issues such as human rights.
- Respect towards human life is shown through Pikuach Nefesh which is the obligation of preserving life which can override any other religious laws/mitzvah.
- Beliefs about the dignity of human life are reflected in attitudes towards human rights being important and human life deserving protection.
- Importance is placed in Judaism on all Jews performing tzedakah (charity and justice) towards other human beings showing human dignity is important.
- Credit examples of humans being shown dignity and respect which candidates may refer to (e.g., sanctity of life, medical ethics, life being preserved, etc).
- *Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” So, God created mankind in his own image, in the image of God he created them; male and female he created them. Genesis 1:26-27*

**(d) 'Religious believers should always follow the laws of the country where they live.'**

**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.

- Many religious believers believe that they have a duty to follow the rules; religions will have teachings that support this.
- It is recognised that there would be chaos if the majority of people failed to follow the laws of a country as rules/laws give order and structure for life.
- Religious believers may see an agreement between laws within religion and laws within society, e.g. rules about caring for others and not causing harm to others.
- Many religious believers feel justice is important and understand or expect there to be consequences if the laws of a country are not followed.
- Many laws in society are sensible and reasonable so many religious believers may feel there is no need to challenge them or not follow them.
- Some religious believers may claim that God's laws hold more authority than laws in a country; they may believe that ultimately it is following the laws of a religion that will mean they are rewarded in the afterlife.
- There are examples of religious believers who have challenged laws when they have felt they are unjust or unfair, e.g. Martin Luther King, Mahatma Gandhi, Oscar Romero, Jesus, etc.
- Many religious believers will support following their conscience if they feel strongly enough and if this means challenging laws in a country; they may support this course of action.
- Some religious believers may hold the view that personal conviction is important and you should be true to yourself and your beliefs, especially if ideas are supported by religious teachings.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on following laws in society.