



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCSE

Religious Studies B

3062 (Full course): 3067 (Short course)

Unit 2

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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.

Section A: Key Beliefs**A1 Buddhism**

- (a) *Name the prince who became known as the Buddha.*

Target: Knowledge of the founder of Buddhism.

Siddattha / Gotama (Siddhartha Gautama)

(1 mark) AO1

- (b) *What does the title Buddha mean?*

Target: Understanding of specialist term.

Enlightened (One).

(1 mark) AO1

- (c) *What is a mantra?*

Target: Knowledge of the term 'mantra'.

A word or words, representing some aspect of the enlightenment, repeated in meditation / chant / prayer.

(1 mark) AO1

- (d) *Give two of the Four Noble Truths.*

Target: Knowledge of Key Teachings.

All life involves suffering (Dukkha) / The origin of suffering is craving (Tanha) / the end of suffering can be achieved by not craving and grasping at life (Nirodha) / The Middle Way (Magga - The Eightfold Path) leads to cessation of suffering.

(2 marks) AO1

- (e) *Name two objects that are seen at a Buddhist shrine.*

Target: Knowledge of Buddhist worship.

Two of: flowers or vegetation / water / candles / lamps / incense / bell / food / books / Toba or wooden tablets / photographs / umbrellas / images of Buddha (rupa).

(2 marks) AO1

- (f) *What are the Three Marks of Existence?*

Target: Knowledge of Key Teachings.

Anicca (everything changes), Anatta (not self) and Dukkha (life is unsatisfactory).

(3 marks) AO1

(g) Explain why Buddhists meditate.**Target: Understanding of Buddhist worship.***Levels of Response*

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple reason or very general statement about Buddhist meditation.	1 mark
Level 2	A more focused statement showing some understanding of why Buddhists meditate.	2 marks
Level 3	A reasonable understanding of the purpose of Buddhist meditation.	3 marks
Level 4	Clear understanding of at least three reasons why Buddhists meditate.	4 marks
Level 5	Developed understanding of why Buddhists meditate with reference to different forms of meditation.	5 marks

To bring clarity of mind / purify the mind / help to see things clearly / train the mind / become aware / observe and investigate the mind / knowing that whatever arises passes away / learn about ourselves / samatha, metta and vipassana meditation.

Maximum Level 3 for list.

(5 marks) AO2

(h) “Buddhism is more a way of life than a religion.” Do you agree? Give reasons for your answer showing that you have thought about more than one point of view.**Target: Evaluation of Buddhist belief and practice.***Levels of Response*

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Involves a spiritual journey / The Buddhist is in charge of his or her own destiny / It is about practice not belief, i.e. “It is what I do which is important” / many believe that religion involves God / to worship, to be loved by, to communicate with, to have as a friend and guide / not present in Buddhism but the Three Refuges seem to answer some of the same emotional needs that God does in other religions.

(5 marks) AO3

A2 Christianity

- (a) *Who do Christians believe is the Son of God?*

Target: Knowledge that Christians believe Jesus is God's son.

Jesus / Christ

(1 mark)

AO1

- (b) *Christians often say that the Holy Spirit is their guide. What does this mean?*

Target: Understanding of one of the functions of the Holy Spirit.

Holy Spirit gives guidance / helps them in their lives so they can do what is right / is with them.

(1 mark)

AO1

- (c) *Christians drink wine at Holy Communion. What does the wine represent?*

Target: Knowledge of the symbolism in Holy Communion.

The blood / of Jesus.

(1 mark)

AO1

- (d) *Why did Jesus tell a rich man to give away all his money?*

Target: Understanding of beliefs and teachings about eternal life in relation to wealth.

So he could obtain eternal life / he had made money his god / so nothing would hinder him following Jesus / accept reference to quote re. Camel and needle / go to heaven.

(2 marks)

AO1

- (e) *Why did Jesus say to Zacchaeus, "Salvation has come to this house today"?*

Target: Understanding of key teachings concerning salvation.

Zacchaeus had promised to give half of his belongings to the poor / those he cheated he would pay back four times.

Accept general idea of repentance / Zacchaeus changing / welcomed Jesus to his home.

(2 marks)

AO1

- (f) *Give three reasons why the Bible is important to Christians.*

Target: Understanding of the significance of the Scriptures within the Christian tradition.

Inspired Word of God / gives guidance / comfort / contains the life and teachings of Jesus / used in public/private worship / includes prophecies / tells of salvation, forgiveness and eternal life etc.

(3 marks)

AO1

- (g) *Explain why many Christians like having liturgical worship (a set form of worship).*

Target: Understanding of different forms of Christian worship.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple reason or very general statement about liturgical worship.	1 mark
Level 2	A more focused statement showing some understanding of liturgical and non-liturgical worship or simple reasons or a developed reason for preference.	2 marks
Level 3	Some understanding of why some prefer a set pattern in worship.	3 marks
Level 4	Clear understanding of the reasons why some prefer liturgical worship.	4 marks
Level 5	Developed understanding of the purpose of worship and why some prefer liturgical worship.	5 marks

Set pattern, easy to follow / know what is happening and what to expect such as like the rituals / understand the symbolism / don't get lost / like the formality / has order / everyone knows what they should do and the responses / it's their tradition

(5 marks) AO2

- (h) *“The resurrection of Jesus is the most important event in Christianity.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of the importance of the Resurrection to Christians.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Look for reference to some of the following:

redemption / atonement / conquering of evil and death / mission and messiahship of Jesus / centrality of events to Christianity and foundation of Christian faith / gives hope / life after death / proof / reliability of evidence / comparison with other important events.

(5 marks) AO3

A3 Hinduism

- (a)
- What is meant by Atman?*

Target: Knowledge of the concept of Atman.

The inner self / part of Brahman that is in everything / soul.

(1 mark) AO1

- (b)
- What is the name given to the cycle of life, death and rebirth in Hinduism?*

Target: Knowledge of the concept of Samsara.

Samsara (allow reincarnation).

(1 mark) AO1

- (c)
- Which Hindu god has the head of an elephant?*

Target: Knowledge of Hindu deities.

Ganesha.

(1 mark) AO1

- (d)
- Name or describe two avatars of Vishnu.*

Target: Knowledge of Vishnu's avatars.

Fish (Matrya) / Tortoise (Kurma) / Boar (Varaha) / Man-Lion (Narasimha) / Dwarf (Vamana) / Rama with axe (Parashu Rama) / Rama prince of Ayodhya / Krishna / Buddha / Kalkin.

(2 marks) AO1

- (e)
- What is the difference between Shruti and Smriti scriptures?*

Target: Knowledge / understanding of the nature of revealed and remembered Hindu scriptures.

Shruti are "heard" / revealed scriptures such as the Rig Veda and Upanishads. 1 mark

Smriti are "remembered", traditional scriptures such as the Ramayana, the Mahabharata, including the Bhagavad Gita and the Laws of Manu. 1 mark

Key words are 'revealed' and 'remembered' or similar.

Example of a book = 1 mark

Shruti are sometimes considered to be more sacred than smriti = 1 mark (2 marks if the candidate gives more detail)

(2 marks) AO1

- (f)
- One of the four aims of life is Dharma (duty). Give the other three.*

Target: Knowledge of key beliefs and teachings.

Artha (to earn a living) / kama (pleasure) / moksha (liberation from samsara)

(3 marks) AO1

- (g) *Explain, using examples, the importance of symbols in Hindu worship.*

Target: Knowledge / understanding of Hindu worship.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple description / naming of objects used in Hindu worship.	1 mark
Level 2	A general statement about at least two Hindu symbols used in worship or one symbol and its importance.	2 marks
Level 3	A more focused statement about at least two Hindu symbols with some reference to their importance in worship.	3 marks
Level 4	Clear understanding of the importance of symbols in Hindu worship.	4 marks
Level 5	Developed understanding of the importance of symbols in Hindu worship.	5 marks

Images of gods and symbolism associated with each / Arti – symbols represent the five elements from which Hindus believe everywhere is made / Prashad – food received as a token of God’s love for the faithful / Havan the offering of fire / Aum-reference to chanting / Mandala / Swastika, etc.

(5 marks) AO2

- (h) *"Obeying Dharma (duty) is the most important part of Hinduism." Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of key beliefs and teachings.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Dharma is duty / the purpose of obeying dharma is to rise up over successive lives by attracting good karma. Eventually one escapes rebirth / is this obeying of duty more important than other teachings, e.g. Ahimsa, worship, rites of passage.

(5 marks) AO3

A4 Islam

- (a) *What does the word Islam mean?*

Target: Understanding of specialist term.

Submission / surrender / obedience / peace.

(1 mark) AO1

- (b) *What is Akhirah?*

Target: Knowledge of specialist term.

Life after death.

(1 mark) AO1

- (c) *To whom was the Qur'an revealed?*

Target: Knowledge of Muslim scripture.

Muhammad (accept angel Jibriel).

(1 mark) AO1

- (d) *Give two of the attributes of Allah.*

Target: Knowledge of beliefs about Allah.

All powerful / all knowing / beyond / creator / merciful / all gracious / One / unequal / compassionate / judge / eternal / etc. see Surah 1.

(2 marks) AO1

- (e) *Give two Muslim beliefs about Hell.*

Target: Knowledge / understanding of key beliefs and concepts concerning life after death.

Jahannam / reward for unbelievers / described symbolically as place of torment / under the earth's crust / place of scorching fire / where damned will be chained amid hot winds / boiling water / black smoke / home of Shaytan / everlasting.

(2 marks) AO1

- (f) *Give three religious reasons why Muslims fast during Ramadan.*

Target: Understanding of Sawm (Five Pillars).

One of five pillars / to remember the poor / discipline / follow Muhammad's example / show love and devotion to Allah / overcome greed / experience hunger / experience brotherhood through shared ordeals, etc.

(3 marks) AO1

- (g) *Explain why Muslims go on pilgrimage to Makkah (Mecca).*

Target: Understanding of the purpose of Hajj (Five Pillars).

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple description or very general statement about the Hajj.	1 mark
Level 2	A more focused statement with some reference to why Muslims go on pilgrimage.	2 marks
Level 3	A reasonable understanding of the purpose of pilgrimage to Makkah.	3 marks
Level 4	Clear understanding of why Muslims go on pilgrimage to Makkah with reference to several reasons.	4 marks
Level 5	Developed understanding of why Muslims go on pilgrimage to Makkah.	5 marks

Fulfil one of five pillars / duty of every Muslim who can afford it and is physically fit / to visit the ka'ba / to kneel before Allah at Mount Arafat / once in a lifetime experience / visit holy places associated with Muhammad / to share in brotherhood (Ummah) / spiritual refreshment / draw close to Allah / show devotion to Allah / historical significance.

(5 marks) AO2

- (h) *“Prayer is the most important part of a Muslim’s life.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of the importance of prayer in a believer’s life.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

One of the five pillars / need to pray five times a day / unites Muslims / important rituals, e.g. wudu and rakahs / brings Muslims close to Allah / other four pillars important / faith and belief in Allah essential for Muslims, Shahadah / fasting during Ramadan. Sawm / good works, Zakah / once in a lifetime experience of Hajj / Dua – private prayer.

(5 marks) AO3

A5 Judaism

- (a) *Which Jewish leader led the Israelites out of Egypt?*

Target: Knowledge of founders of Judaism.

Moses.

(1 mark) AO1

- (b) *What is a covenant?*

Target: Knowledge of key belief of Judaism.

Agreement / between God and the Jews / contract / promise.

(1 mark) AO1

- (c) *What is the Shema?*

Target: Knowledge of The Shema.

Prayer / Hear O Israel / verse in the Torah / statement of faith.

(1 mark) AO1

- (d) *Give two things that the Jews believe about God.*

Target: Knowledge of Jewish beliefs about God.

One / creator / all powerful / omnipresent / eternal / judge / jealous / loving, etc.

(2 marks) AO1

- (e) *Give two of the kashrut regulations about meat.*

Target: Knowledge of the key beliefs concerning food laws.

Animals / birds killed by shechitah / split hoofs / chews the cud / removal of blood / not to mix meat and milk (allow one mark for examples). See Leviticus 11, etc.

(2 marks) AO1

- (f) *Describe three practices observed during Yom Kippur.*

Target: Knowledge / understanding of practices concerning Yom Kippur and repentance.

Prepare by visiting the mikveh (immersion pool) / give chickens or money to the poor / 25 hour fast / wear white (kittel) / doesn't wear leather shoes or gold jewellery / confess sins / ask forgiveness / pray five times / attend synagogue / blow shofar.

(3 marks) AO1

- (g) *Explain why Jews believe that the Torah is important.*

Target: Understanding of the importance of Jewish scripture.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple reason or very general statement about the Torah.	1 mark
Level 2	A more focused statement showing some understanding of the importance of the Torah.	2 marks
Level 3	A reasonable understanding of the importance of the Torah	3 marks
Level 4	Clear understanding of at least three reasons why the Torah is important.	4 marks
Level 5	Developed understanding of why the importance of the Torah with mention of how it is used in worship.	5 marks

Torah means ‘instruction’ / contains the creation stories / commandments / regarded as the holiest part of the Tenakh / includes ethical ideals set in historical framework / read every Shabbat in synagogue.

(5 marks) AO2

- (h) *“Keeping Shabbat (the Sabbath Day) holy is the most important part of Judaism.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of the importance of Shabbat to Judaism.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Agree The most special / holy day / means ‘to rest’ / part of the Covenant / a gift from God / reminder of God creating everything in six days / The Ten Commandments – Exodus: 8-9 / Day of calm, rest and peace / It’s a day to be with family / forget the rush and stress of the reminder of the week / day of worship without distraction of tv, phone and work / reference to how it is kept including spices / lighting candles / meals / prayers, etc. / helped to keep Judaism alive.

Disagree Comparison with the rest of Judaism / synagogue worship / beliefs / festivals / clothing / food laws / daily life of family, etc.

(5 marks) AO3

A6 Sikhism

- (a) *Name the first human Guru.*

Target: Knowledge of the founders of Sikhism.

Guru Nanak. (1 mark) AO1

- (b) *What are the first words of the Mool Mantar (Mantra)?*

Target: Knowledge of the Mool Mantar (Mantra).

There is one God (accept Truth is His name / The Creator / Ik Onkar). (1 mark) AO1

- (c) *Which Guru formed the Khalsa?*

Target: Knowledge of origins of Sikhism.

Guru Gobind Singh / Guru Govind Rai. (1 mark) AO1

- (d) *Give two of the vows taken by Sikhs when becoming members of the Khalsa.*

Target: Knowledge / understanding of implications of belonging to the Khalsa.

Wear the Panj Kakke (the 5 Ks) / not to take drugs and intoxicants / respect women / not to eat meat which has been ritually slaughtered / follow the teachings of the Guru / serve the Guru / reject all caste differences.

(2 marks) AO1

- (e) *What is karah parshad?*

Target: Understanding of karah parshad.

Food shared as part of worship / stirred with Khanda / portion offered to Holy Book / made of flour (or semolina), ghee (clarified butter) and sugar, etc.

(2 marks) AO1

- (f) *Give three ways Sikhs show respect for the Guru Granth Sahib.*

Target: Understanding of actions taken to show respect for the living guru.

Opened in the morning with a prayer before worship begins / closed at night with recitation of prayers (Kirtan Sohilla) / focal point of worship / congregation stands when it brought in or taken away / always carried on the head / used in naming of child / placed on a raised platform (Takht-throne) under a canopy / Chauri (fan) used to keep clean / given offerings / bowed before, etc.

(3 marks) AO1

- (g) *Explain the importance of three of the 5 Ks for Sikhs.*

Target: Understanding of the 5 Ks.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple reason or very general statement about the 5 Ks.	1 mark
Level 2	A more focused statement showing some understanding of the importance of one of the 5 Ks or a list of three of the 5 Ks.	2 marks
Level 3	A reasonable understanding of the importance of at least two of the 5 Ks.	3 marks
Level 4	Clear understanding of why three of the 5 Ks are important.	4 marks
Level 5	Developed understanding of the importance of three of the 5 Ks with reference to the symbolism involved.	5 marks

Symbol of belonging to the Khalsa/reflect teaching and way you should live

Kachera (shorts) –	originally worn as suitable for battle / so showing preparedness to take up arms to defend their faith / symbolises modesty
Kangha (comb) –	keeps hair in place and clean and tidy / symbolises discipline needed to control and develop spiritual side of one's nature and faith.
Kara (steel band) –	symbol of unity and equality / reminder of eternal nature of God – no beginning and no end.
Kesh (uncut hair) –	symbol of Sikh's devotion to God (the turban worn to cover the uncut hair)
Kirpan (sword) –	symbol of both the power and freedom of the faith

(5 marks) AO2

- (h) *“The home is the most important Sikh place of worship.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of the role of the home in Sikh worship.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Agree Important to start each day by meditating on the Name of God in the home / involves first having a bath / reflecting on the names for God / helps to put God at the centre of their lives. / Evening repetition of hymns – Rahiras at dusk – Sohilla at bedtime / use of Gutka.

Disagree Whole way of life should have God at its heart / comparison with community worship in the gurdwara / singing of hymns / listening to the reading of Guru Granth Sahib / granthi may give sermon / sharing in the langar.

(5 marks) AO3

A7 Christian Ethics: Attitudes to Love and Forgiveness

- (a) *In Matthew's gospel, what did Jesus say his followers should do to their enemies?*

Target: Knowledge of the teaching of Jesus concerning love in the Sermon on the Mount.

Love them / pray for / turn other cheek / forgive. (1 mark) AO1

- (b) *Who wrote, "Love is patient and kind?"*

Target: Knowledge of 1 Corinthians 13.

Paul. (1 mark) AO1

- (c) *According to Jesus, what is the most important commandment?*

Target: Knowledge of the most important commandment.

Love the Lord your God (with all your heart, with all your soul, with all your mind, and with all your strength).

(1 mark) AO1

- (d) *In the Parable of the Unforgiving Servant, how did the servant show he had not learned to forgive?*

Target: Knowledge of the parable of the Unforgiving Servant.

Grabbed a fellow servant by the throat / demanded immediate payment / refused his begging for time to pay / threw him in prison.

(2 marks) AO1

- (e) *What do Christians learn about forgiveness from the Lord's Prayer?*

Target: Knowledge of the Lord's Prayer.

To ask God for forgiveness / to forgive others so that God will forgive us (2 marks) AO1

- (f) *Storgé (family love) is one of the types of love in the New Testament. Give the other three.*

Target: Knowledge of the types of love.

Agape, Eros, Philia, (accept a description of the each of the types). (3 marks) AO1

- (g) *Explain what the Parable of the Prodigal Son (the Lost Son) teaches Christians about forgiveness.*

Target: Understanding of the implications of Jesus' teaching on forgiveness.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple retelling of some of the story of the parable.	1 mark
Level 2	A more focused statement showing some understanding of the teaching about forgiveness.	2 marks
Level 3	A reasonable understanding of what the parable teaches about forgiveness.	3 marks
Level 4	Clear understanding of what the parable teaches about forgiveness including reference to the symbolic representation of the characters involved.	4 marks
Level 5	Developed understanding of what the parable teaches about forgiveness and the implications for Christians.	5 marks

The father (farmer) represents the forgiving and loving God / younger son a sinner who repents / the elder son the unforgiving Pharisees / son realises his stupidity / repents and wishes to return to his father / Christians should be ready to forgive sinners / Christians should seek the lost / father runs to welcome back his son / forgives all his sins / Christians should welcome repentant sinners into the kingdom of heaven like the father welcomes him as a son (gives him a ring, new shoes, robe) / Christians should celebrate when a person repents like the father celebrated with a party.

(5 marks) AO2

- (h) *“Jesus was wrong to forgive those who crucified him.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of Jesus' forgiveness.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Agree Should he forgive murderers / he was innocent and didn't deserve to die / crucifixion was very cruel and painful / committing a terrible crime murdering God's Son.

Disagree His forgiveness was for all / atonement for sin / redeemer / saviour of all / mission to be perfect sacrifice / shows love of God / perfect love / they did not know the seriousness of what they were doing.

(5 marks) AO3

Section B: Questions of Meaning**EITHER****B8 Suffering and Belief**

- (a) *Explain, using examples, the difference between suffering caused by natural disasters and suffering caused by human action.*

Target: Knowledge and understanding of types of suffering.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple description of suffering that might be caused by human action and natural disasters with brief reference to one or two examples.	1 – 2 marks
Level 2	A reasonable explanation of the difference between natural disaster and suffering caused by humans with more detailed reference to examples.	3 – 4 marks
Level 3	Developed explanation showing a clear understanding of the difference between suffering caused by natural disasters and human action with detailed reference to at least two examples.	5 – 6 marks

Natural disasters caused by nature, e.g. earthquakes, volcanoes, flooding, drought, famine.
Disasters caused by humans include that which is deliberate (evil actions), e.g. war, murder, theft, drugs, rape, and other injustices and that which is accidental or unintentional.

(6 marks) AO1 / AO2

- (b) *Explain the evidence some people use to try to prove the existence of God.*

Target: Understanding of the evidence for the existence of God.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple statement/s about how some people attempt to prove the existence of God.	1 – 3 marks
Level 2	A reasonable explanation of some of the evidence used to try and prove the existence of god with reference to at least two specific examples.	4 – 6 marks
Level 3	Developed explanation of some of the evidence used to try and prove the existence of god with detailed reference to examples.	7 – 9 marks

(9 marks) AO1 / AO2

The specification mentions Design, e.g. Paley's teleological argument, religious experience and revelation.

Buddhism

Allow discussion of the following: The Digha, Nikaya 3.28ff, Majjhima and Nikaya Sutta 63 point to idea of a creator God. / Allow idea that worshipping a God is not important in Buddhism; it is more a commitment to follow the Buddha, the Dhamma (the teaching of the Buddha) and the Sangha. / Buddhism is not about worshipping a God, but is about self effort, and self examination with the aim of achieving salvation by faith not by works.

Answer might include a discussion on meditation - its purpose and aims, i.e. 1) to focus on things that are important. 2) To 'rise above' any worries the individual may have, and above the world and its problems. 3) It is intended to control and develop the mind. 4) The aim is to become a better person and to achieve Enlightenment.

Allow further reference to the Dhamma (or Dharma). By following these teachings a Buddhist can achieve Enlightenment.

Allow credit for references to the Three Signs of Being, the Four Noble Truths and the Noble Eightfold Path.

Some candidates may refer to Mahayana Buddhism, who believe in the Bodhisattvas, who remain in the world to help others achieve Enlightenment. They are like Gods because people pray to them. They will show love and compassion.

Also, the Buddha was eternal who came to earth to save people, therefore the implication is the Buddha can be worshipped as a god.

Some candidates may refer to worship, prayer and chanting.

Christianity

Religious arguments could include the following: People have been aware of God / God created the world, therefore he exists / God sustains the universe and he loves and cares for people / Good balances evil; the good part is God / Some things are hard to explain: the existence of God provides an answer to these mysteries / Life must have a meaning, a purpose - God gives us these / God sent his son into the world, which allowed people to be reconciled with him / God through the Holy Spirit guides and comforts people in their lives / People believe in the power of prayer and believe their prayers are answered / Revelation through sacred texts, e.g. The Bible / The sense of what is right and wrong comes from God / God probably exists – design, miracles, universe exists / The nature of God shows that he exists, i.e. all powerful, all knowing, beyond (Transcendent) and within (Immanent) / Christians have experienced the power of God as the disciples did at Pentecost. / Judgement is a theme in the Gospels. If God is to judge people at the end of time he must exist / St Thomas Aquinas' Cosmological argument, i.e. the idea that the universe was the most vital piece of evidence for the existence of God. Every effect has a cause. The universe must have been caused by something which existed before it - a first cause, i.e. God.

Candidates may refer to Romans: 1v20 "Ever since God created the world, his invisible qualities, both his eternal power and his divine nature, have been clearly seen; they are perceived in the things that God has made."

Hinduism

Allow discussion of the creation stories. Brahman is the power, or God, that is present everywhere and, in everything – nothing would exist if Brahman was not in it. He, She or It is both transcendent and immanent. Atman is the soul, or spark of Brahman, that lives within each human being. Brahman has taken three main forms - Brahma (sometimes also known as Prajapati), Vishnu and Shiva (together known as the Trimurti). Brahma is the principle creator-god. Vishnu and Shiva also have the power to create along with Brahma, but usually have different roles. Vishnu is the protector and preserver of life. Vishnu sometimes comes to earth as an Avatar (an incarnation) at times of danger. Hindus have enjoyed a personal relationship with God through the Avatars. Shiva is the destroyer who destroys things that are no longer required - this allows new things to be created. So he has control over life and death. Credit discussion on meditation as a way of achieving self control. Through meditation life becomes pure, so union with God is achieved. Through meditation God is experienced and thoughts of evil are expelled. Credit discussion on devotional experience, through which an attitude of love and devotion to God is developed. A god or goddess is chosen and worshipped. This involves such things as prayer, pilgrimage and good actions (Karma). Credit discussion on shruti, a sacred writing which was received by sages through revelation or which were inspired by God. Also there is the power of the spirit, e.g. in the arti ceremony the spirit and blessing of God is received. The spirit of God (Darshan) is believed to be in the statues of God which are worshipped.

Islam

Surah 22.73: "Those whom you invoke besides God could never create a single fly though they combined their forces. And if a fly carried a speck of dust from them, they could never retrieve it ... yet God is powerful and mighty."

Surah 4.125: "And who has nobler religion than he who submits to God, does what is right and follows the faith of saintly Abraham, whom God chose to be his friend?"

Surah 20.4-7: "It was not to distress you that we revealed the Qur'an, but to admonish the God fearing. It is a revelation from Him who has created the earth and the lofty heavens, the Merciful who sits on the throne on high. He is what the heavens and earth contain and all that lies between them and underneath the soil. He has knowledge of all that is secret and all that is hidden. He is God. There is no god but Him."

Surah 7.179: "We have predestined for Hell numerous jinn and men. They have hearts they cannot comprehend with; they have eyes they cannot see with and they have ears they cannot hear with. They are like beasts - indeed, they are most misguided. Such are the heedless."

God is the Creator / He is transcendent, omniscient, merciful, judge and determines all that is.

Revelation of God came through the prophets (rusul). Muhammad gave the word of God to his people.

The Shahadah is God's revelation, and is professed by Muslims as a declaration of faith. There is revelation through the Qur'an, which teaches Muslims about God, human life, how to behave and contains the sacred law (Shariah). Angels are messengers from God giving revelation. God can be revealed through prayer. Hajj - there is a feeling of God's presence.

Judaism	<p>Genesis 1v1 - God is the creator. He is a living God. Deuteronomy 6v4-9 - The Shema. He is the only god. Isaiah 45v18: "Yes, thus says Yahweh, creator of the heavens, who is God, who formed the earth and made it, who set it firm, created it no chaos, but a place to be lived in."</p> <p>Psalm 104 - Shows the glories of God's creation.</p> <p>God is spirit: his divine presence is called Shekhina. / God is eternal / God has communicated through the prophets, e.g. Moses, who experienced God, e.g. The burning bush / God gave both the Torah and unwritten Law. / God gave the covenant to his people. / The Torah is sacred. / God is omniscient. / He is a god of justice and mercy. / God will send a Messiah. / God will resurrect the dead. Jewish beliefs are summed up in the 13 principles of Faith (codified by Maimonides).</p>
Sikhism	<p>The Mool Mantra (Sikh Creed) says: "There is but one God. Truth by name, the creator, all pervading spirit, without fear, without enmity. Whose existence is unaffected by time, who does not take birth, self-existent, who is to be realised through his grace." God is maker (creator). He reveals himself. God is present everywhere and is in all things. He is a personal being who has moral qualities. God is 'the true name'. Name is a synonym for God, so his name is in everything. He is also the Lord of wonder (Waheguru).</p> <p>The japji describes how God gives grace to people which allows them to achieve harmony with themselves. Wherever God is, there is grace. God acts to help people achieve salvation and the state of grace.</p> <p>God also revealed himself through the gurus who preached God's message. God is also revealed through the Guru Granth Sahib, which offers the Sikhs a wide range of advice through religious teaching, practical guidance and personal advice etc.</p>

- (c) ***"If God existed there would be no suffering." Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

Target: Evaluation of argument that an all powerful and loving God would stop suffering.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Agree A loving God would not allow suffering / An all-powerful (omnipotent) God would not do something evil / If God existed He must realise we suffer.

Disagree It is possible that God exists and enjoys suffering and is cruel / A good God would want to get rid of all suffering / Does it occur without God wanting it to happen? / There are purposes for suffering.

(5 marks) A03

OR

B9 Life After Death

- (a)
- Explain the reasons why some religious people believe in life after death.*

Target: Evidence and reasons for believing in life after death.*Levels of Response*

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple reference, but superficial and vague. General statements referred to (e.g. near death experiences), but little evidence of religious teaching or religious ideas.	1 - 2 marks
Level 2	Ideas are more specific, (e.g. evidence of Jesus' resurrection is mentioned, and there is some reference to other religious teachings and ideas).	3 - 4 marks
Level 3	A very good answer. The evidence is clearly understood and a whole range of religious teachings and religious ideas are referred to in some detail.	5 - 6 marks

(6 marks) AO1 / AO2

General answers - evidence in sacred texts, e.g. Thomas saw and believed. / Resurrection was witnessed - other appearances. / People have 'met' the Risen Lord. / Rebirth or Reincarnation.

Buddhism

Buddhist teaching refers to reincarnation or rebirth, but there is no permanent self (anatta). The self changes all the time, e.g. thoughts and feelings. Mental states and physical urges change, so you cannot say 'I am this' or 'I am that'. The self is made up of 5 components or Skhandas – a physical body, feelings, sight, consciousness and thought. These are in a state of constant change, therefore there is no permanent self. All things die and there is no permanent world to look forward to, so what happens when a person dies?

Buddhists believe that on death the 5 components realise themselves in a fresh body; then the self is reborn into a state of impermanence. A person is bound by desire and as long as this is present rebirth will continue. Once desire stops there would be no need to be reborn.

Rebirth depends upon what he or she has been before. This is determined by the law of Kamma - good actions. To break free, it is taught that the Middle Way has to be followed. This promotes 'perfection' and a release from the round of rebirth. Nibbana (Nirvana) ends the cycle of rebirth.

Some Mahayana Buddhists believe in the Pure Land of the Western Paradise where beings have eternal life, unless they wish to return to earth as Bodhisattvas to help the living. To gain this you have to gain merit, really want it, have faith and dedicate merit towards rebirth.

Christianity

Much of the answer will centre on the Resurrection.

1Thessalonians 4v15 “What we are teaching you now is the Lord’s teaching; we who are alive on the day the Lord comes will not go ahead of those who have died.”

1Corinthians 15v42: “This is how it will be when the dead are raised. When the body is buried, it is mortal: when raised it will be immortal.”

1 Corinthians 15v51-53: “Listen to this secret truth: we shall not all die, but when the last trumpet sounds, we shall all be changed in an instant, as quickly as the blinking of an eye. For when the trumpet sounds, the dead will be raised, never to die again and we shall all be changed. For what is mortal must be changed into what is immortal, what will die must be changed into what cannot die.”

Matthew 24 and 25 – “The Son of Man coming on the clouds of heaven with power and great glory.” Angels will “gather his chosen people.” “No one knows the day or the hour.” “Be ready” like the faithful servant. Be prepared like the 5 wise girls. The parable of the talents - using abilities and skills. The final judgement - those who help will be rewarded, those who do not help will be “sent off to eternal punishment.”

Revelation 21v2-5: “And I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared and ready, like a bride dressed to meet her husband ... Now God's home is with mankind. He will live with them and they shall be his people. God himself will be with them and he will be their God. He will wipe away all tears from their eyes. There will be no more death, no more grief or crying or pain. The old things have disappeared.”

Accept discussion of Catholic idea of purgatory.

Hinduism

Reference could be made to the Bhagavad Gita 2:19-22 and the Laws of Manu Chapter 12. Laws of Manu contain instruction on how Hindus should live their lives, e.g. the man who kills a priest will be reborn as a dog, ass or bull. A man who steals from a priest will be born a thousand times as a soldier or a snake. Hindus believe that when your body dies your soul (atman) moves on to another being. The soul in everything is the same; it moves through a series of 'steps'. It starts in plants and animals and goes on to human beings. When a person dies, their soul is rehoused in another person or being. This cycle of birth and death is called samsara.

The Law of Karma is important. If you have been good in your previous life you get a good position in your next life. God does not fix a person's future, the person does.

Sometimes your soul may find rest in the heaven of one of the gods before returning to earth. The Upanishads claim this idea and also mention the idea of hell between incarnations.

In the end your soul will find its real self. It will become part of the Godhead and obtain Moksha (release).

Islam

Muslims believe in an afterlife (Akhirah). The soul is taken to a state of waiting (Barzakh) until the day of judgement when the dead will stand before Allah. They will pass over the abyss of Hell. The righteous will cross into paradise and the wicked will fall into Hell. Surah 37:38 describes the arrival in paradise - fruits at a state banquet, honoured in the gardens of delight, upon couches face to face. A cup will be passed amongst them from a fountain. In Paradise they will live in mansions with servants and will see Allah, but those in Hell will suffer from molten metal, boiling liquids and fire. Your afterlife depends upon what you did in your past life on earth.

Some candidates may use the following texts: Surah 2.25: "Proclaim good tidings to those who have faith and do good works. They shall dwell in gardens watered by running streams. Wherever they are given fruit to eat they will say 'This is what we used to eat before' ... wedded to chaste spouses, they shall abide therein forever."

Surah 22.5-7: "You people! If you doubt the Resurrection remember that we first created you from dust, then from a living germ, then from a clot of blood, and then from a half formed lump of flesh, so that we might manifest to you our power ... You see the earth dry and barren, but no sooner do we send the water down upon it than it begins to stir and swell, putting forth every kind of radiant bloom. This is because God is Truth. He resurrects the dead and has power over all things."

Surah 23.101ff: states that wrongdoers will go to Hell, but those who have done good deeds will be rewarded in heaven. There will be no escape from Hell.

Surah 43.70: "But you, my servants, who have believed in our revelation and submitted to our will, shall on that day have nothing to fear or to regret. Enter paradise."

Surah 56 contains the following ideas. There will be 3 groups: on the right (the blessed), on the left (the damned) and the foremost. The latter will be received into heaven, and so will the blessed. They will have a wonderful life, but the damned will have a terrible life. They should have considered the seeds they grew. They are disbelievers. So praising Allah is important.

Judaism

Candidates should realise that Jews have very varied ideas on life after death. Candidates could refer to the following:

Genesis 37:35 refers to Jacob: "All his sons and daughters came to comfort him, but he refused to be comforted. 'No' he said, 'I will go down in mourning to sheol beside my son.'"

Psalm 9v17: "May the wicked return to sheol, all the nations forgetful of God. For the needy is not always forgotten, the hope of the poor is never brought to nothing."

Psalm 116.3: "Death's cords were tightening around me, the nooses of sheol; distress and anguish gripped me, I invoked the name of Yahweh."

Psalm 139.8 "If I climb the heavens, you are there, there too, if I lie in sheol."

Isaiah 25.8 "He will destroy death forever. The Lord Yahweh will wipe away the tears from every cheek. He will take away his people's shame everywhere on earth."

In Judaism there is a belief in Heaven and Hell (sheol) / God will judge and the evil will be punished / Daniel 12v2 talks about eternal life and everlasting abhorrence / General Resurrection is one of the 13 principles of Judaism / This would include good and bad people / Orthodox Jews believe in the latter idea / Cemetery is called House of Life / They (orthodox) believe the body will be resurrected at the time of the Messianic Age / Liberal Jews do not believe in a physical Resurrection; for them the body is a vessel.

As God is immortal, there is a hope of immortality. Faith and godliness will be rewarded.

Some Rabbis are not convinced, i.e. "We do not know how man survives."

Some texts point to the fact that the body and soul will stay together, e.g. Isaiah 34v1-17; 35v1-10.

Good works are important to determine your future life. During the Yom Kippur service reference is made to a physical resurrection and an individual Messiah. Reform Jews put an emphasis on the Messianic Age rather than the individual Messiah.

Sikhism

Do not expect reference to holy books, but look for religious ideas, i.e. a person is made up of body and soul. The body belongs to the Physical Universe, where it is born and dies. The soul belongs to the spiritual universe, which is God. A person is reincarnated again and again until his or her soul is united with God. Until that happens the soul is separate. Sikhs reject the Hindu caste system. Good works and a good life ensure reunification with God. The grace of God is also important to receive salvation. The wicked will continue an endless reincarnation until they repent and deserve God's grace.

- (b) *Explain how belief in life after death might influence the way religious people live their lives.*

Target: Influence on people's lives of believing in life after death.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Short answer, general comments and basic statements, but superficial. Little or no reference to religious explanation.	1 - 3 marks
Level 2	A reasonable explanation with an attempt to examine some religious teachings and religious ideas.	4 - 6 marks
Level 3	Developed explanation with a good attempt having been made to link the importance of beliefs with religious teaching and religious ideas. A range of ideas have been explored.	7 - 9 marks

General comments could be: hope / life is meaningless without some form of future life / reward for a good life / reward for a good life and actions / faith in God is important / self examination of your own life.

Buddhism

Look for a discussion on Kamma - i.e. actions which affect future lives. These influence the Buddhist's future. Kamma refer to moral actions and kindly action (positive Kamma). Negative Kamma is, e.g., where a person hates another person.

Look for discussion of the Dhammapada on morality, e.g. "what we are today comes from our thoughts of yesterday and our present thoughts build our life of tomorrow. Our life is the creation of our mind."

"The one who protects his mind from greed, anger and stupidity is the one who enjoys real and lasting peace."

Hatred does not stop hatred; only love stops it. These encourage the Buddhist to live a moral life and give guidelines to those following the path to enlightenment.

Look for reference to following Buddha's teaching, realising that Buddhism depends upon self-effort, self-examination and self-help, not on God's help.

Look for reference to Dhamma (Dharma) which enable us to grow and to experience freedom and happiness. Look for idea that all desire must be eliminated and the Middle Way must be followed.

Christianity

Good candidates should be able to refer back to passages outlined in (a) and bring out their importance, e.g. 1 Thessalonians 4v15 is important because it gives Christians hope, because those who have died before Christ's return will be raised to life / 1 Corinthians 15v42 is important because it says that the Resurrection body will be better than the body which was buried, because it will be both spiritual and immortal / there is good news that death is not the end.

1 Corinthians 15v51-53 also talks of Resurrection - the dead will be raised never to die again

Revelation 21v2-5 is a message of joy, for at the end of time life will be perfect with God / There will be no sorrow and grief / It will be a time of total happiness. Matthew 24-25 encourages Christians to be ready and vigilant. / We have to be faithful / to be prepared / use our talents and abilities / we have to help others - the homeless, those without food, those in prison, those who are sick, etc.

We should expect a discussion on the need for faith and more developed ideas, with examples of good actions.

- Hinduism** Look for reference to the idea of reincarnation which makes people follow the Laws of Manu. Hindus follow the instructions on how they should live their lives. The punishments outlined are frightening, so the Laws of Manu encourage Hindus to follow the series of duties to the best of their ability. Look for reference to laws of Karma because ‘bad’ actions mean a hard life in the future. Good karma, good actions will mean a good life in the future. The encouragement is there to lead a good life. Judgement by God is therefore unnecessary. Look for reference to the idea that good karma can be achieved by following the path of yoga (meditation). Look for reference to Moksha - the end of the rebirth cycle. This is an aim to be joined with Brahman. Some candidates may refer to Ahimsa (respect for life).
- Islam** The importance of morality - candidates should refer to the importance of preparing for the life to come, meaning that Muslims have to think about their actions.
Look for relevant comments on the Suras outlined in (a).
Muslims will be judged; this should have an effect on how they act in their lives. There is reward for good actions. Those who do bad will go to hell. Paradise is something to aim for because there Muslims are at one with Allah. Faith in Allah is vital. This faith can be shown throughout Muslim's lives and in the way they worship.
Look for reference to the Qur'an - it tells Muslims how they should live their lives.
There is hope in the Qur'an because of the hope of Resurrection. If a Muslim can repent, he / she can be forgiven.
Death, although unpleasant, is not the end because of the promise of Resurrection.
- Judaism** Look for comments on the passages outlined in (a).
Heaven is something to strive for / There will be judgement, so good life and actions are important / Hope of Resurrection and for both good people and bad people who repent / Cemetery - House of Life - even in death, there is hope / The hope of immortality, their faith in God will be rewarded / Following the 10 Commandments / Following the Torah / Worship also important / The shema / Messianic Age / Jews can look forward to a time of universal peace.
- Sikhism** Look for the need to rely on God / The grace of God is important.
Guru Nanak taught about the need to have a right attitude to worldly things “Do your daily duties with hands and feet, but concentrate on the Lord.”
The good actions of people are important for the future. Also wholesome work is important.
Look for idea that Sikhs have to know what is right and wrong / wisdom is a gift, but the right choices have to be made.
Look for reference to Guru Granth Sahib, which teaches Sikhs how they should live their lives / Also guidelines for the way of life Sikhs should lead are found in the Rehat Maryada.

(9 marks)

A01 / A02

- (c) *“There are too many problems in this life to worry about what happens after death.” 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: Evaluate whether the concerns of this life outweigh the need to be worried about the after life.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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
Agree	Lots of worries in the present / money / relationship / suffering / future / environment / war / poverty / day to today living / plenty to occupy time and thoughts.	
Disagree	Important to plan for future life / religions warn of failure to make preparations / reference to effect of actions / karma / judgement / eternity longer than present life.	

(5 marks) AO3

Section C: Life Issues

EITHER

C10 Abortion

- (a) *Abortion is legal in Britain if certain conditions are met. Describe three of these conditions.*

Target: Knowledge of the law regarding abortion.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Scant knowledge of criteria, generalisations.	1 – 2 marks
Level 2	Mainly accurate but incomplete.	3 – 4 marks
Level 3	A good knowledge of three conditions.	5 – 6 marks

- risk to the life of the mother (e.g. she might die as a result of continued pregnancy)
- risk of injury to the physical or mental health of the mother
- risk to the physical or mental health of existing children
- if there is substantial risk of the child being born seriously physically or mentally handicapped.
- in an emergency - to save the life of the mother
- in an emergency - to prevent grave permanent injury to the physical or mental health of the mother

24 weeks limit for the first three conditions / no limit for No 4-6 / 2 doctors have to agree.

(6 marks) AO1 / AO2

- (b) *Explain how religious beliefs and teachings might influence believers in their attitude towards abortion.*

Target: Understanding of the effect of religious teaching regarding abortion.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Vague, short answers, with general points, such as reference to murder and idea that God created life.	1 – 3 marks
Level 2	A reasonable explanation of how religious teachings and religious beliefs might affect their decision.	4 – 6 marks
Level 3	A very good answer. Good reference to religious teaching with good understanding shown. Candidate discusses wider issues, e.g. rape, health of the mother, etc.	7 – 9 marks

Buddhism Life begins at conception, therefore abortion is killing, therefore Kamma is harmed.
Some Buddhists on the other hand think it is right to have an abortion, e.g. if a child is to be born with a severe handicap. This may result in personal suffering because every action (Kamma) has its personal consequences.
Look for reference to Ahimsa (Non-violence), one of 5 precepts.
Look for idea that it is the individual who decides.
Some may refer to modern statements.

Christianity

Genesis 1v27 "God created man in the image of himself ..."
 Exodus 20v13 "Do not kill"
 Isaiah 49v5: "And now Yahweh has spoken, he who formed me in the womb to be his servant."
 Jeremiah 1v5: "Before I formed you in the womb I knew you, before you came to birth I consecrated you."
 Psalm 139v13-15: "It was you who created my inmost self and put me together in my mother's womb ... You know me through and through from having watched my bones take shape when I was being formed in secret, knitted together in the limbo of the womb."
 Matthew 18v10: "See that you never despise these little ones."
 Luke 1v44: "For the moment your greeting reached my ears, the child in my womb leapt for joy."
 Luke 18v15.18: "Let the little children come to me, for it is such as these that the kingdom of God belongs."
 1 Corinthians 3v16-17: "You were God's temple and the spirit of God was living among you. If anybody should destroy the temple of God, God will destroy him, because the temple of God is sacred."
 Galatians 1v15: "God who had specially chosen me while I was still in my mother's womb."
 Look for reference to Roman Catholic view of Abortion, e.g. life is known to God from the moment of conception and Abortion is murder. / Sex is for having children.
 Other Christian groups are against Abortion for social reasons or as a means of birth control, but in some circumstances they agree with Abortion, e.g. if the mother of the child would suffer if the pregnancy continued.
 Look for reference to compassionate approach, i.e. pastoral care, adoption and counselling.
 Some candidates may refer to recent debate or mention the role of pressure groups.

Hinduism

Chandogya Upanishad 5.10.7 shows that life begins at conception. Also creation is made by God and is part of God, therefore Abortion is destroying another life which is part of God's creation. Svetasvatara Upanishad: "His being is the source of all being, the seed of all things that in this life have their life ... He is God, hidden in all things, the inmost soul who is in all. He watches the works of creation, lives in all things, watches all things."
 Mahabharata Shanti Parva 47-56: "In him all things exist, from him all things originate. He has become all. He exists on every side. He is truly the all."
 Look for reference to Ahimsa (non-violence), also reflected in Laws of Manu, Chapter 6.
 However Abortion is legal in India - much depends upon the people involved and their circumstances, but it is seen to be right if, e.g. the life of the mother is at risk. A Hindu would seek advice from priest etc.
 Look for understanding that the decision would be influenced by Hindus' attitudes to their Dharma, and rebirth. Hindus believe soul is present in all life to take a life will have an effect on Dharma and karma of the people involved. Hindus have respect for life because in the cycle of birth, death and rebirth, it is possible to be born an animal, a tree or even a flower. A child is important - the Samskara rituals reflect this.

Islam

Surah 17.31: "You shall not kill your children for fear of want. We will provide for them and you. To kill is a grievous sin."
 Surah 40.69-70: "He brings infants into the world ... so that you may serve your appointed time and grow in wisdom. It is he who ordains life and death."
 Same idea in Surah 53.42-47, plus the idea he created females and males: it is he who will create us anew.
 Hadith: "No severer of womb relationship ties will ever enter paradise."
 Muslims believe that all things are in harmony with God, therefore the best way to live is to support this harmony.
 Responsibility for the world and everything in it is important, including children.
 Surah 2.223, however, says that a woman should not be treated unfairly because of a child, so this supports idea of abortion if the health of the mother is in danger.
 Other ideas - all life is sacred because it is a gift from God (Allah). Therefore life must be protected. In the next life young children will have the right to know why they were killed.
 Up to 4 months: the mother's rights are greater than the rights of the foetus.
 After 4 months: the child has equal rights, because after 120 days, ensoulment (receiving of a soul) takes place.
 Opinions differ on when life begins. When in the mother's womb, the foetus has rights of inheritance.

Judaism

Genesis 1v27: "God created man in the image of himself ..."
 Exodus 20v13: "Do not kill."
 Exodus 21v22: "If when men come to blows, they hurt a woman who is pregnant and she suffers a miscarriage, though she does not die of it, the man responsible must pay compensation demanded of him by the woman's master."
 Isaiah 49v5: "And now Yahweh has spoken, he who formed me in the womb to be his servant."
 Isaiah 49v15: "Does a woman forget her baby at the breast, or fail to cherish the son of her womb? Yet even if these forget, I will never forget you."
 Jeremiah 1v5: "Before I formed you in the womb, I knew you, before you came to birth I consecrated you."
 Ruth 4v15: "The child will be a comfort to you and the prop of your old age."
 Psalm 127v3: "Sons are a bounty from Yahweh, he rewards with descendants."
 Psalm 139v13-15: "It was you who created my innermost self and put me together in my mother's womb ... You know me through and through from having watched my bones take shape. When I was being formed in secret, knitted together in the limbo of the womb."

God is creator of life / only God can decide when life is given and taken away (see Job 1v21). / Mother is more important than the unborn child, but abortion is permitted in some circumstances, e.g. the mother's life is in danger. / Also allowed in cases of rape, incest and when health of the mother is poor. / However, poverty is not a valid reason - God will provide. / Rabbis accept that abortion is possible if a child is likely to be severely deformed.
 Accept modern attitudes and other Rabbinical statements.

Sikhism

Life begins at conception. / Recognises the rights of the parents. / Life is a gift from God / In the Rehat Maryada killing a child is condemned. / In the past baby girls were more likely to be killed (financial burden). This was prohibited because Sikhs care for all forms of life, so Sikhs do not approve of abortion.
 Accept reference to modern statements.

*(9 marks)**AO1 / AO2*

- (c) *“The parents and the unborn child should have equal rights concerning abortion.” 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: An evaluation of the rights of the parents and the unborn child.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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
Agree	The unborn child has the right to live / Just because ‘it’ cannot express his or her opinions doesn’t mean that they should be ignored / have a duty to protect the unborn child.	
Disagree	Parents should have greatest say / mother has to go through pregnancy / child birth, etc. / unborn child not yet fully formed / cannot say whether ‘it’ wants to live or not.	

Maximum level 3 if no discussion of unborn child’s / parents’ rights.

(5 marks) AO3

OR

C11 Prejudice and War

(a) *Why might religious people try to stop prejudice?***Target: Understanding of how religious teachings/beliefs affect actions.***Levels of Response*

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A fairly general answer, probably with minimal or no reference to beliefs and teachings.	1 - 2 marks
Level 2	A reasonable explanation of why religious people might try to stop prejudice with some reference to religious beliefs or teachings.	3 - 4 marks
Level 3	Developed explanation of reasons why religious people might try to stop prejudice with clear reference to religious beliefs or teachings.	5 - 6 marks

General answers could be: prejudice is unfair / prejudging is wrong / it cannot be justified / stereotyping, discrimination, scapegoating is wrong / prejudice is dangerous, e.g. could lead to genocide.

Buddhism Geshe Kelsang: "If we think of all the living beings as one body, one in wishing to be free from suffering, we will not hesitate to alleviate their suffering."
 Dhammapada 5: "For hate is not conquered by hate: hate is conquered by love. This is a law eternal."
 Dhammapada 6: "Many do not know that we are here in this world to live in harmony."
 Candidates may refer to good Karma / friendliness / loving kindness and anti-caste stances. Dalai Lama spoke out against the suffering of the people in Tibet under Chinese rule. Morality – acting rightly towards other people is important. One of the three poisons is ignorance.

Christianity Jesus mixed with everyone / prejudice against Christian idea of love / Look for reference to Leviticus 19v 33-34 – do not molest strangers living in your land...you must love them...you were once strangers in Egypt.
 Reference may be made to:
 Luke 7v 1-10 – The centurion's servant.
 Luke 10v 25-36 – The parable of the Good Samaritan.
 Galatians 3v 26-29 – you are, all of you, sons of God...no distinction between Jew and Greek, male and female, slave and free you are all one in Jesus Christ
 James 2 v8-9 Love neighbour...when you make distinctions between classes of people...this is a sin breaks the law.
 Reference could be made to Martin Luther King or Desmond Tutu. Accept references to modern statements.

Hinduism	<p>Look for Bhagavad Gita 9.29 – “I look upon all creatures equally.”</p> <p>Look for reference to Laws of Manu 1.96-101, a discussion on caste and class – 4 groups (Varnas) divided into Brahmins, Kshatriyas, Vaishyas and Shudras. They were divided into smaller groups called jatis or caste. People were placed into caste according to social background, but not allowed to mix socially, therefore prejudice, e.g. Brahmin could only eat food cooked by a Brahmin. People in higher jatis are thought to be more pure than people in lower jatis, so they will not marry someone from a lower jati. Caste system was made illegal in 1950, but difficult to enforce. Lower castes still perform manual work and live on the edge of society, and the caste system still operates in many villages in India / Lowest group were called Harijans – had the dirtiest jobs – called untouchables. Harijans could not use public wells, but still tend to live in extreme poverty. Gandhi tried to improve their lives, therefore were called Harijans, which means children of God.</p>
Islam	<p>Look for reference to Hadith, e.g. “All God’s creatures are his family.”</p> <p>Also “Allah does not look upon your outward appearances, he looks upon your hearts and your deeds.”</p> <p>Surah 2.28: “He created for you all that the earth contains...he has knowledge of all things.”</p> <p>Surah 4.34: men have authority over women because God made them superior.</p> <p>Surah 49.3:...not to raise voice above the voice of the prophet...nor shout aloud when speaking to him...</p> <p>Look for understanding that Ummah (brotherhood) is important, and idea of everyone being a Khalifah working on behalf of Allah, therefore, equal. / All are equal, but different, but just as important / however, women and men are separate in worship / Muslims are united by their support of 5 Pillars / Muhammad appointed a black Ethiopian as the first caller to prayer. Equality is shown on Hajj – everyone wear Ihram, so wealth and status are not important / reverts shows equality. A revert can return to the faith and is not discriminated against / Qur’an is against discrimination / Islamic law is based on justice, therefore no prejudice.</p>
Judaism	<p>Leviticus 19v 33-34 (see under Christianity).</p> <p>Deuteronomy 10v 18-19 God loves the stranger by feeding him. Love the stranger – you were strangers in Egypt.</p> <p>Deuteronomy 24v 14-22: Do not exploit the hired servant...pay his wage each day...do not pervert justice in dealing with strangers...God redeemed you in Egypt...leave some of harvest for stranger, also leaves olives and vineyard.</p> <p>Genesis 1 v27 man created in the image of God / Look for reference to problems of occupied territories / Holocaust / concepts of Zionism / anti-semitism.</p>
Sikhism	<p>Guru Nanak: “those who love God love everybody.”</p> <p>Guru Granth Sahib: “All men and women are equal...all are children of God.”</p> <p>Also “who can be called bad, who can be called good. For we see the same God within all.”</p> <p>Look for awareness that Hindu and Muslim verses are accepted in the Guru Granth Sahib / Rehat Maryada says that the caste system is not important when choosing a marriage partner / Guru Nanak believed that God could be known by anybody / Sikh community eats together – equality / Khalsa, when formed broke down barriers – offered self respect and equality to lower castes / Langar breaks down barriers / there is no separate priesthood / all sit together in Gurdwara.</p>

(6 marks)

AO1 / AO2

- (b) *How might the teachings of the religion(s) you have studied influence the decision of believers who have been called to fight for their country?*

Target: Understanding of affect of religious teachings on attitudes towards war.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Vague, short answers, with general points, and minimal reference to religious teachings.	1 - 3 marks
Level 2	A reasonable explanation of how religious teachings and religious beliefs might affect their decision.	4 - 6 marks
Level 3	A very good answer. Good reference to religious teaching with good understanding shown.	7 - 9 marks

Buddhism Wrong to take life / opposed to occupations, which might cause harm to others, thus any involvement in weapons, etc. would not be considered right. Metta (loving kindness) should be felt towards all people, including enemies. Peace is a goal in meditation and the correct way of life. Dhammapada 270: "A man is not a great man because he is a warrior and kills other men, but because he hurts not any living being he is in truth called a great man."

Although Buddhists are opposed to warfare, some Buddhists have been involved in protest, e.g. Monks demonstrated against the government in Burma in 1988; also in Lhasa against the Chinese government in a fight for freedom. Violence against the Chinese was seen as self-defence. / Role of Dalai Lama / War could be fought because of "Right Government" / Marital Arts in Buddhism. Also Karma – a good action could be to defend your country; therefore, even though you are fighting, it would be a good cause and rewarded.

Christianity Some Christians are pacifist, e.g. Quakers. New Testament teachings include "Blessed are the Peacemakers", "Turn the other cheek", "Love your enemies" and "Don't take revenge". These are guiding Christian principles / The sanctity of life / 6th Commandment. Example of Jesus who rejected violence at temptations and his arrest.

Some Christians will fight for their country a Just War: i.e. (1) a just cause, (2) started by a properly constituted authority, (3) right intention – promote good and avoid evil, (4) must be a last resort, (5) must be a reasonable chance of success, (6) must be a reasonable proportion – use only enough force to achieve objectives, and (7) no civilians to be involved. In Exodus, God is both a warrior and defender of his people (Exodus 15v3 and Psalm 147v14). Christians fought in the Crusades / Reference to Holy War / Many believe it is right to defend country from an attack by aggressor, e.g. second world war. This was a just cause and war was fought as a last resort.

Liberation Theology, e.g. Oscar Romero – it is right to fight for freedom where people are suppressed unfairly.

Hinduism

Taking life would be considered wrong. Many Hindus respect the teaching of Mahatma Gandhi and his commitment to non-violence (ahimsa). He believed that the force of truth (satyagraha) could be used to fight causes. He saw humanity as one, not divided by politics, race, religion, etc.

War is right if there is just cause, evil or need for liberation / The Laws of Manu suggest that killing is acceptable to prevent something worse happening, if it is necessary to maintain the social order / The Caste system lays down the duty of the Kshatriya (the warrior Caste); he is to defend his people. Bhagavad Gita 18:43 says: "The qualities of a Kshatriya, based on his nature, are courage, strength, fortitude, dexterity, generosity, leadership and the firm resolve never to retreat from battle. By devotion to one's own particular duty, everyone can attain perfection."

Karma is important but by fighting an invader, fighting in a war would be a good action. Fighting in a war can be Dharma as Krishna pointed out to Arjuna. Krishna pointed out that the true self, or soul (Atman) could not be killed – "The eternal man cannot die". So Dharma could be your duty to fight. Hindus have a belief in war, but it should be controlled and should respect individuals.

Islam

The word 'Islam' means 'Peace': By committing oneself to the will of God, one experiences Peace. It is important to be at one with the Creator. No title for Allah suggests he is war loving, yet names suggest he like peace, e.g. 'the one who gives safety and peace'.

Forgiveness is important, e.g. 3.134. Accept references to Hadith. Accept reference to modern statements.

Jihad (Holy War) for the honour or preservation of their faith. This is organised by religious leader; it must have a just cause; it must be a last resort. There must be a minimum of suffering. Trees crops and animals should be protected. Jihad has the blessing of Allah and defends the Ummah. A Muslim killed in Jihad will enter paradise, so there is no disgrace in fighting. The Hadith says: "The person who struggles so that Allah's word is supreme is the one serving Allah's cause". Also "If anyone walks with an oppressor to strengthen him, knowing that he is an oppressor – he has gone forth from Islam."

Surah 8. 61 "Strike terror into the enemy of God and your enemy...all that you give in the cause of God will be repaid to you...You shall not be wronged."

Surah 22: 40-41: "Permission to take up arms is hereby given to those who are attacked because they have been wronged. God has power to grant them victory, those who have been unjustly driven from their homes, only because they said 'our Lord is God'."

Surah 49.9 – If there is an unjust attack the aggressor has to be fought until they submit to God's judgement.

Judaism

Jews hope for a time of peace and harmony between all people. Shalom is the Hebrew word for peace and is a Shabbat greeting between Jews. Peace is linked to justice in Jewish thought. Jews would campaign for justice, Isaiah looks forward to a time when war no longer exists. Jews would see this as a goal to seek. Exodus – do not kill. Micah 4 v3 – Nation will not lift sword against nation and there will be no more training for war. Proverbs 25 v21. Give your enemy your food and if he is thirsty give him something to drink. Deuteronomy 20 do not be afraid of opposing armies because Yahweh your God is with you. Deuteronomy 25 v 17-9 talks about the need to gain revenge on Amalek

Joshua 2 v5 “Joshua, no one will be able to defeat you as long as you live. I will be with you, as I was with Moses”. Holy War / war in self defence / to attack injustices / opposing evil as in the Second World War / Leviticus speaks of “eye for an eye” revenge / fight for land is justified (Arab-Israeli war) / Retaliation, against terrorist attacks.

Accept reference to Holocaust, zionism and anti-semitism.

Sikhism

Guru Grath Sahib: “As thou deemest thyself so deem others. Cause suffering to no one. Thereby return to your true home with honour.”

Peace is seen as a gift from God. It is to be desired above violence. Although Sikhs have fought in the past, it has been in self defence. They do not see themselves as aggressors. Brotherhood and equality are stressed. Some Sikhs believe in ahimsa. Accept modern statements.

Kirpan used in self defence / Fighting would be right to defend the Sikh community and Sikh values / Fighting injustice when peaceful means have failed.

Sikhs have fought in the Punjab / defence of Amritsar.

Guru Gobind Singh, when he formed the Khalsa, was in favour of self defence and the need to give your life for the defence of the Sikh religion.

Accept reference to Khalistan, where Sikhs hope to have their own independent state.

(9 marks)

AO1 / AO2

- (c) **“Religious prejudice is the greatest cause of war.” Do you agree? Give reasons for your answer showing that you have thought about more than one point of view.**

Target: Evaluation of the greatest cause of prejudice.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Agree Lots of examples of war because of religious prejudice / crusades / Spanish Armada / Iran versus Iraq / trouble between Hindus, Muslims, Sikhs / Holy Wars / Jihad.

Disagree Lots of other reasons for war / religions preach peace not violence / desire for power / resources / to get rid of injustice / to defend country, etc.

(5 marks) AO3

Section D: Planet Earth**EITHER****D12 Planet Earth**

- (a)
- Explain one religious view about how the world began and developed.*

Target : Understanding of religious views about how the world began and developed.*Levels of Response*

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Vague idea of one creation story, etc.	1 - 2 marks
Level 2	A reasonable explanation of one creation story / with some explanation of how the world developed.	3 - 4 marks
Level 3	A fuller explanation with idea of time-scale.	5 - 6 marks

(6 marks) AO1 / AO2

- (b)
- Explain how religious beliefs and teachings might influence believers in their attitude towards protecting the world.*

Target: Understanding of the effect of religious teachings / beliefs on attitudes.*Levels of Response*

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Vague, short answers, with general points, such as reference to God created life and so we should look after it.	1 - 3 marks
Level 2	A reasonable explanation of how religious teachings and religious beliefs might influence believers attitudes towards protecting the world.	4 - 6 marks
Level 3	A detailed answer with detailed reference to religious teaching with good understanding shown.	7 - 9 marks

Buddhism

Look for reference to Dhammapada 49: "As the bee takes the essence of a flower and flies away without destroying its beauty and perfume, so let the sage wander in this life." / Allow idea of loving kindness / Look for discussion of - to the Buddhist the universe is a single vast living thing / Humans should not be against nature - they are part of it / All are dependent on each other / The forces of cosmic life bring about the environment in which he or she will live and one is not possible without the other / If all forms of plant and animals life depend upon one another for their existence, then care for other creatures will enhance human life / Businesses run on these Buddhist principles would not waste fuel. Packaging material and would recycle wherever possible / Allow reference to modern statements / Accept reference to cycle of samsara / also cumulative kamma.

- Christianity** There are several key areas: God as creator, Humans were put in charge, i.e. stewardship, therefore responsible for the environment - Genesis 1 / Food is available for us, be fruitful and multiply, turn over the earth and be lord of it; the Covenant is established; there will be no more floods. This shows God's care for the world. This is a lesson we can learn, so we have to look after the world today / Exodus 23 v10-11 keep the land fallow in the seventh year - shows care / Deuteronomy 20 v19 do not destroy trees cf. Rainforests today! / Deuteronomy 22 v6 - we need to look after birds - Deuteronomy says when seeing birds nest, do not take the mother who is brooding the chicks / Key idea - we should have good reference to Adam and Eve story. After disobeying God, Adam and Eve were ejected from the garden. Today Christians abuse resources given to them. Rivers, forests and seas have been ruined, so care for the world is important / There is freedom of choice and often the wrong choices have been made.
- Hinduism** Look for: Yajur Veda 13.47: No person should kill animals helpful to all. Rather, by serving them one should attain happiness / Mundaka Upanishad II 1.9: "From him come all the seas and the mountains, the river and plants that support life." / Hindu saying - "The Earth is our mother and we are her children" / Gandhi - "The Earth has enough for everyone's need, but not for everyone's greed." / Hindus believe that everything in nature is an expression of God / Hindus love and see God in everything, therefore the environment should not be exploited. It is something to be identified with and loved / Allow reference to Ahimsa (non violence) / Allow idea that Hindu gods appear as animals, therefore worshipper is reminded of qualities to be found in the animal world / Vishnu who took the form of various animals to save the world from particular danger / All creatures are bound up in the great wheel of Samsara / For Hinduism people do not own the world, they belong to it and love God through it / Allow reference to modern statements.
- Islam** Look for Surah 16.67 "And it is God who sends down out of heaven water." And the fruits of the palm and the vine, from which you derive intoxicants and wholesome food. Surely in this there is a sign for men of understanding / Surah 6.165: "He has given you the earth for your heritage." / Surah 45: 11-12 "It is God who has subdued the ocean for you, so that ships may sail on it at his bidding, so that you may seek his bounty and render thanks. He has subjected to you what the heavens and earth contain; all is from him." / Surah 30.30: "Establish Allah's handwork according to the pattern on which he has made mankind: no change let there be in the work wrought by Allah" / Sayings in the Hadith promote harmony with the environment / Look for Allah made the world and everything in it / Humans are Khalifahs (guardians) to look after and care for the environment / Surah 30.30 – there is a balance and pattern in the Universe which should not be changed / Muslims use skills to look after the environment / they will be held to account (Akra) on Judgement Day / Islam sees unity in nature which includes all plants and animals / There is a link with the Shariah – the belief in the natural unity of everything / Accept reference to modern statements.

Judaism Look for Genesis – God made the world / Humans were put in charge / Stewardship / Humans had to take responsibility for the world / Genesis 8 v22 – 9 v17: Ideas are sowing and reaping, cold and winter, day and night, shall cease no more / Other ideas are food is available, be fruitful, multiply, trim over the earth and be Lord of it / Covenant is established; there will be no more floods – this shows God’s care for the environment / Exodus 23 v10-11: keep the land fallow in the seventh year / Deuteronomy 20 v19: when attacking a town do not destroy trees / Deuteronomy 22 v6: when you see a nest with mother and her chicks, do not take the mother, let the mother go / Numbers 35 v2: Israel was to give the Levites towns and pasture land / Psalm 24 v1: The owner of the world is God. God is creator; humans have responsibility / stewardship / There is a need to unite the world in harmony and to care for the environment / The celebration of Sukkot shows how Jews depend upon God’s protection / Accept reference to modern statements.

Sikhism Look for reference to God is creator / The creator is the lord of all / His image is in all minds / He continues to give us our daily bread which never fails / Mool Mantar – there is but one God. Truth by name, the creator, all-pervading spirit without fear, without enmity / whose existence is unaffected by time, who does not take birth, self existent, who is to be realised through grace. Look for God created all / through nature he provides for people’s needs / Sikhs believe that you should be kind to animals / respect is vital / Sikhs have to be grateful for what the environment provides / Belief is that all natural forms come from God and will return to him / transmigration of souls through all stages of existence.

(9 marks) AO1 / AO2

- (c) ***“It’s more important to enjoy life than to worry about using up the world’s resources.” 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: Evaluate dilemma is a good life more important than preserving the world’s resources.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Agree Life is too short / cannot be thinking of the future all the time / won’t affect me / need to have a good time / other resources will be found.

Disagree Not necessary mutually exclusive / need to concerned for future generation / good stewardship.

(5 marks) AO3

OR

D13 Human Attitudes to Animals

- (a)
- Explain why some religious people are vegetarians and others eat meat.*

Target: Application of belief to practice.*Levels of Response*

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A fairly general answer, probably with minimal or no reference to beliefs and teachings	1 - 2 marks
Level 2	A reasonable explanation of why religious people may or may not be meat eaters or vegetarians with reference to religious beliefs or teachings	3 - 4 marks
Level 3	Religious beliefs and teachings are clearly recognised and explained and applied to the context of the question.	5 - 6 marks

Buddhism	Many Buddhists are vegetarian because of principle of not harming living creatures. However monks may eat meat if offered, but not kill it themselves.
Christianity	Obviously different opinions are held. All hold against cruelty to animals, therefore would support moves towards organic / free range as being closer to stewardship of resources. Vegetarianism is found for reasons such as not wishing to kill animals, process of rearing, world hunger problems. The Bible does not advise against eating meat.
Hinduism	Many Hindus are vegetarian because of belief in cycle of birth including animals. Cows are respected. Milk is important as 'living' product.
Islam	Meat is eaten, but only halal meat. Method of killing is believed to be humane. Again vegetarian food may be eaten for convenience when Halal meat is difficult to obtain.
Judaism	Jews must respect Kashrut laws. Method of killing must be humane and certain animals are not eaten (such as pork). Shechitah may be explained. Milk and meat are not mixed. Some reform Jews do not observe all laws strictly. For convenience, Jews may be vegetarian.
Sikhism	Although Sikhs may eat meat, they must respect the manner in which it has been killed (avoiding cruelty). The langar usually offers vegetarian food in respect of all who come.

(6 marks) AO1 / AO2

- (b) *Explain how religious beliefs and teachings might influence believers in their treatment of animals. Give examples.*

Target: Understanding of the application of religious teachings to the issue of treatment of animals.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Vague, short answers, with general points, such as reference to the conditions which may make the animals suffer.	1 - 3 marks
Level 2	A reasonable explanation of how religious teachings and religious beliefs might influence believers attitudes towards the treatment of animals.	4 - 6 marks
Level 3	A detailed answer with detailed reference to religious teaching with good understanding shown of the problems associated with the treatment of animals, e.g. hunting, factory farming, animal experimentation.	7 - 9 marks

Reference may be made to:

Restricted movement of animals in factory farming / perceived as cruel / misuse of animals / poachers killing rare animals for fur / tusks, etc. / species threatened / illegal activities in smuggling exotic creatures into country to be sold as pets / issues concerning hunting / animal experimentation, etc.

Buddhism	Non-violence / not killing also applies to animals. Protecting the natural world and living in harmony with it is part of Buddhist teaching. All creatures are part of cycle of rebirth. Compassion and loving kindness should extend to all living things. Monk may eat meat provided for him, not killed for him. Accept reference to eightfold Path, i.e. Right Living.
Christianity	Christians view animals as part of God's creation. They believe part of their duty, as stewards of creation, is to protect animals not exploit them. Christians may disagree on the use of animals for medical experiments, but would insist on humane conditions. Many campaign against cruelty and are against furs and blood sports. The RSPCA started as a Christian response to animal cruelty. As stewards, Christians would work to prevent the extinction of animal species, perhaps seeing Noah as a role model. Psalm 8 - man is lord over animals and fish etc. Proverbs 12 v10 - a virtuous man looks after the lives of his beasts.
Hinduism	All creatures are part of Brahman and thus should be respected. It is part of duty / dharma to protect animals and show ahimsa. Cows especially are valued. Some animals are associated with particular gods (e.g. Shiva and Nanda, the bull). Ahimsa, e.g. Manu 5. 48 important. Look for reference to Gandhi. However vedic religions did have animal sacrifices.
Islam	The Qur'an teaches that animals have feelings and purpose in their lives. Muhammad told many stories concerning the welfare of animals. Again it is seen as part of the stewardship of humans. Animals, if worked, should be shown consideration. No hunting for sport. Scientific experiments should not involve cruelty. Accept references from Qur'an and Hadith Accept reference to modern statements.

Judaism	Many Biblical passages show concern for animals and treating them fairly (e.g. Proverbs 12:10). See above. The fourth commandment includes resting animals. Genesis 1 gives humans responsibility over animals, which must not be abused. Accept reference to Noah and Covenant / Accept Biblical references from Leviticus, Deuteronomy, Daniel, Psalm 8 v6-8.
Sikhism	Again humans are seen as custodians of the earth and not as having superiority to mistreat animals. Sikhs believe they will be judged on such actions. Dharma (duty) is important. Guru Nanak - "all food is pure". Food at langar is vegetarian. However Gurus hunted.

(9 marks) *AO1 / AO2*

- (c) *"People are far more important than animals." 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: The extent to which animals are different from humans and their relative value.

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for same view or 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

Agree People made in God's image / at the top of the evolutionary chain / more intelligent / more adaptable / can make and build things, etc.

Disagree Both important / world would be dull without animals / need them for food / work / should look after them, etc.

(5 marks) *AO3*