



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCSE

Religious Studies B

3062 (Full course): 3067 (Short course)

Unit 1

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Methods of marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication. (Refer to the criteria given in the chart on page 5.)
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word 'seen' on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

Levels of Response marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, Levels of Response marking has been devised for many questions.

Levels of Response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

The **assessed level** of response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of Response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

It is a feature of Levels of Response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the Levels of Response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of quality of written communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

- | | |
|----------------|---|
| 3 marks | The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear. |
| 2 marks | The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning. |
| 1 mark | The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive. |
| 0 mark | The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding. |

Additional guidance to examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

Thinking about God and Morality

Levels of Response

AO1 and AO2 may have one or two marks per level, depending on the question. See the mark scheme for precise guidance on how many marks are available per level. AO3 always has one mark per level, totalling 5 marks.

Assessment Objective 1

0 No relevant information.

Level 1 A relevant statement of information.

Level 2 Relevant but basic information, i.e. two relevant points, or one statement with example or elaboration.

Level 3 A clear statement covering at least two points well.

Level 4 A reasonably full statement, covering most, though not necessarily all, of the points suggested in the mark scheme.

Assessment Objective 2

0 No relevant information or explanation.

Level 1 A relevant statement of information or explanation.

Level 2 Relevant but basic information, analysis or explanation, i.e. two relevant points, or one statement with example or elaboration.

Level 3 A sound analysis or explanation covering at least two points well.

Level 4 A reasonably full statement showing understanding of the relevance or application of religious ideas or attitudes.

Assessment Objective 3

0 Unsupported opinion or no relevant evaluation.

Level 1 Opinion supported by simple reason. (1 mark)

Level 2 Opinion supported by one elaborated reason or two simple reasons (for the same view or for different points of view). (2 marks)

Level 3 Opinion supported by one well-developed reason or two elaborated reasons (for the same view or for different points of view). (3 marks)

Level 4 Evidence of reasoned consideration of two different points of view. (4 marks)

Level 5 Evidence of reasoned consideration of two different points of view expressed coherently. (5 marks)

Section A: Thinking About God**A1 The Existence of God**

Look at the pictures below.

- (a)(i) *One of these people is an agnostic. Is it Tanya, Kim or Lee?*

Target: Knowledge of specialist term.

Lee is an agnostic.

(1 mark) AO1

- (ii) *One of these people is an atheist. Is it Tanya, Kim or Lee?*

Target: Knowledge of specialist term.

Kim is an atheist.

(1 mark) AO1

- (b) *Explain two ways in which Tanya might have experienced God.*

Target: Knowledge of two types of religious experience.

Two marks per way. One mark for simple, valid way, e.g. in prayer, a miracle, a vision, etc. One further mark for explanation or elaboration, e.g. Tanya may have been going through a bad time and she turned to God in prayer. She felt God was listening to her and giving her strength to carry on.

(4 marks) AO1

- (c) *Explain the argument for the existence of God based on the design of the universe.*

Target: Knowledge of the argument from design.

Levels of Response

0	No relevant information or explanation.	0 marks
Level 1	A relevant statement of information or explanation.	1 mark
Level 2	Relevant but basic information, analysis or explanation, i.e. two relevant points, or one statement with example or elaboration.	2 marks
Level 3	A sound analysis or explanation covering at least two points well.	3 marks
Level 4	A reasonably full statement showing understanding of the relevance or application of religious ideas or attitudes.	4 - 5 marks

Credit general ideas of intricacy, complexity, interdependence, order, beauty of the natural world or the human body.

Credit examples of camera / human eye, etc.

Credit use of the arguments of William Paley or Isaac Newton (or even Aquinas' Fifth Way).

William Paley argued that if you were walking in a deserted place and found a stone, you might conclude it had always been there or was natural to that place. But if you came across a watch, even if you had never seen one before, the fact that it had all the little cogs and wheels and springs which made it work would convince you that someone had designed it. Even if the watch was broken, its structure would make you conclude that the intricate pieces could not have come together by themselves. Paley said that the universe is even more complicated than the watch. The human eye, for example, is far more complex than a human-made telescope, which can only *help* the eye. Therefore the universe, like the watch, must have had a designer. The only designer able to design such a complex and intricate universe is God.

Isaac Newton argued that the design of the thumb was so clever and unique to each person that it must have been designed. Even if it was the only proof that God existed, the thumb alone would convince him that there was a Designer of the universe.

(5 marks) AO2

(d) *Explain the arguments against the idea that God designed the universe.*

Target: Knowledge and understanding of arguments against the design argument.

Mark on Levels of Response for AO1. One mark per level.

Big Bang theory inconclusive about the origins of the Big Bang itself - could have been chance. Darwin's theory of evolution does not require a designer. Life evolved from simple structures and adapted to environment. Survival of fittest meant species which failed to adapt died out. Humans were successful - entirely natural process.

Cruelty within nature and the problem of suffering and evil argue against a designer.

Credit mention of Hume's criticisms:

- the universe is bound to look as though it is designed as any universe would need its parts to be adapted to one another to a certain extent for life to exist;
- the universe is not that much like a machine - it could just as well be compared to an animal - yet whether animals were designed is the very point at issue;
- even if we accept the world has a designer, that still doesn't mean the designer is the God of the Judaeo-Christian tradition.

(4 marks) AO1

- (e) *“God is not real.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of whether God is real or an illusion.

Mark on Levels of Response for AO3. One mark per level.

The question is not about whether God exists but whether God is real. Maximum Level 3 for those who do not refer to reality versus illusion.

Agree (God is not real)

- God is a made up concept; people make up God to fill in gaps in our knowledge.
- God is invisible; can't prove God exists.
- People who say they experience God are lying / imagining things.

Disagree (God is real)

- People who have experienced God have no reason to lie; it often changes their lives.
- God gives meaning and purpose to life.
- The universe must have a creator - God.
- Millions of people believe in God - they can't all be wrong.

(5 marks) AO3

A2 The Nature of God

Look at the picture below.

- (a) (i) *Is the above a monotheist or a polytheist?*

Target: Understanding of specialist term.

Monotheist.

(1 mark) AO1

- (ii) *Does the believer above think that God is personal? Give one reason for your answer.*

Target: Understanding of specialist term: personal.

Yes = 1 mark.

1 mark for reason, e.g. because they call God 'Father'.

(2 marks) AO1

- (b) *Explain what religious believers mean when they say that God is transcendent.*

Target: Understanding of specialist term: transcendent.

Mark on Levels of Response for AO1. One mark per level.

Transcendent = beyond / outside the material world.

God is not limited by the world / time / space; impersonal / almighty / all-seeing / all-knowing / creator of the universe therefore separate from it; God does not act within the world or in human lives.

(4 marks) AO1

- (c) *Why do some religious believers find it helpful to think of God as 'one God'?*

Target: Explaining the relevance of belief in God as 'One'.

Mark on Levels of Response for AO2. One mark per level.

e.g. God is perfect, greater than anything humans can imagine, can have no 'rivals' so must be One. Creator of all that is - so must be One. If there were more than one God with independent wills, there would be chaos. Credit Muslim concept of Tawhid (unity of Allah). Also credit practical suggestions, e.g. Believers find it helpful to avoid confusion / to avoid singling out only one aspect of God thereby limiting God / to avoid worshipping images rather than God.

(4 marks) AO2

- (d) *Why do other religious believers find it helpful to think that God has many aspects?*

Target: Explaining the relevance of belief in many aspects of God.

Mark on Levels of Response for AO2. One mark per level.

Candidates might choose Hinduism, Christian belief in the Trinity, Islamic names for God.

e.g. Hindus believe God is one, but find images helpful to show that there are many different sides to God's nature, e.g. creator and destroyer, male and female. Images can help personalise God / help prayer to focus on aspect the believer wishes. Credit examples of these points.

(4 marks) AO2

- (e) *“It is impossible to know the nature of God.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of whether it is possible to know God’s nature / qualities.

Mark on Levels of Response for AO3. One mark per level.

Note - the question is testing whether it is possible to know what God is like, God’s qualities or nature, and is not about whether God exists or not. The candidate must address the stimulus statement. However, credit will have to be given if a candidate argues that it is impossible to know God’s nature because there isn’t a God.

Agree (it is impossible to know God’s nature):

- Beyond human understanding / concepts / language.
- Humans can only truly ‘know’ things they can sense; God is invisible so impossible to ‘know’ in the same way humans know the qualities of other people.
- Some of God’s qualities (e.g. all-loving) go against experience (i.e. suffering).
- Credit specific examples of these points.

Disagree (it is possible to know God’s nature):

- God’s qualities or nature can be known in a variety of ways through religious experience / revelation: prayer, worship, texts, religious people, nature, miracles or extraordinary events, etc. therefore God’s nature can be described.
- Many religious traditions describe God’s nature (loving, powerful, just, merciful, etc.), e.g. Muslims have 99 names for Allah.
- Credit specific examples of these points.

(5 marks) AO3

Section B: Thinking About Morality**B3 Sex, Marriage and Divorce**

- (a) *What commitment do couples make in a religious wedding ceremony?*

Target: Understanding of specialist term: commitment.

One mark for simple, valid statement, e.g. promise to stay together / be faithful to each other.
One further mark for elaboration, e.g. together till death / no extra-marital sexual relations / share their lives / raise a family, etc.
Two marks can be given for two valid statements.

(2 marks) AO1

- (b) *Explain why some marriages break down.*

Target: Knowledge and understanding of causes of marital breakdown.

One mark for simple, valid point, e.g. one partner might have an affair / no longer love each other / alcohol or drug addiction changes one partner / separation through work.
Further marks for more points or examples / elaboration of one point, e.g. a wife might fall in love with someone else and have an affair with him. The husband might find out and want to end the marriage. The couple may no longer talk together, or one of them may have changed.
Note - the question requires an explanation not a list. If a candidate wrote 'affairs and arguments', only give 1 mark. A list of three things gains a maximum of 2 marks.

(3 marks) AO1

- (c) *How might having a religious understanding of marriage help a couple when problems arise?*

Target: Application of religious beliefs to problems which might arise in marriage.

Mark on Levels of Response for AO2. One mark per level.

Religious understanding of marriage might include faithfulness, permanence, vows made in the sight of God, working through problems via prayer, seeking help from one's tradition / family, duty to children, respect for partner, etc. Credit application to problems which may arise in marriage: financial, sexual, health, etc.

(4 marks) AO2

- (d) *Explain teachings about divorce and remarriage from two religious traditions. Name each tradition.*

Target: Knowledge of religious teachings about divorce and remarriage from two traditions.

Three marks per tradition. There is no mark for stating the tradition.

One mark for simple, valid point. Further marks for elaboration, explanation or examples.

Guidance is given in the table below.

Buddhism	Ideal is to remain married and faithful; factors which lead to marital discord like intolerance, lack of trust, etc. are hindrances to spiritual growth. Buddha taught that, once married, a man should regard all women as his mother, sister, or daughter so that even the thought of committing adultery could be considered as harmful, having harmful consequences. However, Buddhists accept some marriages fail and divorce, although it will be painful, should proceed in such a way as to limit the harm done.
Christianity	Ideal: marriage is for life, a view supported by Biblical teaching. Churches must uphold sanctity of marriage but need to love and care for those who are divorced. Roman Catholics believe marriage cannot be dissolved / revoked. Civil divorce not recognised - couple not free to remarry. Annulment only possibility. Church of England until recently did not allow remarriage in church after divorce, but would give informal blessing. Since 1981 General Synod gave parish ministers authority to remarry people in church, if they think appropriate, with permission of their bishops. Eastern Orthodox church has the authority to end marriages: church itself grants divorce and remarries, but usually not for the third time. Protestant churches accept civil divorce as end to marriage and allow remarriage in church.
Hinduism	Marriage a normal stage of life and important way of handing down values. Divorce not actually forbidden, but frowned upon. Orthodox Hindus believe marriage is for life. Divorce possible under Indian law if husband is cruel or couple unable to have children after 15 years of marriage. Adultery not adequate in itself, Law of Manu states wife must respect husband even if unfaithful. Remarriage legally possible but rare after divorce.
Islam	Divorce is allowed but hateful to Allah. Man is required to pay any part of dowry held back at time of marriage, must provide for her and children until she can be cared for by a man. Wife can divorce husband but must repay dowry, unless cause for divorce is his fault, and she will not be supported by him, although the children will. Before divorce, couple must try to resolve differences; bring in two friends or relatives to help settle matters; finally wait 3 months (<i>iddah</i>) staying in same home but sleeping separately - to see if wife is pregnant and to see if reconciliation can take place.

Judaism	Deuteronomy 24:10 gives ‘shameful conduct’ as reason for divorce, but today divorce (<i>get</i>) is allowed by mutual consent since marriage is a voluntary agreement between two people. Section of Talmud (<i>Gittin</i>) which deals with divorce. Court of 3 rabbis (<i>Bet Din</i>) prepares the divorce document usually at husband’s request and it is handed to the wife or her representative in court. Wife cannot initiate a Jewish divorce, but reasonable grounds include infidelity, impotence, financial deprivation, cruelty or irreligiousness. In Israel husband can be imprisoned if he does not grant the divorce to his wife, but elsewhere he is not bound by it, and then she can not remarry another Jew (‘ <i>agunot</i> ’ = chained woman). 3 month wait after divorce to ensure wife is not pregnant before remarriage. Reform Jews have their own <i>get</i> which treats men and women equally. Liberal Jews now accept civil divorce alone. Divorce regarded as unfortunate but has no stigma attached - people are encouraged to remarry.
Sikhism	Divorce rare and against principles of Sikh religion... ‘one spirit in two bodies.’ Adultery forbidden – a Sikh should ‘respect another man’s wife as he would his own mother and another man’s daughter as his own daughter’ (<i>Rehat Maryada</i>); also is a promise in Amrit ceremony when a Sikh becomes member of the <i>khalsa</i> . Divorce rare but afterwards the wife usually returns to parents’ home. Sikhs normally only have one marriage partner, but can remarry, like widows / widowers. Grounds include desertion, insanity, impotence of husband, habitual cruelty, adultery and change of religion. Sikhs follow laws of land they are living in.

(6 marks) AO1

- (e) **“Divorced couples should not be allowed a religious marriage ceremony.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

Target: Evaluation of whether it is right to allow divorced couples a religious marriage ceremony.

Mark on Levels of Response for AO3.

Candidates may use the stimulus to discuss remarriage of divorced couples in church. The following arguments could be used in this Christian context. However, candidates should be credited for any reasonable arguments for or against the statement using other religions they have studied.

Should not allow:

- Made vows for life before God; making vows again makes mockery of first vows.
- Position of absolute morality - never right to divorce.
- RC position: marriage is a sacrament and cannot be dissolved.

Should allow:

- Principle of love central to Christianity. What is most loving in the circumstances?
- Relative morality - situation demands it, e.g. children, desertion by one parent - so new family can be formed, not practising Christian partner’s fault, etc.
- Realistic - marriages fail – only human - people can learn from mistakes - seek God’s blessing on new relationship.
- However, divorce treated lightly by some - more than one re-marriage in church should not be accepted.

(5 marks) AO3

B4 Prejudice and Discrimination

- (a) *What does the term prejudice mean?*

Target: Knowledge of specialist term: prejudice.

One mark for simple, valid point, e.g. pre-judging someone / feeling or attitude against someone without really knowing them.

Further mark for elaboration or example, e.g. mention of stereotyping / dislike of someone based on race, gender, ethnic origin, religion, disablement, etc.

(2 marks) AO1

- (b) *Explain why some people are prejudiced.*

Target: Knowledge and understanding of some reasons for prejudice.

One mark for simple, valid point, e.g. fear / ignorance / upbringing.

Further marks for explanation or example, e.g. some people may not know very many people who are from different races or cultures. Their parents may have influenced them to distrust anyone who is different. They might judge other cultures on stereotypes reinforced by the media. They might worry that people of different cultures will change society in some way which they do not like.

Note - the question requires an explanation not a list. If a candidate wrote: 'fear and ignorance', only give 1 mark.

(3 marks) AO1

- (c) *Explain teachings about prejudice and discrimination from two religious traditions. Name each tradition.*

Target: Knowledge of religious teachings about prejudice and discrimination from two traditions.

Three marks per tradition. There is no mark for stating the tradition.

One mark for simple, valid point. Further marks for elaboration, explanation or examples.

Guidance is given in the table below.

Buddhism	Buddha taught that all members of the sangha were equal. He gave full ordination to women, albeit reluctantly. In his time there were both monks and nuns, but nowadays in some traditionally Buddhist countries there are no nuns for social / cultural reasons rather than any religious restriction. Dalai Lama has said, 'We must build a closer relationship among ourselves, based on mutual trust, mutual understanding, mutual respect, and mutual help, irrespective of culture, philosophy, religion or faith.' (Voices of Survival in the Nuclear Age). An 8th century Buddhist master from India, Shantideva, said, 'First of all I should make an effort to meditate on equalising self and others. I should protect all beings as I do myself because we are equal in wanting pleasure and not pain.' (Guide to the Bodhisattva's Way of Life). When enlightenment is reached there is no more division between male and female. Tibetan Buddhist prayer: 'May all beings have happiness...and live believing in the equality of all that lives.'
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- Christianity** Everyone created by God and equal in his sight. 'From one human being he created all races on earth and made them live throughout the whole earth.' (Acts 17:26) Teaching about prejudice / discrimination in the Bible illustrated by any parable or incident, e.g. Good Samaritan (Luke 9:51-56); Centurion's Servant (Luke 7:1-10); Peter's vision / Cornelius's conversion (Acts 11:1-18); The Great Feast (Luke 14:15-24). Paul's teaching 'There is no longer any distinction between Gentiles and Jews... Christ is all, Christ is in all.' (Colossians 3:11). Jesus' own example of helping disabled and his treatment of those of different religious belief (e.g. Samaritan woman) could be cited. Kingdom open to everyone, in fact poor and outcast people more likely to get into it first. Discrimination on grounds of sex, race, colour, social conditions, language or religion incompatible with God's design - Second Vatican Council 'Church in the Modern World'.
- Hinduism** Hindus have a duty to regard all with respect no matter who they are because they have been created by God. Regarding women: from the laws of Manu 5: 55-6: 'Where women are honoured, there the gods shower blessings; but where they are ill-treated, sacred rites bring no rewards.' Men and women of any caste have potential for spiritual achievement: in Bhagavad Gita ch.9.32, Krishna says, 'By taking refuge in me, O Arjuna, women, merchants (Vaishya) and artisans (Shudra), though lowly born (and having a low social status), also reach the highest goal' (i.e. attain moksha or release). 'I look upon all creatures equally; none are less dear to me and none more dear. But those who worship me with love live in me and I come to life in them.' (Bhagavad Gita 9:29) 'Everything is loved not for its own sake, but because the Self lives in it... Brahmins, kshatriyas, creatures, the universe, the gods, everything: these are the Self.' (Brihadaranyaka Upanishad 4: 5-6). However, Hindu teaching about varna ('colour' literally, but taken to mean caste or position in society), does encourage discrimination.
- Islam** Equality emphasised. The Qur'an teaches that prejudice / discrimination are unjust and should not be tolerated by Muslims. It teaches that all authority belongs to Allah and that people are his 'caliphs', exercising authority on behalf of Allah. Everyone is a caliph within his / her own sphere of life, therefore all are equal. 'And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours...' (Surah 30:22) and 'O mankind, We created you from a single pair of a male and a female, and made you into tribes and nations that you may know each other (not that you despise each other). Verily, the most honoured of you in the sight of Allah is he who is the most righteous of you...' (Surah 49:13) Clear from Muhammad's (pbuh) teaching and Qur'an that differences in colour, tribe, race or traditions are not to be used as excuses for unjust treatment. Muhammad preached against slavery, angering the Makkans. All people are considered Muslims and when they turn to Islam in later life, Muslims call them 'reverts'- reverting back to their true faith. Islamic law is founded on spirit of justice which does not allow prejudice and discrimination. 'Allah does not look upon your outward appearance; He looks upon your hearts and your deeds.' (Hadith)

- Judaism** Torah teaches that the alien is to be treated with compassion, just like the poor: Leviticus 19:9-10 'When you reap the harvest of your land, you shall not reap right into the edges of your field; neither shall you glean the loose ears of your crop... You shall leave them for the poor and the alien.' Many prophets, e.g. Amos, Isaiah, emphasised correcting social injustice above religious ritual. Story of Jonah's attitude to Nineveh an example of disapproval of prejudice / narrow racialism. Laws of Moses gave guidance about living in harmony and creating just society. 'Do not deprive foreigners and orphans of their right.' (Deuteronomy 24:17) 'And if a stranger should live in your country, you must do him no wrong. The stranger who lives with you shall be as the home-born among you, and you shall love him like yourself.' (Leviticus 19:33-34). 'The righteous of all nations have a share in the world to come.' Jews attach great importance to role of the mother in bringing the children up in the religion. They regard men and women as equals but having different obligations. Experience of the Holocaust makes them particularly aware of evils of prejudice and discrimination.
- Sikhism** Equality emphasised. 'All men and women are equal - all are children of God.' (Guru Granth Sahib, 611) All people are worshipping the same God no matter what religion they follow. Sikhism has for this reason always been tolerant of other faiths. One God is the source of all life. God has no colour or form. Male and female, brown or white are only functional distinctions. To discriminate on grounds of race, religion or gender is wrong: 'Know people by the light which illumines them, not by their caste. In the hereafter no one is regarded as different from another on grounds of caste.' (Guru Nanak, AG 349). Untouchability was ridiculed by Guru Nanak: 'All impurity contracted by touch is mere superstition.' (AG472).

(6 marks) AO1

- (d) *Explain how religious believers could work to overcome prejudice and discrimination in their local community.*

Target: Application of belief to behaviour.

Mark on Levels of Response for AO2. For a mere list of 4 items, maximum Level 2.

e.g. a Christian employer might give jobs to people of different races; welcome all nationalities in the church; be friendly and helpful to neighbours who are of different religions / races; campaign for disabled people's rights; help the poor, etc.

(4 marks) AO2

- (e) *“You can’t be religious and be prejudiced.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of whether it is possible to be religious and prejudiced.

Mark on Levels of Response for AO3.

Candidates may use the stimulus to discuss whether a person who is religious can be a racist. The following arguments could be used in this context. However, candidates should be credited for reasonable arguments for or against the statement using other examples of prejudice apart from racism.

Agree (you can’t be religious and prejudiced)

- Law forbids acting on prejudice, i.e. discrimination; religious people generally obey the law.
- All religions teach principles which should lead believers to the conclusion that racism is wrong.

Disagree (you can be religious and prejudiced)

- Example of the Dutch Reformed Church in South Africa who preached apartheid without thinking it conflicted with their Christian values. Other examples of churches in southern USA in the past refusing to allow black members, etc.
- Religion can cause conflict between races or cultural groups, encouraging prejudice against others.
- A 1988 survey on racism in the Church of England found a hidden racism: fewer black leaders, racism in church schools, lack of participation by black members, lack of equal opportunities in employment in the Church of England, a belief amongst members that racism was confined to inner city areas whereas in fact it is more widespread.
- Some believers pick and choose what they accept from their religion, and if something conflicts with a deeply held conviction, they might ignore the religion’s teaching and act differently.

(5 marks) AO3

B5 World Poverty

- (a) *Name two different sources of moral authority for a religious believer.*

Target: Knowledge of two different sources of moral authority.

One mark per valid answer: scripture, tradition, reason, conscience, religious leaders.
Accept named religious leaders / scriptures / **God**.

(2 marks) AO1

- (b) *Explain why some children in the world don't have enough food to live on.*

Target: Knowledge of the causes of starvation.

One mark for a simple, valid point, e.g. no access to food because of famine, drought, war, etc. Further marks for elaboration, explanation or examples, e.g. Children starve in developing countries where there has been a drought and the crops have failed. The poor have no money to purchase food, water supplies become scarce and children become malnourished. Sometimes a war is also going on which prevents emergency aid from getting to them.

Note – the question requires an explanation not a list. If a candidate wrote 'no money and a drought' only give 1 mark.

(3 marks) AO1

- (c) *Choose two religious traditions. Name each tradition. For each tradition, explain the religious reasons believers give for helping the poor.*

Target: Knowledge of religious reasons for helping the poor from two traditions.

Three marks per tradition. There is no mark for stating the tradition.

One mark for simple, valid point, e.g. Christians help the poor because Jesus did when he was alive.

Further marks for elaboration, explanation or examples from religious texts, leaders, etc.

Guidance is given in the table below.

Buddhism	Fundamental principle that greed causes suffering. Wealth does not bring happiness. Middle way between poverty and wealth desirable. Renunciation is not poverty - having few possessions is a choice. Almsgiving practised; one of six perfections is generosity. Compassion (karuna) is one of the qualities (Brahma Vihara) on which Buddhists meditate. Offering gifts (dana), especially food to the monks, develops unselfishness.
Christianity	Christians are taught to help the poor in the Bible. The practical expression of love towards those in need is most important in God's sight. Old Testament tradition Deuteronomy 24:14-22; Isaiah 58: 6-10; Naboth's vineyard; New Testament teaching: Spiritual riches more important than earthly wealth (Matthew 6:19-21); 'You cannot serve God and money.' (Matthew 6:24); Parable of Rich Man and Lazarus (Luke 16:19-31); 'Rich Young Man:' "Good master, what must I do to win eternal life?"...And he said, "Go, sell everything you have and give it to the poor and you will have riches in heaven." (Mark 10:17-21); Sheep and Goats, Good Samaritan; sharing of possessions in early church (Acts 2:45); 'The love of money is the root of all evil.' (1 Timothy 6:10); early church teaching about sharing in James 2:1-19 and 1 John 3:17-18.

Hinduism	Generosity and compassion are qualities which Hindus try to develop. One of five daily duties is to shelter guests and Hindus may take people into their homes but also give money to the poor to fulfil this duty. The law of karma requires Hindus to help others who suffer. This will ensure a good rebirth and release (moksha). Tradition of generosity to members of extended family and to their village.
Islam	Emphasis on equality and using wealth to help others. Zakat is one of the five pillars and an act of worship - 2.5% of income and 10% of jewellery owned. Charity is something given over and above zakat. In some Muslim countries zakat is collected by state as income tax and used for social services; here it is collected by mosque and distributed through same. 'He is not a believer who eats his fill while his neighbour remains hungry by his side.' (Hadith) Wealth comes from God and should be used in accordance with his will. 'To be charitable in public is good, but to give alms to the poor in private is better and will atone for some of your sins. Allah has knowledge of all your actions.' (Surah 2:271) (172) Fasting during Ramadan gives sympathy with poor. Ideal wage paid to worker allows standard of living the same as employer; all people are born Muslim; jihad waged on behalf of oppressed. Poverty a result of selfishness and greed, so justice and law important in helping the poor (besides charity).
Judaism	All are required to give to charity, even those who receive charity; 10% is considered an acceptable amount. Rabbis taught that women should come before men and relatives before strangers. Many rules in Scripture that poor are given share of food the land produces, that those who are slaves or in debt have some chance of making a better life for themselves. Exodus 23:11 every seventh year land is left unused so poor can benefit; Leviticus 19:9,10 farmer urged not to reap to edges of field / go over it again so poor and foreigners may benefit. Prophets condemned not wealth but the fact that it was not shared with the poor. In Rabbinic literature charity is 'zedakah' meaning 'justice' - an obligation / what God requires. Ideally receiver should not know the giver and it should be given in a way that prevents the recipient from feeling ashamed. Maimonides lists 8 ways of giving in <i>Jewish Values</i> . Best way is to give the type of help that allows poor to retain self-respect and help themselves.
Sikhism	One of three duties is Vand Chhakna - to practise charity. Seva is community service. Sikhs give a tenth of their income to religious and charitable work. 'Only he who earns a living by the sweat of his brow and shares his earnings with others has discovered the path of righteousness.' (Adi Granth 1254) Emphasis on equality. Stories told of Guru Nanak staying with a poor man rather than the rich Malik Bhago whose 'bread was made with the blood of the people he exploited.' In another story Guru Nanak told Duni Chand that only faith and a reputation for good deeds live on in the world to come so the acquisition of wealth and exploitation of the poor was worthless. 'He who gathers wealth by oppressing others is cursed by them.' (5th Guru, Arjan, AG 42) 'Be grateful to God whose bounties you enjoy; be compassionate to the needy and the people you employ.' (1st Guru, Nanak)

(6 marks) AO1

- (d) *Explain how religious believers care for poor people in the developing world.*

Target: Application of belief to behaviour.

Mark on Levels of Response for AO2. A mere list of 4 items can not gain Level 4.

e.g. emergency aid, long term aid, organisations like Christian Aid, personally helping or sending others to help, prayer, raising awareness, etc.

(4 marks) AO2

- (e) *“We should not help poor countries who waste their money on weapons.”*

Target: Evaluation of whether it is right to help poor countries who ‘waste’ their money on weapons.

Mark on Levels of Response for AO3. To gain Level 4, consideration of more than one viewpoint and religious reasoning should be given.

Agree (wrong to help people whose governments spend money on weapons)

- They should be helping their own people instead of waging wars.
- Money should be put into education, agriculture, etc. instead of defence contracts.
- Killing others (sometimes their own citizens in civil war) is wrong and against religious beliefs.
- If religious believers refuse to help them, they might be forced to change their priorities.

Disagree (right to help them despite spending on weapons)

- Not the people’s fault but the government’s fault.
- Religious teaching to love neighbour means one can’t stand by and ignore the humanitarian need.
- Conditions could be part of the aid package to change priorities.
- Developing countries have just as much right to have weapons as developed countries.

(5 marks) AO3

B6 War and Peace

- (a) *Name two different sources of moral authority for a religious believer.*

Target: Knowledge of two different sources of moral authority.

One mark per valid answer: scripture, tradition, reason, conscience, religious leaders.
Accept named religious leaders / scriptures / **God**.

(2 marks) AO1

- (b) *Explain why pacifists believe war is wrong.*

Target: Knowledge and understanding of pacifist beliefs.

One mark for simple, valid statement, e.g. sanctity of life / solves nothing / innocent deaths / senseless waste of life / ruins environment.
Further marks for elaboration, explanation or examples, e.g. pacifists believe war is always wrong in all circumstances. There is no justification in taking human life, no matter what the causes of the war. War solves nothing; negotiation must take place. Two wrongs don't make a right, etc.

(3 marks) AO1

- (c) *Choose two religious traditions. Name each tradition. For each tradition, explain the religious reasons believers might give for fighting in a war.*

Target: Knowledge of religious reasons for fighting in a war from two traditions.

Three marks per tradition. There is no mark for stating the tradition.

One mark for simple, valid point, e.g. some Christians believe in the Just War theories of St Augustine and St Thomas Aquinas.

Further marks for elaboration, explanation or examples from religious texts, leaders, etc.
Guidance is given in the table below. Candidates who use Buddhism for this question must be allowed to answer in the negative.

Buddhism	Compassion for all living creatures, even an insect, makes war unacceptable. 'All (wars) stem from our lack of human understanding, of mutual trust, and of mutual respect, based on kindness and love for all beings'. The Dalai Lama.
Christianity	Conditions of a Just War explained: Proper (legal) authority; just cause; just intention; last resort; good outweigh harm; war must be possible to win, otherwise a futile gesture; methods used must be just. 'You shall love your neighbour as yourself' could be cited to support the idea that the innocent should be protected. Jesus' example of throwing moneychangers out of Temple; holy war ideas from Old Testament. God created everyone equal; injustice and inequality sometimes require violent responses.

Hinduism	Principle of ahimsa – harmless – however, war allowed if just cause. Kshatriya - warrior caste - to defend people against oppression. Bhagavad Gita tells story of Arjuna's dilemma as he faces battle and Krishna's teaching that he should fulfil his dharma by fighting: 'For a warrior, nothing is higher than a war against evil...' The warrior's dharma is to fight and by devotion to this duty he can attain perfection. The Manusmriti gives rules for the right conduct of a war: not to kill those who surrender or are unarmed, onlookers or civilians, not to use certain weapons - general point that wars should be controlled and not cause unnecessary suffering.
Islam	Concept of jihad. Qur'an states that war should not be fought out of greed, ambition or to take over other people's countries. Only permitted in the defence of Islam. 'To those against whom war is made, permission is given (to fight), because they are wronged and verily, Allah is most powerful for their aid.' (Surah 22:39). 'Fight in the cause of Allah those who fight you, but do not transgress limits... if they cease, let there be no hostility except to those who practise oppression.' (Surah 2:190,193) Clear conditions are set out for military jihad - self defence, last resort, led by spiritual leader who will be fair, minimum damage to environment and civilians, prisoners of war released, aim to restore peace and freedom. 'If two parties among the believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight... until it complies with the command of Allah; but if it complies, then make peace between them with justice and be fair: for Allah loves those who are fair.' (Surah 49:9). Qur'an states that those killed in jihad will enter Paradise on Judgement Day (Surah 47:7). Muslims are urged, however, to promote peace - Salaam means peace. Qur'an teaches reconciliation and 'repel (evil) with what is better' (Surah 41:34) Hadith: 'Hate your enemy mildly; he may become your friend one day' and 'The Prophet was asked about people fighting because they are brave, or in honour of a certain loyalty, or to show off: which of them fights for the cause of Allah? He replied, "The person who struggles so that Allah's word is supreme is the one serving Allah's cause."'
Judaism	Scriptures record struggle for Jewish homeland - war seen as a religious duty. (Milchemet mitzvah), e.g. Joshua's battles. Force should only be used in self-defence or in preventing an attack from taking place. (Milchemet reshut, or discretionary war) Maimonides Code stated that when siege laid to city, a chance for escape should be provided. Hopes for peace in Isaiah 2:2-4: 'swords into ploughshares'. 'The sword comes to the world because of delay of justice and through perversion of justice' or 'If a person intends to kill you, be the first to kill him': Talmud. 'The world stands on three things, on justice, on truth and on peace': Ethics of the Fathers.
Sikhism	'The Khalsa - pure ones - shall rule, no hostile powers shall exist... Those who enter the Khalsa for shelter will be protected. Without power, justice does not flourish, without justice everything is crushed and ruined': Dasam Granth. First Sikh community committed to strict pacifism, later kirpan, originally a sword used in self-defence, came to symbolise dignity and self-respect, and the need to defend individual's religious freedom. Readiness to fight in a Just War (dharam yudh) allowed if last resort, no wish for revenge, land captured returned, no looting or harming civilians, no mercenaries used, minimum force necessary. 'When all other means have failed it is permissible to draw the sword': Guru Gobind Singh. Peace, however, is a gift of God - prayers in Adi Granth - 'the Lord is a haven of peace.'

- (d) *Explain how religious believers work for peace.*

Target: Application of belief to practice.

Mark on Levels of Response for AO2. A mere list of 4 items cannot gain Level 4. General points include working for peace in oneself through prayer / meditation, peace in local area through projects which seek to unite different groups, national / international peace through campaigns, protests, etc.

e.g. Buddhists could practise metta (loving kindness) towards others. Meditation could help them develop metta in themselves. They could also refuse to take part in any job which involves harming others. If they face a war or violent situation they could refuse to fight.

(4 marks) AO2

- (e) *“War is sometimes a necessary evil.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to religious arguments in your answer.*

Target: Evaluation of relative morality statement about war.

Mark on Levels of Response for AO3.

The best responses will consider whether the deaths of innocent people outweigh the reasons for going to war or whether there are circumstances which require it. To gain the highest level religious arguments must be mentioned and two points of view explored.

Agree:

- War is necessary to right a very great wrong / restore peace / stop a dictator taking over / stop one country from taking over another one, etc.
- Although when innocent lives are lost it is regrettable, it's a necessary evil.
- Innocent people die in the injustices which lead to war.
- The war might overcome injustice and create peace so lives would be saved.
- Religious leaders / teachings state that we should help protect the weak / vulnerable.

Disagree:

- Taking a life is wrong - even one innocent life taken makes war wrong.
- War is just murder on a large scale.
- (Religious teachings / leaders, etc.) say war is wrong (specific examples of these or the general point.)
- No war has ever kept innocent people totally safe. Even ‘friendly fire’ happens in war.

(5 marks) AO3