



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

# Mark scheme

# June 2003

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## GCSE

### Religious Studies B

**3062 (Full course): 3067 (Short course)**

### Unit 3

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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.

- |                |   |
|----------------|---|
| <b>3 marks</b> | 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. |
| <b>2 marks</b> | 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.           |
| <b>1 mark</b>  | 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.                |
| <b>0 mark</b>  | 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.

## Faith Studies and Ethics in Two Religions

### A1 Worship

- (a) *For each of the two religions you have studied: (i) Name the place of worship used by believers; and (ii) Briefly describe the INSIDE of each place of worship.*

**Target: To test knowledge of places of worship.**

*Levels of Response for each religion (i.e. 2×3 marks)*

<b>0</b>	Nothing worthy of credit in description.	0 marks
<b>Level 1</b>	A superficial description of a place of worship with at least one item described correctly.	1 mark
<b>Level 2</b>	A more than superficial description with at least two items described correctly.	2 marks
<b>Level 3</b>	A fairly full description of a place of worship.	3 marks

Expect correct identification of place of worship and description of inside building.

Award one mark for naming each place of worship and up to 3 marks for describing the inside of each building. If identification is incorrect, marks can still be awarded for correct description.

Accept any correct name of a place of worship, even if it does not necessarily reflect picture, e.g. Christianity – chapel.

**(8 marks) AO1**

- (b) *For each of the two religions you have studied: (i) Name an item used in private worship; and (ii) Briefly describe how this item is used in private worship.*

**Target: To test knowledge of items used in private worship.**

Ensure item is used in private worship before credit given.

Award one mark for naming each item and one mark for correct identification of usage for each item. If item is wrongly named, no mark can be given for describing its usage, even though the usage may be valid for a different item. If item is correctly named and wrongly described, a mark can be awarded for the naming of the item.

**(4 marks) AO1**

- (c) *Explain the value of either prayer or meditation.*

**Target: To show understanding of the value of prayer or meditation.**

Question gives choice of either prayer or meditation. If they write about both, treat each separately and award the mark for the better answer. The focus is on the value to the individual / group.

*Levels of Response*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Provides correct but general information about prayer or meditation.	1 mark
<b>Level 2</b>	Shows some understanding of the value of prayer or meditation (one relevant point made specifically about <b>value</b> of prayer or meditation).	2 marks
<b>Level 3</b>	Shows greater understanding of prayer or meditation (at least two relevant points made specifically about <b>value</b> of prayer or meditation).	3 marks

**Prayer:** communication with God / finding out God's will for our lives / asking for forgiveness / petition / spiritual discipline / sharing problems / praise / standing before God.

**Meditation:** brings clarity of mind / awareness / relaxation / focus and concentration / observing and investigating the mind / discipline / petition / peace with God / centre thoughts on God / self control.

*(3 marks) AO2*

- (d) *“Sacred texts (writings) are not relevant to people today.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

**Target: To evaluate the relevance of sacred texts.**

*Levels of Response*

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for same view or different points of view).	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

It is likely that different candidates will give different points of view. This may depend upon their chosen religions or their own personal thoughts. For higher levels (4 and 5) there must be reasoned consideration of different points of view that are probably, but not necessarily, opposing points of view.

*(5 marks) AO3*

**B2 Married and Family Life**

- (a)
- What do the two religions you have studied teach about the role of a wife?*

**Target: To show knowledge of religious teaching about a wife.***Levels of Response for each religion (i.e. 2×3 marks)*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Gives one piece of relevant information.	1 mark
<b>Level 2</b>	Gives two distinct pieces of relevant information or one with development.	2 marks
<b>Level 3</b>	Gives at least 3 distinct pieces of information or two with development.	3 marks

Although question says “wife” some candidates may stray into areas concerning “mother”. If they justify this by stating that in religion, one of the roles of a wife is to have children, we can allow this but we should keep the focus of “wife” at the front of our mind. It is not easy to predict the direction candidates may take. Credit any responses which are valid even if unexpected. Expect traditional ideas about a wife staying to look after the home and bring up a family, providing guidance and nurture. Changing modern attitudes to this will be seen as development but should be accompanied by some religious content, e.g. married women priests showing that married women can work for a living.

Many of the teachings below involve the husband in a similar way. Question however is about wife so teachings seem one sided!

<b>Buddhism</b>	In some Buddhist traditions the state of being a wife is inferior to being celibate / promise to carry out household duties / be hospitable to in-laws and friends of husband / faithful / protect and invest earnings / discharge responsibilities lovingly and conscientiously.
<b>Christianity</b>	Becomes one with her husband / bears children and brings them up in the faith / to stay together until death parts them / right context for sexual relationship / companionship etc.
<b>Hinduism</b>	Unless celibacy is chosen, marriage is a duty to enable sexual relationship / motherhood is expected in marriage / total support for husband in unbreakable bond.
<b>Islam</b>	Wife is not merely addition to her husband / provides understanding, kindness, love and companionship / fulfil husband’s sexual needs / partnership / keep herself for husband which can mean dressing and behaving modestly outside family home / maintain physical union where commitment is shown / teaching children about Islam.
<b>Judaism</b>	Creating Jewish home and having children / Orthodox Jews believe Judaism is carried through the maternal line / sex is important way of expressing love / faithfulness to husband required.
<b>Sikhism</b>	Becomes spiritually inseparable from husband / love / loyalty / marriage gives context for sex / having children to extend family and faith.

**(6 marks) AO1**

- (b) *Explain how the beliefs and teachings of these two religions might help a couple in bringing up children.*

**Target: To test the application of religion to raising children.**

*Levels of Response*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Answer shows superficial understanding. More vague attitudes than teachings included. Link between belief and decision making not established. Probably, although not necessarily, focussed on one religion only.	1 – 3 marks
<b>Level 2</b>	Answer shows greater understanding. Likely to be a mix of teachings and attitudes. Link between belief and decision making established. Likely to focus more on one religion than two.	4 – 6 marks
<b>Level 3</b>	Answer shows mature understanding. Specific teachings included. Link between belief and decision making firmly established. Equal (or almost equal) focus on each religion required for this level. Awareness of differences within religions	7 – 9 marks

Some material will be common to several religions. Environment to learn how to behave and follow faith / education, e.g. mosque school / shaping and developing morals, values and personalities.

<b>Buddhism</b>	Raising children is a personal manner / live in a congenial environment / highly trained discipline / children support parents / love, peace, generosity and sense of duty / act blamelessly / humility, contentment, gratitude and listening to the Dhamma / applying precepts / children should be taught the faith / encouragement for children to spend some time in a monastery.
<b>Christianity</b>	Family is God's plan for raising children / marriage is a sacred institution / God is portrayed as loving Father – example for parents / children should be baptised / promises to bring them up in the faith / confirmation / Sunday School / prayer and worship / Bible reading / Exodus 20v12 "Children should obey their parents" / Ephesians 6v4 – parents behave properly towards their children and teach them the faith.
<b>Hinduism</b>	Marriage is coming together of families / extended family is traditional / all members to fulfil their dharma / brahmacharya – time of learning with respect shown to parents and teachers / values will be inculcated through the faith / parents hand over responsibility to next generation / family follow the samskaras / initiation ceremonies / sacred thread / learning stories / parents involved in finding marriage partner.
<b>Islam</b>	Family is basis of society / parents teach the faith / initiation ceremonies – aqiqah (whispering adhan, shaving head and money to charity) / tahnik (honey on lips) – parents want children to grow up sweet and obedient / attend mosque / learn Arabic and Qur'an / observe food laws and Ramadan at early age / involvement in finding wedding partner.
<b>Judaism</b>	Duty to marry and raise children / responsibility to care for them and ensure they can later support themselves / family gives religious continuity / festivals and major ceremonies based around family / parents bring up children to participate in festivals, etc / respect for parents / initiation ceremonies / Bar (Bat) Mitzvah / meals are focus of family life.



**Sikhism** Duty to marry and raise children / children taught that life should be lived in three equal dimensions: Nam Japna, to remember God and meditate on his name; Kirat Karna – to earn living by honest means; Vand Chakna – charitable sharing of time, talents and earning with those less fortunate / birth and naming ceremonies / involvement in finding marriage partner.

(9 marks) AO1 / 2

- (c) **“Religion should have no part in a wedding ceremony.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**

**Target: To test evaluation of the role of religion in a wedding ceremony.**

*Levels of Response*

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for same view or different points of view).	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

It is likely that balanced answers will be in evidence although watch out for lack of focus on religious purpose of marriage. This must be present to access higher marks. Social reasons for religious wedding, e.g. photos are not really religious so of limited relevance.

(5 marks) AO3

**B3 Sexuality and Human Relationships**

- (a)
- What do the two religions you have studied teach about homosexual (same sex) relationships?*

**Target: To test knowledge of religious teaching about homosexual relationships***Levels of Response – for each religion i.e. 2 x 3 marks*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Gives one piece of relevant information.	1 mark
<b>Level 2</b>	Gives two distinct pieces of relevant information or one developed.	2 marks
<b>Level 3</b>	Gives at least three distinct pieces of relevant information or two with development.	3 marks

Expect religious reservations as unnatural, contrary to the will of God, an abhorrence. Balance this with ideas of respecting the wishes of an individual to make their own choice. More modern references and examples may be given, e.g. Gay Christian Movement.

<b>Buddhism</b>	May be seen as unwise or unnatural / traditionally Buddhism recognises only celibacy and heterosexual family life / may break third precept (avoid irresponsible and selfish sexual activity) / uncontrolled desire is destructive and unwholesome / however attitudes may vary from one country to another / right action is subject to time, place and situation / no moral absolutes / the intention in a relationship is important / possible link between homosexuality, selfish desires and suffering.
<b>Christianity</b>	Distinction often made between homosexuality and homosexual acts / hate the sin but love the sinner / Leviticus 18-22 condemns it as an abomination worthy of death / Paul condemns it as indecent behaviour, barring people from the Kingdom of God / sexual act is for procreation and therefore homosexuality is unnatural and against will of God / Gay Christian movement campaigns for approach based on love and recognition of same sex relationships.
<b>Hinduism</b>	Emphasis is on duty to marry / not to marry could be violation of dharma / marriage is a religious and social convention so most marry / topic of homosexuality is generally taboo / young western Hindus may be more liberal but this could break all family ties.
<b>Islam</b>	Forbids all homosexual relationships / unnatural and deviant / Surah 26; 165 makes it a transgression and reminds of the story of Prophet Lot who God sent to warn against it / sodomy is contrary to the nature of humans / gay Muslims risk ostracism from family and community.
<b>Judaism</b>	Little scriptural reference except Leviticus 18v22 (above) / no record of death penalty ever being applied / condemnation is of the act not the person / Talmud indicates that as Jews do not behave in this way, there is no need to say anything on the matter / marriage is a religious and social commitment / attitudes vary within groups and there are Gay Jewish organisations.
<b>Sikhism</b>	No Sikh scriptural writing on matter / all are expected to marry and have children / sexual activity must be confined to the opposite sex and be within marriage / lust is one of the five evil passions.

*(6 marks) AO1*

- (b) *Explain how the beliefs and teachings of these two religions might help a married couple to decide whether or not to divorce.*

**Target: To test understanding of the application of religious teaching on divorce.**

*Levels of Response*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Answer shows superficial understanding. More vague attitudes than teachings included. Link between belief and decision making not established. Probably, although not necessarily, focused on one religion only.	1 – 3 mark
<b>Level 2</b>	Answer shows greater understanding. Likely to be a mix of teachings and attitudes. Link between belief and decision making established. Likely to focus more on one religion than two.	4 – 6 marks
<b>Level 3</b>	Answer shows mature understanding. Specific teachings included. Link between belief and decision making firmly established. Equal (or almost equal) focus on each religion required for this level. Awareness of differences within religions.	7 – 9 marks

Expect general comments about broken vows and marriage for life / wrong when adultery involved / divorce causes problems and divisions especially for children / little respect shown for partner / bond of marriage broken / feelings of guilt / problems of single parents / religious leaders could help to prevent divorce / practical ideas about how religious people may help, e.g. mediation, marriage guidance.

**Buddhism** Promises at wedding (from Sigalovada Sutta) include husband fulfils responsibilities to wife by being courteous, respectful, faithful, sharing authority, giving her presents / Wife shows love by managing household well, being faithful, hospitable to his family, completing her jobs skilfully / this ensures harmony, happiness, safety and security / Dhammapada 309 - “Four things happen to the thoughtless man who takes another man’s wife; he lowers himself, his pleasure is restless, he is blamed by others, he goes to hell.” / good conduct is a step on the eightfold path / Third precept is to refrain from sexual misconduct / Dhammapada mentions caring for one’s wife and children / quality of relationship is more important than married state / general moral approach better than rules about divorce.

**Christianity** Genesis 2v18-24 suggests man needs a help mate / Exodus 20v14 forbids adultery / Exodus 20v17: “Do not covet your neighbour’s wife” / Matthew 19 v3-6 “a man must leave his father and mother, and the two become one body” / man must not divide what God has united / Ephesians 5v28-33 “husbands must love their wives and every wife must respect her husband” / Mark 10v10-12 “anyone who divorces and marries again commits adultery” / Jesus implied divorce was acceptable in the case of adultery / marriage is a sacrament / allow for differences in opinion between denominations / breaking of vows made in front of God / more loving to allow divorce especially in cases of abuse.

<b>Hinduism</b>	Marriage is a religious stage of life and for life / creator Brahma is within everything and unites everything. Therefore loving your marriage partner is loving yourself / fulfilling duties to partner produces good karma / Krishna and Radha give good example to follow / joys of marriage: happy sex life (Kama), companionship and children / 7 steps around fire in ceremony stand for food, strength, wealth, happiness, children, sustenance and unity / husband's promises should not be broken / faithfulness to each other triumphing over suffering shows victory of good over evil.
<b>Islam</b>	Muhammad was married / family life is important in teaching Islam / marriages arranged by family / polygamy more acceptable than divorce / marriage unites souls in blessed bond of love / "Of permitted things the most hateful to God is divorce" (Hadith) / Surah 2:201 "Do not wed pagan women or idolaters" / Surah 2:230 "If a man divorces his wife, he cannot remarry her until she has wed another man and been divorced by him" / "The best of you are those who treat your wife best."
<b>Judaism</b>	Genesis 2v18-24 suggests man needs a help mate / Exodus 20v14 forbids adultery / Exodus 20v17 "Do not covet your neighbour's wife" / Proverbs 31v10-31 – the poem of the perfect wife / Sex should be kept within marriage as this continues the Jewish race / Marriage is a covenant of love / Genesis 2v23-24 "a man leaves his father and mother and becomes one with his wife" / divorce is easy but no one can be compelled / it is not good to be alone.
<b>Sikhism</b>	Guru Nanak married as did all but one of the gurus – good role models / "They are not man and wife who have only physical contact, only those who are truly married have one spirit in two bodies" (Guru Nanak) / no spiritual benefit in being single / love, loyalty and sharing sorrows and joy stressed in wedding ceremony / relationship between husband and wife compared to that between God and a believer / husbands to love and respect their wives in return for love and support / symbolic tying together in wedding ceremony / Rehat Maryada forbids adultery.

*(9 marks) AO1 / 2*

- (c) *“The legal age of consent for sex should be raised to 18.” 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: To show evaluation skills related to the age for sexual consent.**

*Levels of Response*

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for same view or different points of view).	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

IF NO CONSIDERATION OF RELIGIOUS VIEWPOINTS GIVEN = MAXIMUM LEVEL 3

It is likely that we may get personal answers, possibly based on personal experience or knowledge of the experiences of others. These will be of value but without a religious perspective will not access the higher levels. Differing but not necessarily opposing views will be expected in higher level answers. Religious ideas may include the idea of celibacy before marriage, the age of Mary (mother of Jesus), cultural expectations of arranged marriage and marrying young in some Eastern religions particularly.

**(5 marks) AO3**

**B4 Discrimination and Minority Rights**

- (a) *Explain how some young people are discriminated against in modern society. Give examples in your answer.*

**Target: To show understanding of the way young people are discriminated against.**

*Levels of Response*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Superficial understanding of the way the young are discriminated against shown. Few examples given.	1 – 2 marks
<b>Level 2</b>	Greater understanding of the way the young are discriminated against. At least two examples given and explained.	3 – 5 marks
<b>Level 3</b>	Mature understanding of the way the young are discriminated against. Several examples given, explained and the link between them and discrimination is firmly established.	6 – 7 marks

Accept any examples of discrimination against the young but expect them to be used to show how the young are discriminated against. Do not allow other forms of discrimination that are general unless candidates link this with young people.

(7 marks) AO1

- (b) *What do the two religions you have studied teach about racial discrimination and how believers should respond to it?*

**Target: To show knowledge of religious teachings about racial discrimination and responses towards it.**

*Levels of Response – for each religion i.e. 2 x 4 marks*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Gives one piece of relevant information.	1 mark
<b>Level 2</b>	Gives two distinct pieces of relevant information or one with development.	2 marks
<b>Level 3</b>	Gives three distinct pieces of relevant information or two pieces with development and at least one specific to chosen religion.	3 marks
<b>Level 4</b>	Gives at least four distinct pieces of relevant information or three pieces with development and at least two specific to chosen religion.	4 marks

Look for ideas across religions that God created all people and so all people are of equal value and should be treated with respect. Responses should be to make a positive effort not to discriminate along racial lines and to work to prevent others from discriminating. Responses should probably be peaceful (e.g. Martin Luther King (MLK)) and may include practical suggestions and examples (MLK and Gandhi).

**Buddhism** Discrimination is caused by ignorance, ignorance is a delusion of the mind / we should identify what everybody has in common / loving kindness towards all human beings / things that divide people are all illusory / Right action means to treat people equally. Response should be peaceful but it is a duty to respond.

**Christianity** Galatians 3v28 “No difference between Jews and Gentiles...all are one in union with Christ Jesus” / Jesus mixed with all races (examples) / Good Samaritan and Love your neighbour apply to race / Leviticus 19 v 33 “Do not molest a stranger who lives in your land; you must show love.” Example of MLK and Tutu (+ others). Duty to respond but response should be peaceful.

<b>Hinduism</b>	Bhagavad Gita 9:29 “I look upon all creatures equally...those who worship me with love live in me and I come to live in them” / Hindus created by God so all should be respected. / caste system still exists / example of Gandhi in South Africa and India.
<b>Islam</b>	Ummah (community of Muslims) unites all including other races / all are equal / All are equal in God’s sight (Qur’an) / Law founded on principle of justice therefore discrimination is wrong / First “caller to prayer” was black Ethiopian (Bilal Ibn) Hadith “Allah does not look upon your outward appearance; He looks upon your hearts and your deeds.” Response is a duty and should be peaceful unless there is direct threat to Islam which is unlikely.
<b>Judaism</b>	Leviticus 19v33-34 “Do not molest a stranger who lives in your land; you must show love” / several other quotes from Torah which are recognisable / all created in image of God so deserving of equality and respect / Jewish law demands a just society / We all have the same responsibilities to God.
<b>Sikhism</b>	Gurdwara provides support for all races / all are equal and children of God / langar provides for all / Gurus disliked caste system “know people by the light which illuminates them, not by their caste” / all should be respected.

(8 marks) AO2

- (c) *“The opinions of teenagers and old people are not worth listening to.” Do you agree? Give reasons for your answer, showing you have thought about more than one point of view. Refer to religious arguments in your answer.*

**Target: To evaluate the perceived lack of rights between different age groups.**

*Levels of Response*

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for same view or different points of view).	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

IF NO CONSIDERATION OF RELIGIOUS VIEWPOINTS GIVEN = MAXIMUM LEVEL 3

Expect answers which focus on the wisdom of the elderly and the fresh insights and ideas of the young. Most will probably agree but look for balance and religious ideas of respecting the opinions of all, equality, etc.

(5 marks) AO3

**B5 Prejudice and Discrimination**

- (a) *Explain how some women are discriminated against in modern society. Give examples in your answer.*

**Target: To show understanding of the way women are discriminated against.**

*Levels of Response*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Superficial understanding of the way women are discriminated against shown. Few examples given.	1 – 2 marks
<b>Level 2</b>	Greater understanding of the way women are discriminated against. At least two examples given and explained.	3 – 5 marks
<b>Level 3</b>	Mature understanding of the way women are discriminated against. Several examples given, explained and the link between them and discrimination is firmly established.	6 – 7 marks

Accept any examples of discrimination against women but expect them to be used to explain how women are discriminated against. Do not allow other forms of discrimination that are general unless candidates link this to women.

(7 marks) A01

- (b) *What do the two religions you have studied teach about prejudice and how believers should respond to it?*

**Target: To show knowledge of religious teachings about prejudice and how they affect the response to prejudice of a believer.**

*Levels of Response – For each religion i.e. 2 x 4 marks*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Gives one piece of relevant information.	1 mark
<b>Level 2</b>	Gives two distinct pieces of relevant information or one with development.	2 marks
<b>Level 3</b>	Gives three distinct pieces of relevant information or two pieces with development and at least one specific to chosen religion.	3 marks
<b>Level 4</b>	Gives at least four distinct pieces of relevant information or three pieces with development and at least two specific to chosen religion.	4 marks

IF NO CONSIDERATION OF RELIGIOUS VIEWPOINTS GIVEN = MAXIMUM LEVEL 3

Answers will be focused on idea that prejudice is wrong and must be challenged. Question is about the response to prejudice and this is obviously rooted in religious teachings and principles. To access higher level the link between the teaching and the response should be clear. Examples of religious actions against prejudice, e.g. Gandhi and Martin Luther King, whilst not being essential, will help candidates access higher levels, especially if they stress peaceful methods to resolve problem.

**Buddhism** Good kamma / prejudice comes from delusions of the mind / six main delusions are ignorance, greed, anger, pride, doubt and doctrine of delusion / remove these delusions and remove prejudice / love for others is important / through toleration, unity can be achieved / reference to Right speech and Right actions / Dhammapada “Hate is conquered by love”.



- Christianity** All created by God and equal in his sight / examples of positive response to prejudice: Good Samaritan, Centurion's Servant, Peter's vision, Cornelius' conversion / Colossians 3 v 11 "There is no longer any distinction between Gentiles and Jews...Christ is all, Christ is in all" / examples of Christians fighting prejudice / Galatians 3v26-29 "There is no difference between Jews and Gentiles...between men and women, you are all in union with Christ Jesus" / "love your neighbour" / Sermon on Mount teaching about turning other cheek and loving enemies could be used to support idea we should do nothing.
- Hinduism** Example of caste system being unjust and now broken down (but not completely) / all created by God so duty to respect all people / Bhagavad Gita 9:29 "I look upon all creatures equally; none the less dear to me and none more dear" / Dharma means people should treat each other with respect / example of Gandhi / women now have more influence, for example in the home and become more educated.
- Islam** All are equally God's creation / Hadith "All God's creatures are his family" / Qur'an 30:22 "Among his signs is...the variation in your languages and colours" / Ummah is multi racial, multi cultural and multi lingual / Muslims united by 5 pillars / on Hajj equality shown by same clothing (Ihram) / men and women have equal religious, ethical and civil rights but different roles / Qur'an 16:97 "Whether male or female, whoever in faith does a good work for the sake of God will be granted a good life and rewarded with a greater reward" / men should care for women / Allah looks at hearts and deeds / If you see an evil action change it with your hand. If not change it with your tongue.
- Judaism** All created in image of God / Law of Moses makes it clear that we should live in harmony and create a just society / Leviticus 19v33-4 "Do not molest a stranger who lives in your land; you must show love." / "God loves the stranger by feeding him. Love the stranger because you were strangers in Egypt" / Deuteronomy 24v14-22 "Hired servants should not exploit hired servants. Wages must be paid. Do not pervert justice when dealing with a stranger. Leave sheaves in the field for strangers, orphans and widows" / men and women have equal status but orthodox Judaism gives them different roles / example of Holocaust should inspire Jews to oppose prejudice / Jews believe they are chosen people but do not look down on others.
- Sikhism** God is source of life, all are equal so prejudice is wrong / everyone welcome at langar / Guru Gobind Singh "We need to recognise the oneness of all humanity...all men have the same eyes, ears, bodies figure, made out of the compounds of earth, air, fire and water" / men and women need each other and are equal in status / tolerance is important / Gurus hated caste system / use of Karah Parshad for all symbolises equality.

(8 marks) AO2

- (c) *“Men and women should have different roles in society.” Do you agree? Give reasons for your answer, showing you have thought more than one point of view. Refer to religious arguments in your answer.*

**Target: To evaluate different roles for different genders.**

*Levels of Response*

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for same view or different points of view).	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

IF NO CONSIDERATION OF RELIGIOUS VIEWPOINTS GIVEN = MAXIMUM LEVEL 3

It is likely that this will bring strong views of a personal nature, possibly one sided. If so, we must remember the need for consideration of different points of view and religious responses for levels 4 and 5. Look for evidence candidate shows of being aware of the difference between different roles and equality. Question is about different roles and this should be the focus.

**(5 marks) AO3**

**B6 Animal Rights**

- (a)
- What do the two religions you have studied teach about eating meat?*

**Target: To show knowledge of religious teachings on meat eating.***Levels of Response for each religion (i.e. 2x4 marks)*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Gives one piece of relevant information.	1 mark
<b>Level 2</b>	Gives two distinct pieces of relevant information or one developed.	2 marks
<b>Level 3</b>	Gives three distinct pieces of relevant information or two pieces with development.	3 marks
<b>Level 4</b>	Gives at least four distinct pieces of relevant information or three pieces with development.	4 marks

Some may interpret this as asking about vegetarianism. This is a valid interpretation provided the justification is religious as it should be with, for example, Buddhism. Jewish and Islamic food laws relating to meat are also relevant. Most will focus on belief that it is acceptable although raising animals for meat should be done without cruelty. This needs a religious focus, e.g. animals were put on earth by God for us to use (including for meat) but not to abuse.

<b>Buddhism</b>	Buddhism teaches Ahimsa (non violence). This applies to the treatment of animals / Compassion and loving kindness should extend to all living things / Protect the world and live in harmony with it / all creatures are part of the cycle of rebirth / Anchoranga Sutra "All breathing, existing, living sentient creatures should not be slain or treated with violence, nor abused, nor tormented, nor driven away" / the universe is a vast living thing – everything depends on everything else, therefore care of animals is important / animals deserve respect / first precept "I will not harm living things" / Buddhists are mainly vegetarian but will not refuse anything they are given as long as it has not been killed especially for them.
<b>Christianity</b>	Many Christians campaign against cruelty / animals are part of God's creation / duty of stewardship means to care for living things and not exploit them / Proverbs 12v10 "a virtuous man looks after his beasts" / animals were created by God / humans rule over animals which means to care for / Luke 12v6 shows that even sparrows are important / most Christians take the view that animals were put on earth for us so we can eat them / Old Testament food laws imply that God allows Christians to eat meat as he was happy for Jews to eat it / Jesus ate meat (fish) / Jesus did not make any reference to meat eating / the church has traditionally seen nothing wrong with eating meat.
<b>Hinduism</b>	All creatures are part of Brahman and should therefore be respected / it is part of dharma to protect animals and demonstrate ahimsa (non-violence) / Cows are respected and valued / Some animals associated with gods, e.g. Shiva the bull / example of Gandhi or other Hindus / Yagur Veda "No person should kill animals helpful to all. Rather, by serving them, one should attain happiness" / animals were created by God / The last of 5 daily duties for a householder is to make offerings to all creatures / Vedic religion did practise sacrifices / animals bound up with samsara (rebirth) / most Hindus are vegetarian although some eat meat.

<b>Islam</b>	Qur'an teaches that animals have feelings and purpose in life / Muhammad told stories about animal welfare / humans are stewards or trustees of the animals (khalifah) / Allah created animals / if killed, they must be killed humanely / Surah 11.6 "There is not a creature on the earth but God provides its sustenance. He knows its dwelling and its resting place" / hunting is allowed for food / we are held to account for our actions on judgement day / Tawhid links all living things together therefore animals should be respected / animals are given for food / eating meat is traditional / sacrifice part of some celebration / Halal laws allow for meat eating – no blood, no pork or shellfish etc.
<b>Judaism</b>	Proverbs 12v10 "a virtuous man looks after his beasts" / fourth commandment provides for rest for animals / creation gives humans care over animals which should not be abused / stewardship / God was pleased with all his creation / reference to Noah and the covenant / animals are killed as painlessly as possible / kosher laws allow meat eating / four footed animals which have cloven hoof and chew cud are to be eaten / no scavengers / no shellfish / meat eating forms important part of some festivals, e.g. Pesach (Passover) / sacrifices were regularly made in the Temple.
<b>Sikhism</b>	Humans are custodians of the earth / this superiority does not allow them to mistreat animals / belief that they will be judged on their actions / Dharma (duty) is important / some Gurus did hunt / Guru Granth "The Lord who created the earth is the Lord of all...he continues to give us our daily bread which never fails" / Guru Granth " All food is pure, for God has provided it for our sustenance" / kindness to animals because God created them / the langar is always vegetarian so all can eat but most Sikhs eat meat at other times / Halal meat forbidden.

**(8 marks) A01**

- (b) Explain how the beliefs and teachings of these two religions might help believers to decide whether it is right or wrong to test medicines on animals.**

**Target: To apply religious teachings about treatment of animals to the issue of testing medicines.**

*Levels of Response*

<b>0</b>	Nothing relevant or worthy of credit	0 marks
<b>Level 1</b>	Answer shows superficial understanding. More vague attitudes than teachings included. Link between belief and issue of testing not established. Probably although not necessarily focused on one religion only. If listing teaching, possibly from part 'a', this is maximum level.	1 - 2 marks
<b>Level 2</b>	Answer shows greater understanding. Likely to be a mix of teachings and attitudes. Link between belief and issue of testing established. Likely to focus more on one religion than two.	3 – 5 marks
<b>Level 3</b>	Answer shows mature understanding. Specific teachings included. Link between belief and issue of testing firmly established. Some attempt to distinguish between testing for cosmetics and medicine, i.e. difference between desirable and necessity may be present. Equal (or almost equal) focus on each religion required for this level. Awareness of differences within religions.	6 – 7 marks

Expect some vague answers about testing and animal cruelty. Look for equal coverage of two religions. There may be some repetition from part 'a' but we are looking for how this is related to testing for the good of humans. Listing teachings would only fit criteria for Level 1 – we are looking for application of the teaching to show understanding of it. Key to the answer is to what extent they show whether the two religions believe human life is more important than animal life or not.

- Buddhism** Teachings from part 'a' may be relevant provided they are used to provide explanation / any reference to humans being on a higher level than animals or that we are on the same level / Metta Sutra "All things should be happy and at one" / good deeds to fellow people are duty of a Buddhist / medicines remove suffering which Buddhists would want to happen / relevant references to eightfold path about helping others / first precept "I will not harm living beings" could be interpreted to mean that experimentation on animals could prevent harm to humans (also living beings).
- Christianity** Teachings from part 'a' may be relevant provided they are used to provide explanation / humans are superior to animals so we can use them to prevent harm to us / humans made in the image of God / developing medicines is an act of love towards our neighbour (and enemy) / God supports medical developments by providing inspiration to scientists / animals for experimentation must be treated humanely.
- Hinduism** Teachings from part 'a' may be relevant provided they are used to provide explanation / God works his will through humans, including scientists / goal of life is to attain moksha – experimenting for the benefit of humans may help this despite harm to animals.
- Islam** Teachings from part 'a' may be relevant here provided they are used to provide explanation / Islamic declaration at Assisi "often while working as scientists or technologists, we act contrary to the environmental dictates of Islam...there is a need to return to unity, trusteeship and accountability" / experimentation is allowed if it helps humans to advance / not for cosmetics or luxury goods / needless suffering should be avoided / Qur'an 5:32 "If anyone has saved a life, it would be as if he has saved the life of the whole of mankind" / medical ethics are based on the sanctity of human life.
- Judaism** Teachings from part 'a' may be relevant here provided they are used to provide explanation / human life is a gift from God / sanctity of life / each person is unique and valuable to God / saving life is paramount; it is a mitzvah (good deed) to save life / animal life does not have the value of human life / humans have dominion over animals but abuse is wrong / the Noahide code says "Man must not be cruel to animals" / animals were created to be of use to humans.
- Sikhism** Teachings from part 'a' may be relevant here provided they are used to provide explanation / humans are superior to animals but this does not excuse abuse / experimentation is down to individual conscience / God gives knowledge of science and a mind to discuss moral implications.

(7 marks) A02

- (c) *“Human rights are more important than animal rights.” 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: To show evaluation of the difference in expected rights between humans and animals.**

*Levels of Response*

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for same view or different points of view).	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

IF NO CONSIDERATION OF RELIGIOUS VIEWPOINTS GIVEN = MAXIMUM LEVEL 3

It is likely that most will argue for this statement but look for differing views as well. Ensure it is focused on rights and not just a discussion of the relative importance of humans and animals. If just discussion of relative importance maximum Level 2.

**(5 marks) AO3**

**B7 Abortion and Protest****(a) What do the two religions you have studied teach about abortion?****Target: To show knowledge of religious teachings on abortion.***Levels of Response – For each religion i.e. 2 x 4 marks*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Gives one piece of relevant information.	1 mark
<b>Level 2</b>	Gives two distinct pieces of relevant information or one developed.	2 marks
<b>Level 3</b>	Gives three distinct pieces of relevant information or two pieces with development.	3 marks
<b>Level 4</b>	Gives at least four distinct pieces of relevant information or three pieces with development.	4 marks

Ensure the answer is focused specifically on religious teachings on abortion not just vague attitudes.

General points (specific ones from below should also be included)

- Foetus is a child and has a soul from conception
- Life is given by God and only God can take it away (sanctity of life)
- Unborn baby has same rights as born baby
- Every baby is unique as has endless possibilities
- Quality of life is an important consideration

**Buddhism** Life begins at conception / abortion is killing and has serious effects on karma / first precept “I will not harm living beings” / right action rules out abortion unless foetus is severely handicapped / although there are no fixed rules, abortion is rarely the right thing to do / intention and motive for abortion is important: if motive is selfish it is wrong.

**Christianity** Genesis 1v27 “we were made in the image of God” / Exodus 20v13 “do not kill” / Isaiah 49v5 “we were formed by him in the womb to be his servants” / Psalm 139v13 “God created my inmost self and put me together in my mother’s womb” / Luke 1v44 “The child in my womb leapt for joy” / 1 Corinthians 3v16-17 “you are God’s temple and the spirit of God is in you...the temple of God is sacred” / love your neighbour / specific denominational differences – Roman Catholics against all abortion / some others allow it in circumstances of ill health of mother or foetus or rape / decision based on the principle of love / Free Churches leave it to individual to decide.

**Hinduism** Abortion is wrong because it offends against ahimsa – non violence / life begins at conception / life is sacred / all souls are immortal / taking life hurts Brahman as souls of all living creatures are one and the same as Brahman / Svetasvatara Upanishad “His being is the source of all beings...He is God, hidden in all beings. He lives in all things” / abortion gives bad karma / allowed if mothers life is at risk / importance of sons to keep family name going.

<b>Islam</b>	Surah 17:31 “Do not kill your children for fear of want. To kill is a grievous sin”. Surah 40:69 “God is creator...He ordains life and death” / Surah 53:42-47 “Allah fixes the time span of all things...it is He who causes people to die and be born...it is He who will recreate us anew” / Muhammad prohibited the killing of baby girls / abortion allowed if mother’s health is in danger – her life takes precedence / Hadith “No severer of womb relationship ties will ever enter paradise”/ some allow abortion if product of rape. Ensoulment after 120 days.
<b>Judaism</b>	Life should not be taken from conception to death / allowed if mother’s life is threatened / many allow it if child will be handicapped or a product of rape / “Do not kill” / Exodus 21v22 - a man has to pay compensation to a woman he attacks which results in the loss of her child / Jeremiah 1v5 “Before I formed you in the womb I knew you” / Psalm 139 v13 “you created my inmost self and put me together in my mother’s womb” / foetus only becomes individual with rights at birth so can be sacrificed for the sake of the mother.
<b>Sikhism</b>	Life begins at conception and so does not approve of abortion / Gurus prohibited killing of baby girls / abortion allowed if as a result of rape / each individual has a soul which will be reabsorbed into God when liberated / Guru Granth “Men and women are all children of God.”

(8 marks) A01

- (b) *Explain how the beliefs and teachings of these two religions might help believers to decide whether it is right or wrong to join a protest outside an abortion clinic.*

**Target: To apply knowledge of religious teachings on protest to the issue of abortion**

*Levels of Response*

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Answer shows superficial understanding. More vague attitudes than teachings included. Link between belief and issue of protest against abortion is not established. Probably although not necessarily focused on one religion only.	1 – 2 marks
<b>Level 2</b>	Answer shows greater understanding. Likely to be a mix of teachings and attitudes. Link between belief and issue of protesting against abortion established. Likely to focus more on one religion than two.	3 – 5 marks
<b>Level 3</b>	Answer shows mature understanding. Specific teachings included. Link between belief and issue firmly established. Equal (or almost equal) focus on each religion required for this level. Awareness of differences within religions.	6 – 7 marks

Focus is on religious responses to methods of protest (especially violent ones), rather than abortion. However, candidates may refer briefly to opposition to abortion as a lead in to their answer about protest. Expect all answers to include either statement or implication that belief must lead to action, especially speaking out and acting against what is seen to be wrong. Accept examples of religious protesters even though they may not have protested against abortion. For focus on abortion only maximum Level 1.

<b>Buddhism</b>	Compassion for all life makes violence unacceptable / ahimsa (non violence) / Metta Sutta “Let one’s thoughts of boundless love pervade the whole world...without any hatred, without any enmity” / Metta Sutta “Just as a mother would protect her only child...even so let one cultivate a boundless heart towards all beings” / Dalai Lama “because he hurts not any living being, he is in truth called a great man” / Dhammapada 270 “Violence not only harms the victim but also the perpetrator as it destroys inner peace.”
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<b>Christianity</b>	Teaching of Jesus on Sermon on the Mount – “Happy are those who work for peace” / “Whoever is angry with his brother will be brought to trial. But now I tell you: whoever is angry with his brother will be brought to trial” / “turn the other cheek” / “love your enemies and pray for those who persecute you” / none of this should stop a Christian from protesting against wrong but the protest should be peaceful / Ephesians 6v10 “Put on all the armour that God gives you, so you will be able to stand up against the Devil’s evil tricks”
<b>Hinduism</b>	Principle of ahimsa non violence) / Bhagavad Gita 11:55 “Do works for me...have no hatred for any being at all: For all who do thus shall come to me” / Mahatma Gandhi “Non violence is more powerful than all the armaments in the world”. / Mahabharata “Do naught to others which if done to thee could bring thee pain” / Good karma promotes non violence / reference to non violence of Gandhi.
<b>Islam</b>	Reference to Ummah (brotherhood) / peace is promoted in daily prayers “peace be unto you” / concept of Jihad may allow violence to fight against an evil / Qur’an 42:40 “Let evil be rewarded with evil” Qur’an 41:34 “repel evil with what is better” / Hadith “The person whom struggles so that Allah’s word is supreme is the one serving Allah’s cause” / Surah 2:187 “God loves not the aggressors”.
<b>Judaism</b>	Old Testament law seems to support revenge “eye for eye”, etc. / In Old Testament, God helped Jews to win battles with violence / “Do not kill” / Talmud “What is harmful to yourself do not do to your fellow men” / Shalom (peace) is a common greeting / Talmud says 3 things keep world safe: truth, judgement and peace.
<b>Sikhism</b>	Fighting is right to defend Sikh values / fight injustice when peaceful means fail / Guru Granth “Cause suffering to no one” / Sikhs do not approve of violence unless as a last resort / anger is to be avoided / In the Ardas prayer Sikhs pray for the welfare of everyone.

(7 marks) A02

- (c) *“Religious people have a duty to protest about anything their religion says is wrong.” Do you agree? Give reasons for your answer, showing you have thought about more than one point of view.*

**Target: To show evaluation of the duty of religious people to protest.**

*Levels of Response*

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons (for same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for same view or different points of view).	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

Look for ideas about protesting for the cause of their religion – religion inspiring action. Different view should be considered, i.e. religion is an individual matter of spirituality. Methods of protest may appear here. Credit them if they are used to assist the evaluation process.

*(5 marks) AO3*