



GCSE MARKING SCHEME

SUMMER 2024

**GCSE
RELIGIOUS STUDIES - UNIT 1
OPTION A: CHRISTIANITY AND JUDAISM
3120UA0-1**

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 A: CHRISTIANITY AND 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 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.

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.</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 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

JUDAISM

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 Jews mean by the 'Rabbi'? [AO1 2]

A religious teacher and leader with authority to make decisions on issues of Jewish law. A rabbi is the chief religious official of a synagogue, who often (but not always) leads worship and conducts rites and rituals.

(b) Describe how Jews use the Torah during synagogue worship. [AO1 5]

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

- The Torah is stored in the ark and wrapped in a mantle.
- It is collected from the ark and carried in procession at shoulder height to the bimah.
- Read from the bimah, using a yad.
- A person would be 'called up' ('*Alyiah*') to read the Torah.
- Special portion readings are called *parshioth*.
- The Torah is sung rather than spoken.
- Portions are read in the synagogue three times each week.
- The main reading is on Shabbat morning.
- Some men touch the mantle when it is processed around the synagogue, with the fringe of their tallith and then kiss the fringe to show love for God's Word.
- After the Torah is read aloud, it is carried around the synagogue before putting it back in the ark.

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

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

- The home can be used a place of Jewish identity, e.g. the mezuzah is placed on the doorposts, symbolising how God protects the home.
- Home is where Jewish festivals can be celebrated – Pesach, Yom Kippur, etc.
- Celebrations can sometimes take place in the home, e.g. Brit Milah.
- Weekly celebration of Shabbat takes place in the home.
- It is a place where Jewish beliefs, values and practices are learnt and reinforced.
- It is a place where Jews can develop their relationship with God.
- Jews will recite prayers in the home, e.g. *Modeh Ani*.
- Jews will recite *Shema* in the home.
- The home is where children are immersed in Jewish culture from birth – children are taught about.
- Shabbat in the home and about how to celebrate it.
- Home is a place where many Jews observe kashrut.

- *'When you lie down and when you get up' [Deuteronomy 6v7].*
- *'I offer thanks before you, living and eternal king, for you have mercifully restored my soul within me. Your faithfulness is great.'* – Modeh Ani

(d) 'Wearing a kippah is the only way Jews can show their belief in God'. [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.

- Constant reminder that they are Jewish and their belief in God.
 - Sign of awe and respect to God.
 - Reminder that God is always above them.
 - Reminds them they are always in the presence of God.
 - Separates God and humans, showing God is above all mankind.
 - It shows devotion to God.
 - Wearing tallith reminds Jews how they should obey God and the 613 mitzvot.
 - Reciting the Shema is a daily reminder of their belief in God.
 - Orthodox women are not allowed to wear a kippah.
 - Celebrating Shabbat and other festivals allows Jews to show their belief in God.
 - Attending synagogue allows Jews to worship with other Jews.
 - Listening to the Torah being read develops their belief in God.
 - Observing kashrut is a constant reminder of God's commands.
 - Celebrating rites of passage such as Brit Milah and Bar/Bat Mitzvah develops their belief in God.
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- *Remember the Sabbath day and keep it holy [Exodus 20v8]*
 - *'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength...Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 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 6v4-9]

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 Judaism, 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*

JUDAISM

- Judaism is vague about life after death with Orthodox and Reform Jews holding different beliefs.
- Judaism teaches that the body and soul are one; they are inseparable, and the soul has no existence without the body.
- Jewish scriptures say almost nothing about the afterlife and in early Judaism, it was generally accepted that when Jews died, they would live on in the memories of generations afterwards.
- The Tenakh tells of a shadowy place called Sheol – this is sheol in the spec (a place of waiting for the Day of Judgement when people would be rewarded or punished by God) but this is not a commonly held idea.

- Present-day Judaism accepts the idea of an afterlife and tends to teach that at death there will be a temporary separation of body and soul but that they will be reunited on the day of Judgement.
- The ancient rabbinical teaching of Olam Ha-Ba ('world to come') refers to a place where Jews would be rewarded for the laws of Judaism.
- Many orthodox Jews today accept some form of resurrection, believing people will be rewarded with eternal life in paradise or a place of punishment for the wicked.
- Many Jewish people believe judgement and resurrection will take place after the coming of the Messiah.

(c) Explain Christian and Jewish 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*

JUDAISM

- Jews are mostly opposed to euthanasia seeing all life as sacred and believing it is wrong for anyone to shorten the length of a human life.
- Judaism teaches all life is of infinite value as humans were made in the image of God and it is not the decision of a human to disregard the sanctity of life.
- Active euthanasia is seen as murder and there are no exceptions when it would be considered right as Jews believe both the living and the dead are accountable to God and euthanasia cannot be seen as an escape from God's judgement.
- Jews, however, do believe that if someone's life is ending and they are in serious pain, doctors have no duty to make that person suffer more by artificially extending their lives.
- Some Jews believe some forms of passive euthanasia are acceptable – for example, turning off a person's life support if there is no chance of recovery would be seen as compassionate.

- The Jewish law of pikuach nefesh means it is a duty to preserve human life. A doctor must do everything possible to save a person's life, even if the patient does not want to live.
- And let not your evil nature assure you that the grave will be your refuge. Ethics of the Fathers 4:22

(d) 'It is not possible to accept both scientific and religious views on 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 complementary 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 Jewish 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

- Augustine teaches that 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.
- Irenaeus held the view that the world was not created perfect as evil was needed for humans to develop.
- Hick's development of Irenaeus' philosophical perspective.

JUDAISM

- Judaism teaches that evil exists due to the presence of human freewill given by God where humans can choose to do good or evil.
- The first sin was committed by Adam and Eve and because they were disobedient, they became separated from God.
- For Jews, Satan is not a separate being but the tendency in every human tempting them to do wrong.
- Evil is also believed to have originated from God as he uses it to cause suffering and to punish or test people's faith.
- The story of Job demonstrates that even the most righteous people can experience suffering as God makes him suffer in order to test his faith. Job learns that it is not his place to question why God made him suffer.
- Jews are encouraged to welcome both good and evil in their lives as both have a purpose given by God.

- A person is obligated to bless upon the bad just as he blesses upon the good. As it says, 'And you shall love the Lord your God, with all your heart and all your soul and with all that you have.' Berakhot 9:5
- See! Today I have set before you [a free choice] between life and good [on one side] and death and evil [on the other]... Deuteronomy 30:15-19

(c) Explain, from Christianity and Judaism, 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.

JUDAISM

- A key idea in Judaism is that humans have been given freewill by God and acceptance of this determines that humans should take responsibility for their actions; this suggests that many of the aims of punishment will have support in Judaism.
- Judaism places emphasis on justice – it is believed that it is important punishment is given when a crime or wrongdoing has been committed. Jews are encouraged to practice justice through a punishment system where punishments given are fair to the wrongdoing committed.
- Jews will support one of the aims of punishment acting as a deterrent; putting people off committing similar crimes is a good thing and will show others the need to take responsibility for their individual actions.
- Some teachings in Judaism appear to support the use of the death penalty – both as an act of retribution and deterrent as well as an act of justice in aim.

- However, others may argue that the death penalty fails to offer forgiveness or the chance for a criminal to change and does not deter others from committing the same crimes, therefore suggesting it is not relevant to society today.
- Judaism supports the protection of society through punishment, emphasizing that all life is special as it was created by God and deserves protection.
- Judaism teaches that one of the main aims of punishment should be to allow the opportunity for forgiveness but recognise that this should come only from the victim as no-one can accept forgiveness on behalf of another. Offenders should be offered the chance to change but recognise that sometimes in some circumstances of punishment, forgiveness may not be able to be given.
- Judaism teaches that criminals should be treated fairly with a fair trial by court.
- ...life for life, eye for eye, tooth for tooth... Exodus 21:23-24

(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.