



Oxford Cambridge and RSA

**GCSE (9–1)**

**Religious Studies**

**J625/06: Religion, philosophy and ethics in the modern world  
from a Christian perspective**

General Certificate of Secondary Education

**Mark Scheme for Autumn 2021**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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1. **Annotations**

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted

2. **Awarding Spelling, Punctuation and Grammar to scripts with a coversheet**

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

<b>SPaG mark awarded</b>	<b>Mark if candidate eligible for one third (eg grammar only)</b>	<b>Mark if candidate eligible for two thirds (eg grammar and punctuation only)</b>
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points-based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

### Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

### **Written communication, Spelling, Punctuation and Grammar**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in part d) of the first two questions. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in part d) of the third and fourth questions. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

## Spelling, punctuation and grammar (SPaG) Assessment Grid

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

## INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

### Assessment objectives (AO)

Assessment Objectives	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"><li>• beliefs, practices and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.

Question		Indicative content	Marks	Guidance
1	(a)	<p><b>Give three roles of women in Christian communities.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"><li>• Companionship</li><li>• Supporting family members</li><li>• Procreation</li><li>• Nurture of children/stable environment</li><li>• Bringing up children within the Christian faith</li><li>• Providing a model for society</li><li>• Fulfilling what God wants (ref to Genesis)</li><li>• Teaching Sunday school</li><li>• Priest, or other Church leader, in some Christian communities</li><li>• Nun</li><li>• Providing pastoral care / counselling</li></ul>	<b>3</b> AO1	1 mark for each correct response.



Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

	<p><b>(b) Outline different Christian attitudes towards same-sex marriage.</b></p> <p>Learners might consider some of the following:</p> <p>The majority of Christian denominations do not conduct same-sex marriages.</p> <p>Learners might consider two or three main attitudes.</p> <p>The Church of England does not allow its ministers to conduct same sex marriages. The church teaches that marriage should be between a man and a woman, as one of the purposes is procreation. Vicars are not allowed to enter into same sex marriages. The House of Bishops has also ruled against special blessings for same-sex marriages, so the Church of England will not provide them. Members of the Church of England may enter into a same sex marriage without any punishment from the Church. Individual members of the Church may hold different attitudes from the official teaching of the Church.</p> <p>The Roman Catholic Church is opposed to same-sex marriages and does not perform them. They believe that homosexual acts are against Natural Law as they cannot result in children. They also believe that same-sex marriage may undermine the value of heterosexual marriage and thus be harmful to society.</p> <p>The Episcopal Church in the US supports same-sex marriage, as a committed relationship through which love can be expressed. Since 2015 they have performed marriage rites for all couples, including same-sex marriages. The Episcopal Church in Scotland believes that love transcends sexuality and gender and is currently considering performing same-sex marriages in church.</p> <p>Other more liberal Christians, such as Quakers, may be in favour of same-sex marriage.</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Response must address more than one attitude.</p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain how different Christian teachings may have supported gender discrimination.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Christian attitudes to the roles of men and women, and thus sometimes gender discrimination, come from scripture and the different ways in which it is interpreted. Responses should show knowledge of the different teachings and analysis of how they may have supported gender discrimination.</p> <p>In Genesis 2 the man is created before the woman, who is made from his rib as a helper. This has led to some Christians believing that men are more important than women, who were made to serve them. In Genesis 3 Eve is first to be tempted, she then in turn tempts her husband. This has been interpreted by some to suggest that women are weaker than men and are more responsible for evil and suffering in the world.</p> <p>The idea that men are superior to women is also in the New Testament. In Ephesians St Paul states that husbands are the 'head' of their wives, which has been interpreted by some Christians to mean that men are superior to women, who must be subordinate, under the authority of men. This teaching is also in 1 Timothy 2. Although the teaching from Paul refers to a responsibility of the husband to the wife also, some Christians place more emphasis on the role of the husband as head of the wife, leading to support for gender discrimination.</p> <p>Important women in the Bible are often significant as wives and mothers, such as Mary who is important as the mother of Jesus. This is particularly emphasised in the Roman Catholic Church. This leads some Christians to believe that the role of women is as a mother and homemaker, supporting her husband and children, but not taking on responsibility outside of the home.</p> <p>Some Christians believe that women cannot perform an equal role in the church. The Orthodox and Roman Catholic Churches do not believe that women can be ordained as priests. This is due to interpretation of teaching such as that from St Paul who <i>does not permit women to speak in church</i>, together with the belief that Jesus did not have female disciples and that the priest represents Jesus and thus must be male. This prevents women from taking equal roles in worship and from having the highest level of authority, that of the priesthood. This may be contrasted against other interpretations of scripture and Christian history where women such as Phoebe,</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

		<p>Thecla and Junia play important roles in the early church. Some Christians believe that the verses mentioned above should be literally interpreted and applied, whereas others believe that they reflected the culture of the time and that in today's society a more egalitarian interpretation should be followed.</p>		
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Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>“Christians should never divorce.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Christianity.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1</b></p> <p>Within some branches of the Church, e.g. Roman Catholic and Orthodox Churches, marriage is a Sacrament, meaning that the couple are joined by God, therefore divorce would be wrong, ref. Matthew 19 / Mark 10, which both refer back to Genesis.</p> <p>For many people growing up, their hope is to find and marry a partner, settle down and have a good life together. The Genesis creation narrative emphasizes the importance of marriage, suggesting it is part of God’s purpose for humans. Marriage provides a relationship through which husband and wife support each other in a relationship built on love and faithfulness, have and nurture children, with the relationship continuing into old age. The Christian marriage vows state that the union is until death ends the marriage, divorce breaks these vows. Divorce would break the relationship and stability of the family.</p> <p><b>AO2</b></p> <p>Learners might evaluate divergent attitudes towards divorce within Christian traditions. In the traditional Christian view marriage has generally been seen as the ideal and divorce considered wrong. Marriage is regarded as a gift from God and part of his plan that men and women should live together in a bond of love, so divorce would be against this teaching. In Mark’s Gospel Jesus emphasises the importance of marriage when he says, <i>‘But from the beginning of creation, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’</i> Jesus states: <i>‘What God has joined together let not man separate’</i>. In the Old Testament Book of Malachi,</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p> <p><b>3</b> SPaG (4/3)</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>it states that God <i>hates divorce</i>.</p> <p>The Roman Catholic Church believe that marriage is a sacrament and is permanent. They do not accept divorce as they do not believe that humans can break a marriage when God has joined the couple. They do understand that a couple may be unhappy in their marriage and would offer counselling and support. They do allow couples to separate and live separately, but they do not recognize or accept a legal divorce as it does not break the holy agreement made with God. This means that even when separated a couple are still married under God so are not free to have future relationships or to remarry; this would be adultery and against the seventh commandment.</p> <p>The Catholic Church does annul marriages, which means agreeing that the promises and thus the marriage were not valid in the first place. There needs to be a good reason for this, such as one of the couple being forced into the marriage. This may be used to support the view that Christians should never divorce.</p> <p>The Church of England believe that marriage is a sacred and solemn vow and ideally should not be broken. If a couple are having difficulties within the marriage, they would support them to work hard to reconcile. However, they do recognize that this is not always possible and in some cases divorce is necessary, as the lesser of two evils, for example in cases of abuse or adultery. They emphasize teachings of compassion, the most loving response and treating others as you would wish to be treated. In John's gospel Jesus says that he came so we could have <i>life in all its fullness</i>, so many believe that people deserve a second chance at happiness. If a couple do divorce the church would support them and they would be free to remarry, but it would be up to the individual priest to decide if they would perform the marriage in church.</p> <p>Other Christian groups would have a range of views on the statement. The stability of marriage for raising children may be discussed against the detriment to children of growing up in an unhappy home. Those who focus on teachings of love and forgiveness may accept that divorce is sometimes the best or only option, whereas others may agree with the Roman Catholic Church that marriage is forever and thus divorce would be wrong.</p>		



Question		Indicative content	Marks	Guidance
2	(a)	<p><b>Outline the Anthropic Principle.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The phrase was first used by F.R. Tennant referring to the way that the universe was perfectly structured for life to develop.</li> <li>• It is a version of the design argument, post evolution, suggesting evolution itself is evidence of a designer God.</li> <li>• The principle suggests that the conditions for evolution, and the process itself, show the purpose of developing highly complex life forms, i.e. humans.</li> <li>• Humans are complex, intelligent and possess moral awareness, suggesting that evolution was guided by God, giving support to the concept of a designer.</li> <li>• Further support comes from John Polkinghorne and Pope Francis.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p>

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.


(b)	<p><b>Describe Christian beliefs about the problem of the existence of evil in the world.</b></p> <p>Learners might consider some of the following:</p> <p>The problem of the existence of evil in the world is that if God is omnibenevolent and omnipotent why do evil and suffering exist? Surely if he is omnibenevolent, he would want to stop all evil and suffering and if he is omnipotent, he would be able to do so. This is expressed by Mackie as an inconsistent triad.</p> <p>There are a variety of Christian beliefs about this problem, mostly seeking a morally sufficient reason for God to allow the evil and suffering, whilst still being omnibenevolent and omnipotent.</p> <p>In Genesis God creates a good world with no evil and suffering yet gives humans free will. Adam and Eve misuse this free will to disobey God and eat from the tree of knowledge of good and evil. This is the original sin which breaks the perfect creation and the relationship with God. Evil and suffering exist as a punishment for this.</p> <p>St Augustine draws on the Genesis account to explain that evil is not an entity in itself, but rather a lack of goodness, thus God did not create it, but it was created when the first humans fell short of that goodness. Evil and suffering are caused by human free will and also exist as punishment for the original sin. Justice is part of goodness and justice requires punishment.</p> <p>Irenaeus also bases his response on the Genesis story, but in a different way. He believes that humans were made in God's image but need to grow and mature into God's likeness. In order to do this, and be worthy of salvation, they must make a free choice. In order to have a free choice they must have the choice of good or evil. In this way human free will causes evil and suffering. The suffering also helps us to learn lessons, and to be aware of God's goodness.</p> <p>Evil and suffering can also be viewed as a test of faith, to see that the faithful will remain so in bad times as well as good. This is exemplified in the book of Job. God allows Satan, the adversary, to test Job's faithfulness to God by inflicting terrible suffering on him. Job remains faithful and learns that God has a plan and a reason and that concepts of good and evil go beyond human understanding. Job is rewarded for this.</p> <p>For Christians, it is God's love that saves them from this suffering, through the ultimate act of suffering, Jesus on the cross. This shows that through God's love and goodness they can be saved from the sufferings of this earth, which are temporary.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Compare different Christian beliefs about the importance of miracles in revealing God.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Many but not all Christians believe that God intervenes in the world and reveals his nature and power through miracles, giving them considerable importance. A miracle is a supernatural event or act that breaks the laws of nature, believed to be caused by God. Miracles can be seen in four broad categories: healing, power over nature, resurrection and exorcisms.</p> <p>God reveals his power and love for humanity in the Old Testament miracles: for example, parting the Red Sea so the Jews can escape Egypt in Exodus 14 and protecting people thrown into a fiery furnace in Daniel 3. For many Christians these miracles literally happened and so are important because they reveal both God's power and his love for His people.</p> <p>In the New Testament the miracles of Jesus are important because they show that He is God and demonstrates God's nature and omnipotence. The majority of the miracles performed by Jesus were healing miracles, showing his compassion and love, for example, curing leprosy, healing the blind and paralysed. Jesus also demonstrates that He has God's power over nature in His miracles, for example, calming the storm and walking on water. That Jesus is God incarnate, God become human, is a miracle in itself for many Christians. Jesus' death on the cross, followed by His resurrection three days later, is the ultimate miracle, showing God's power over death; it is central to Christian belief and an indication of the promised salvation for the faithful.</p> <p>Some Christians take a fundamentalist or literal approach to Biblical miracles and believe they happened exactly as described in the Bible, revealing God's love and power. For other more liberal Christians the miracles are still important as revelation of God but may be viewed as more symbolic. For example, the feeding of the 5000 teaches us the importance of sharing what we have; the calming of the storm teaches that Christians should remain faithful during 'stormy' times for Jesus is still with them. Bultmann suggested that miracles are part of the mythical language of the Bible and we need to strip this back to get to the real message/teaching behind them. Candidates may compare these two approaches, but suggest that for all Christians miracles reveal something of God, whether they are to be believed literally or symbolically.</p> <p>Most Christians, including Roman Catholics and Protestants, believe that God continues to intervene and reveal his power and love through modern day miracles. At Lourdes in France there are many claims of miraculous healings; the Catholic Church recognizes around 70 miracles.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

	<p>Miracles may occur as a response to prayer, revealing that God is still present, in the form of the Holy Spirit, at work in the world. For example: Benny Hinn holding healing services, and the 'car park miracle', where Simon Teece made an unexpected recovery after group prayers. Again, for many Christians these miracles are important as they show that God continues to intervene in the world, they may believe that to question these events is to question God. For others, the miracles are less important as actual events, for example, they may focus on the spiritual healing and Christian fellowship experienced at Lourdes as revealing God.</p> <p>Miracles are important to Christians, but Jesus emphasized that they should not be necessary for faith. This could suggest that they are important as a source of revelation, to at least some extent.</p> <p>Some Christians believe that God is revealed through the Bible and the miracle accounts, but they do not expect miracles today. Some even suggest that miracles are random: why would God save the Jews in the exodus but not in the 20<sup>th</sup> century holocaust? This view rejects the belief that miracles are an important source of revelation, and some may believe that they are even incongruent with an all loving, atemporal God.</p> <p>For most Christians revelation through miracles, both biblical and modern day, is important to their faith, in revealing the nature, love and power of God.</p>		
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Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Good understanding of the stimulus shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10-12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the stimulus shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7-9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory but underdeveloped analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the stimulus:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4-6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1-3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>“There are no convincing reasons to believe in God.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Christianity.</b></li> </ul> <p>Learners might consider some of the following:</p> <p><b>AO1</b></p> <p>Christians believe in God through faith and as such may not need specific reasons to justify this. They may have been brought up in a Christian family, or come to believe in God through the Bible or personal experience. Candidates may discuss that philosophers and believers have tried to offer reasoned argument, i.e. convincing reasons for their belief. Learners might give brief explanations of these arguments, for example from design, first cause, religious experience, etc..</p> <p><b>AO2</b></p> <p>The arguments listed above are viewed as important by many as they enable belief in God to be seen as reasonable, i.e. they offer convincing reasons. Many of the classic arguments reflect Biblical teaching, such as God as creator, and offer evidence from the natural world, such as design and first cause. Others focus on humans, such as the sense of morality or conscience.</p> <p>The design argument may be presented with reference to William Paley, with relevant evaluation and criticisms, possibly from thinkers such as Mill or Dawkins. Tennant’s Anthropic Principle may be offered as a solution to such criticisms. It may be argued that since the discoveries of science, this is not a convincing reason to believe in God, whereas for many, God is the designer behind the evolutionary process.</p> <p>The First Cause argument may be explained, with reference to Aquinas. Candidates may argue that this is a convincing argument, since science supports the idea of a starting point of the universe, in the Big Bang, which may even be referenced in ‘let there be light’. However, they may</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p> <p><b>3</b> SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>



Question	Indicative content	Marks	Guidance
	<p>also argue that the First Cause argument merely demonstrates that there is likely to be a starting point but is unconvincing as a reason to believe in the Christian God.</p> <p>The Moral Argument/the idea of the conscience being from God may be discussed. For some this is a convincing reason to believe in God, there seems to be some consensus over morality over both time and across cultures, for example, not murdering or stealing. It may seem convincing that this is instilled within us by a good God. This view may be criticized, since both psychology and humanism offer evolutionary explanations for the human sense of morality/conscience without need for an external source such as God.</p> <p>Religious experience, with examples such as Nicky Cruz/Bernadette may be discussed as good/convincing reasons, referring to those throughout history who have had personal experiences of God. This may be contrasted with the criticism that there may be other explanations for these experiences, and how the experiences of those from different religions may suggest that they cannot be sufficiently convincing to believe in one God.</p> <p>Candidates may note the adoption of the work of Aquinas by the Roman Catholic Church and that the faith and reason approach makes these arguments valuable. This may be contrasted with the idea that for a Christian, the idea of a convincing reason does necessitate proof or justification that will be reasonable to others. Learners may explore the question of whether it is valid to apply concepts of convincing arguments/proof to the question of the existence of a being beyond human understanding.</p>		

Question	Indicative content	Marks	Guidance
3 (a)	<p><b>Describe one Christian teaching about the use of violence.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Jesus taught 'blessed are the peacemakers' so the use of violence is to be avoided, leading some Christians to be pacifist</li> <li>• Some denominations, such as the Quakers, teach absolute pacifism and are always opposed to violence, for example Quakers were conscientious objectors in the first world war</li> <li>• The use of violence is condemned throughout the Bible, for example 'do not kill'</li> <li>• Jesus uses violence when he expresses righteous anger and throws the money lenders out of the temple</li> <li>• Violence may be used as the lesser of two evils, such as in Just War</li> <li>• In the Old Testament there are examples of God supporting violence in a holy war.</li> </ul>	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

	<p><b>(b) Describe Christian attitudes towards social injustice.</b></p> <p>Learners might consider some of the following:</p> <p>Social injustice is about the inequality of distribution of wealth, opportunities and privileges within a society. So an unjust society is one where people are not all valued equally/given mutual respect. Ideas against social injustice can be found throughout Christian teaching. In the Old Testament Amos speaks of justice rolling down like a river (Amos 5:24). Jesus showed compassion for all people, including the outcasts in his society (e.g. Luke 17:11-19) and in the parable of the Sheep and the Goats (Matthew 25) it states that people will be judged according to how they have treated others, in particular the needy. In the book of Acts, the first Christians shared everything in common (Acts 2:44). These teachings promote social justice and suggest that Christians should strive to overcome injustice in society. Candidates may describe the work of Christians known for this such as Martin Luther King, Mother Teresa or the work of denominations such as the Salvation Army.</p> <p>Many Christians will see social justice as part of their responsibility as followers of Christ but may have different attitudes about how they should respond to it. Some Christians see social injustice as the most important thing that a Christian should be concerned about and will be active in overcoming it through political action, e.g. Oscar Romero, or even violent action, e.g. Camillo Torres. Liberation Theology shaped the drive for social justice through such action in South America in its opposition to the social injustice of the time.</p> <p>Some Christians prefer to avoid what might be seen as getting involved in politics and see a danger in Christians taking sides in a debate about how, for example, wealth should be distributed. They might consider, as many Christians did in Victorian times, that people have a place in society, planned by God, which they have to accept, whether rich or poor. (See verse 3 of the hymn All Things Bright and Beautiful).</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Christians have different attitudes to pacifism.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Christian attitudes vary due to different interpretations of Biblical and Church teachings. According to some Christian teachings, Jesus was the prince of peace; Isaiah speaks of beating swords into ploughshares whereas in other examples, such as Joshua, God tells his people to go to war and kill.</p> <p>Some Christians, such as Quakers are absolute pacifists. They reject violence in all forms. Jesus taught '<i>blessed are the peacemakers</i>' in the Sermon on the Mount and led by his example, telling his disciples to put down their swords when he was arrested, and healing a soldier injured in the fight. Quakers were conscientious objectors in the First World war due to this belief. Absolute pacifism may be held as a view as some Christians believe that Jesus brought this message. It may be suggested that this is a Christian ideal but impractical in the world.</p> <p>Other Christians are conditional pacifists. They believe that pacifism is the ideal, however, they may acknowledge that we do not live in a perfect world and that sometimes the use of violence may be the lesser of two evils, for example to defend the weak and vulnerable. Roman Catholics follow the Just War criteria as an example that under some circumstances, such as to bring about a greater good or as a last resort, violence may be necessary. It could be argued that this is the practical response of Christians in the fallen world.</p> <p>The Church of England also accept that whilst peace is the ideal there are times when violence may be necessary, as the lesser of two evils.</p> <p>Some Christians may reject pacifism. They may point to examples in the Old Testament, such as God telling his people to prepare for war, in Joshua, or the example of Jesus using violence when he overturned the tables in the temple.</p> <p>Candidates may reference Christians who have resorted to the use of violence to achieve peace, such as Camillo Torres / Liberation Theology and contrast with those committed to pacifism, such as Martin Luther King.</p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>

		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit



Question	Indicative content	Marks	Guidance
(d)	<p><b>‘Just War theory is out of date.’</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Christianity.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Learners might demonstrate knowledge and understanding of Just War and its criteria, the three main categories and the conditions within each. There may also be knowledge and understanding of how warfare has changed over the years, developments in technology such as nuclear weapons, or the use of drones. They should demonstrate knowledge of different views within different branches of the Church.</p> <p>AO2</p> <p>Learners might review examples of wars that have been considered ‘just’, such as the Second World War or others that have not, such as the Vietnam War.</p> <p>For many Christians war is not easily justified but both Roman Catholics and the Church of England believe that once peaceful methods of resolving conflict have been exhausted Just War criteria can be met, and this is still so today. Aquinas’s three conditions of jus ad bellum are still possible today - proper authority, just reason, good rather than evil should be the result; as are those added by the Catholic Church - last resort, necessary force. There may be some discussion of necessary force with regard to modern warfare such as the use of drones and carpet bombing, suggesting that although a Just War is technically possible, the statement may well be correct.</p> <p>Candidates may discuss absolute pacifism, for example a view held by Quakers, and that for these Christians a Just War is not possible, and never has been. War cannot be justified. This may be supported by teachings such as ‘blessed are the peacemakers.’ Some might argue that no matter</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>how difficult it is to accomplish, Christians have a duty to seek to resolve issues peacefully and without resorting to war.</p> <p>Discussion of whether Just War is possible may focus on jus in bello conditions: no civilian harmed, appropriate force, internationally agreed conventions being obeyed. Modern warfare such as the use of drones, nuclear capability and the illegal use of chemical weapons may be discussed. Modern techniques such as carpet bombing and the extensive damage done by modern weapons may mean that the conditions of a Just War cannot be observed, or perhaps that we are choosing not to observe them.</p> <p>Candidates may suggest that modern warfare does not make a Just War impossible but increasingly unlikely; other may agree that it is, at least in practical terms, impossible. Reference may be given to the use of drones, which limit casualties on the attacking side, and the development of nuclear (apocalyptic) weapons mean that a Just War could not occur.</p>		

Question		Indicative content	Marks	Guidance
4	(a)	<p><b>What is meant by the term secularisation?</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The decline of religious influence in society over time</li> <li>• the increasing popularity of the view that religion should not influence society such as laws and education but is a private matter</li> <li>• 'the disenchantment of the world' (Max Weber)</li> <li>• Society becoming more modern and industrialised rather than relying on religious explanations and ideas</li> <li>• Religion becoming a private matter, with less influence in public life</li> <li>• Religion becoming a leisure pursuit rather than a deep commitment (Wilson and Bruce)</li> <li>• A definition of the concept of secularism; the idea that religious beliefs, practices and organisations are becoming less important over time.</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>

Level (Mark)	<u>A01</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

	<p>(b) <b>Outline the importance of Christian religious traditions in British society.</b></p> <p><b>In your response, you must consider that religious traditions in Great Britain are diverse, but mainly Christian.</b></p> <p>Learners might consider some of the following:</p> <p>Although British society is religiously diverse today, Christian traditions continue to be important for many people and for a number of aspects of British society. For example, the two most important public holidays of Christmas and Easter are based on the celebration of the two great Christian festivals which celebrate the birth, death and resurrection of Jesus. Although many people may only celebrate the secular aspects of these festivals, they owe their existence to the underlying Christian traditions. So, it can be argued that despite the variety of religious expressions in British society today, many religious traditions which are observed are Christian in origin or character.</p> <p>Christian religious traditions are also important at key points in many people's lives. Despite the fall in regular church attendance, people celebrate rites of passage including marriage in church, baptism / christening and of course Christian funerals.</p> <p>Christian religious traditions in the sense of worship and belief are important partly because of the historical aspect of Christianity in British history but also because of the role played by the churches in institutions and events, such the Lords Spiritual in government, royal weddings, coronations, Remembrance Sunday, etc.</p> <p>In addition, the moral framework of many areas of society and some peoples' behaviour can be thought to stem from the teaching of Jesus, His example and Christian traditions. For example, charities, whilst not all Christian by any means, often rely on the Christian ethical teaching of the church about helping others. The most obvious example is the Salvation Army which makes a huge contribution to the welfare of some of the most deprived and destitute people as a result of Christian teaching found in the parable of the sheep and the goats in Matthew chapter 25.</p> <p>New ways of worship outside the established denominations mean that there are Christian influences on a wide range of people. For example, New Life churches, house churches and messy church services are often very informal in their worship but the people involved are also socially active for example in food banks, making a major impact in the communities where they</p>	<p><b>6</b> AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>
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		<p>exist.</p> <p>In other ways Christian traditions are important as they influence and contribute to moral and even political debates. The debates about assisted dying, stem cell research and abortion are affected by the contribution of groups of Christians who support certain aspects of Christian traditional morality, and by Christian representation in government.</p>		
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Level (Mark)	<u>AO2</u>
3 (5-6)	<p>A <b>good</b> attempt to respond to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Good analysis of appropriate religious knowledge</li> <li>• Good analysis of the significance and/or influence of the topic on more than one different Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> attempt to respond to the topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Satisfactory analysis of appropriate religious knowledge</li> <li>• Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> </ul>
1 (1-2)	<p>A <b>weak</b> attempt to respond to topic of the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Little if any analysis of appropriate religious knowledge</li> <li>• Little if any analysis of the significance and/or influence of the topic on Christians</li> <li>• Weak or no support from sources of wisdom and authority</li> </ul>
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(c)	<p><b>Explain why Christians have different attitudes to exclusivism.</b></p> <p><b>You should refer to sources of wisdom and authority in your answer.</b></p> <p>Learners might consider some of the following:</p> <p>Exclusivism is the view that Christianity is the right religion and all others are wrong: Christianity alone is the path to salvation. Christians may have different attitudes due to their interpretation of scripture and teachings.</p> <p>Some Christians are exclusivists because they believe that Jesus was God incarnate and his death alone brought salvation. Jesus is unique as the 'Son of God'. This is supported throughout the Bible.</p> <p>Jesus Himself states that he is the only way to salvation: '<i>I am the way, the truth and the life. No one comes to the Father except through me.</i>' John 14:6. Mark's gospel states that '<i>whoever believes and is baptized will be saved, but whoever does not believe will be condemned</i>', further supporting the belief that Christianity is the one true religion.</p> <p>The Old Testament prophets foretell the coming of the Messiah; for Christians this is Jesus, further supporting exclusivist views. Some Christians may argue that although God originally revealed himself through the Jewish religion, Jews should now convert to Christianity. The Old Testament tells of God's hatred and punishment of those who worship other gods, rather than the one true God, for example '<i>you shall annihilate them</i>' Deuteronomy 20:17, and how he sends prophets to reveal to people how to follow God, and the consequences of not doing so.</p> <p>The teaching of some groups within the Christian Church not only supports exclusivism, that Christianity is the one true religion, but goes further to say that only certain denominations are true Christians; this is called intra-faith exclusivism. For example, at one time the Roman Catholic Church believed it was the only valid form of Christianity and that all Protestants were destined for hell. During the Reformation Protestants also held exclusivists views and persecuted Catholics as unchristian.</p> <p>Church teaching has affected attitudes to exclusivism. Intra-faith exclusivism has softened more recently. Vatican II stated that '<i>the Holy Ghost is truly active in the churches</i>', embracing all denominations as valid. However, <i>Dominus Jesus</i> in 2000 stated that '<i>the Church of Christ.....</i></p>	<p><b>6</b> AO2</p>	<p>Examiners should mark according to AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>



	<p><i>continues to exist fully only in the Catholic Church.'</i></p> <p>Other Christians may take a less exclusivist and more inclusivist view. They may reference teachings of Jesus such as <i>my father's house has many rooms</i> and <i>I have sheep of from other pens</i>. Ecumenism has become popular within Christianity, movements such as the World Council of Churches focus on all denominations of Christianity working together, thus rejecting any intra-faith exclusivism.</p> <p>The growth of multi faith societies may have led some Christians to become more open in their attitudes towards other religions, possible through interfaith dialogue and multi faith community events.</p> <p>Karl Rahner's views about salvation for the <i>anonymous Christians</i> offers a more inclusivist view towards those who do not follow the Christian faith because they have not had opportunity.</p> <p>Whilst the majority of Christians maintain a largely exclusivist attitude, different interpretation of teachings and living in multi faith communities are some of the things that have led to different views.</p>		
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Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>

		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(d)	<p><b>“Religious values should be taught in schools.”</b></p> <p><b>Discuss this statement. In your answer, you should:</b></p> <ul style="list-style-type: none"> <li>• <b>Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity</b></li> <li>• <b>Explain and evaluate the importance of points of view from the perspective of Christianity.</b></li> </ul> <p>Learners might consider some of the following:</p> <p>AO1</p> <p>Learners may refer to the current state of affairs regarding faith schools / non-confessional schools. Around a third of state funded schools in the UK are faith schools. For these schools the statement is clearly correct, they should teach religious values, as encouraged by scripture; their aims are confessional, they seek to reinforce faith and promote a religious world view. This is controversial with many believing that state funded schools should not teach religious values; the process of secularisation suggests that religion is a private matter and not for schools. Religious Education is compulsory in all state funded schools, and must reflect that the religious traditions in Great Britain are in the main Christian; this could lead into the question of whether schools should be teaching students religious values or simply educating them about religion.</p> <p>AO2</p> <p>One of the roles of the Christian family is to nurture children within the faith. Thus it follows that parents will want the school to reinforce this by teaching religious values. Church of England schools seek to teach that Christianity is relevant today, in our pluralist and postmodern society and that religious faith and values can sustain pupils in difficult circumstances. This view presents a clear argument for the benefit of teaching religious values in schools.</p> <p>Many people believe that teaching religious values, such as <i>‘treat others as you wish to be treated’</i>, and commandments such as not to kill, steal or commit adultery are fundamental in providing a good basis for morality and thus should be taught in schools as well as at home. The ethos of British society is historically religious and thus religious values underpin it.</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>The National Secular Society does not oppose teaching about religions in Britain but is opposed to the teaching of religious values, which is promoting religion. They argue that teaching religious values through confessional RE '<i>undermines the integrity of a state education system</i>' and is '<i>inappropriate in a religiously plural democracy</i>'. The NSS argues that non-religious views, such as humanism, should be taught as they are of no less importance than religious views. The British Humanist society rejects any claims that religious values are necessary for morality.</p> <p>Learners may argue that it is possible, and desirable, to teach religious values, such as love thy neighbour and the ultimate value of human life, without teaching confessional Christian RS. Many of the general values are not exclusive to Christianity, thus teaching religious values, rather than teachings becomes acceptable. Learners may also consider the question of which religious values should be taught in a multi-faith society, where many people align themselves with a faith other than Christianity.</p> <p>Learners may exemplify the conflict between the teaching of religious and secular values in school through the use of examples from medical ethics or marriage and divorce, as covered in the specification.</p>		

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