



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCSE

Religious Studies B

3062 (Full course): 3067 (Short course)

Unit 4

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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.

Truth, Spirituality and Contemporary Issues

Section A

A1 The Nature of Truth

- (a)(i) *Observation is used in the search for scientific truth. Name one other activity used in order to find scientific truth.*

Target: Understanding of scientific methodology.

Accept one of:

Hypothesis / experiment / repeated testing (or similar) / collecting evidence.

(1 mark) AO1

- (ii) *Moral truth is based on abstract reasoning. What is meant by abstract reasoning?*

Target: Understanding of term abstract reasoning.

Award two marks – one for the basic idea, second mark for some development or an example.

Accept any answer that suggests thinking about issues and making conclusions based on logic.

(2 marks) AO1

- (iii) *Spiritual truth is based on sacred writings. Give an example of a sacred writing.*

Target: Understanding of term sacred writings.

Valid responses may include: Bible / New Testament / Qur'an / Tenakh / Torah / Tipitaka Sutras / Veda / Upanishads / Bhagavad Gita / Ramayana / Mahabharata / Shruti / Smriti / Guru Granth Sahib / Dasam Granth.

Accept specific named portion of text, e.g. 10 Commandments.

(1 mark) AO1

(b) The Nature of Spirituality

- (i) *Give one example of spirituality.*

Target: Understanding of term 'spirituality'.

Accept anything that indicates interest in or search for values / meaning for life (e.g. awareness of self worth, sense of something beyond physical existence, meditation, inspiration that leads to poetry, painting, music, etc.)

(1 mark) AO1

- (ii) *Explain why a spiritual person might be happy without a lot of money.*

Target: Understanding of value of spirituality compared to materialism.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A relevant statement of information or explanation.	1 mark
Level 2	Relevant but basic information, analysis or explanation, i.e. two relevant points, or one statement with example or elaboration, or two simple statements.	2 marks
Level 3	A sound analysis or explanation covering at least two points.	3 marks
Level 4	A reasonably full statement showing understanding of the relevance or application of religious ideas or attitudes.	4 marks

e.g. Spirituality gives the individual a sense of personal identity / self worth which is not based on money or any other material thing / enables individual to see the world and other people as having value in themselves / by giving a sense of meaning or purpose, it enables the individual to interpret events and experiences in a different way / being religious makes them happy enough.

The spiritual person might feel that wealth and possessions do, bring happiness; but they can cause a person to become too concerned with getting more and more.

(4 marks) AO2

(c) Claims to Truth

- (i) *For each of two religious traditions, give an example of a person who has religious authority.*

Target: Understanding of nature of religious authority.

Examples: (1 mark for each of two examples)

Pope / Church leaders / patriarchs (priests, etc.) / Imam / Quadi / Rabbi / Guru / Sadhu / Granthi / Lama / etc.

Allow named historical figures, e.g. Jesus, Dalai Lama.

(2 marks) AO1

- (ii) *For each of the examples you have given in part (c)(i), explain why a person has religious authority.*

Target: Understanding of nature of religious authority.

Award up to two marks for each explanation of how authority is obtained. Examples:

Pope: Believed to be given by God through a group of cardinals meeting together (in conclave) who consider the qualities of a number of men and who, after prayer, unanimously agree one name.

Church leaders / patriarchs: Elected to their possession by members of the churches / after prayerfully considering their individual qualifications for the role.

Imam: Local Muslim community / elects a person who is deemed to have qualifications / for the interpretation of Qur'anic teachings and Shariah.

Quadi: Person recognised as being a legal expert by the community / and can settle disputes about Shariah.

Rabbi: A person who is trained in a rabbinic school / and who is given authority in a local Jewish Community in matters of interpretation of scripture and law.

Guru / Sahdu: Authority given by those believers who respect their teachings / often authority is passed to / conferred on one guru / sadhu by another.

Granthi: Person who reads Guro Granth Sahib in services / chosen by Sikh Community / Khalsa member / chosen because of correctness and clarity of speech / male or female.

Lama: Recognised as high reincarnated being / highly educated in Buddhist law and scripture.

General Points: Teachers / Leaders of community / 'chosen' by God / interpreters of their religion / provide moral guidance.

One mark per reason per example, with an additional mark in each case for elaboration.

(4 marks) A01

- (d) *“People who think there is a spiritual side to life are fooling themselves.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

Target: Evaluation of belief in spiritual dimension.

Mark according to Levels of Response for AO3.

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 simple reasons (for the same or different views).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or different views).	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, i.e. two points of view with some elaboration.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

Example of what might be offered:

Yes: What we can detect with our (five) senses is the only reality. That which can be objectively verified is the only truth. Everything else is conjecture and leads to disruption and conflict; for example, disputes about punishment of criminals. There is only one life and to survive is the sole object of life. All beliefs in the spiritual dimension can be explained either by the structure of our nervous system or by our social and physical environment.

No: Human beings have qualities that cannot be objectively or scientifically proven (e.g. the appreciation of beauty / the capacity to ‘fall in love’). Science and history do not provide the answers to questions about meaning and purpose in life; e.g. belief in creation and the existence of ‘soul’, ‘spirit’ or ‘atman’ gives dignity to human life.

(5 marks) AO3

Section B: Religious Responses to Contemporary Issues

N.B. In questions about religious attitudes, candidates who refer to only one religious tradition should gain no more than 5 marks.

B2 Matters of Life

- (a)(i) *What is meant by In Vitro Fertilisation (IVF)?*

Target: Understanding of term.

One mark for 'test tube babies' or 'artificial form of conception'.

Additional mark for elaboration – egg fertilised in test tube under laboratory conditions. Fertilised egg then replaced into womb in hope pregnancy will continue.

(2 marks) AO1

- (ii) *Explain why a woman might choose Artificial Insemination by Donor (AID).*

Target: Understanding of why women use AID.

Award one mark per valid reason (up to 2 marks), plus an additional mark for elaboration.

e.g. Husband / partner infertile / single woman wishes to have child – woman has deep desire to feel 'fulfilled' by giving birth and caring for a child / lesbian couple who want a baby.

(3 marks) AO1

- (b) *Explain the different attitudes to cloning found among religious believers. You should refer to the beliefs and teachings of two religious traditions in your answer.*

Target: Understanding of religious attitudes to human cloning.

Levels of Response

0	Nothing relevant.	0 marks
Level 1	A simplistic answer making only one or two points.	1 - 2 marks
Level 2	A fairly general answer probably with minimal reference to religious beliefs and / or teachings.	3 - 4 marks
Level 3	A reasonable explanation of attitudes and / or some reference to religious beliefs and / or teachings.	5 - 6 marks
Level 4	A sound explanation of attitudes with some reference to religious beliefs and / or teachings.	7 - 8 marks
Level 5	A comprehensive explanation of attitudes with reference to religious beliefs and teachings.	9 - 10 marks

General reasons: 'Playing God' / unnatural / link to idea of being sacred / unknown consequences of actions / commercial exploitation / cloned human may not have a soul / those cloned embryos or zygotes that die will have been murdered / merely an extension of IVF / aids those who suffer from infertility / no evidence of existence of soul / the cells that are disposed of have potential for life but cannot be said to be viable beings / might lead to improvements in human race / will facilitate more successful transplant surgery.

Award one mark for understanding of technical term (cloning).

Buddhism	All life is tied to the cycle of birth, death and rebirth (samsara) / therefore life has begun before conception in an earlier existence / On the other hand, for many Buddhists, the embryo does not embody the five skandhas (form, feelings, perceptions, thoughts and consciousness) and, therefore, should not be considered a living being. / Motives and consequences of actions are also important in this issue / motive could be remove suffering (good) but it might lead to the destruction of life (bad) / to clone involves removing cell nuclei or genetic material from one being to produce another (therefore stealing – bad) / Precepts 1 and 2 are relevant (refrain from harming / refrain from stealing) / the desire for cloning is evidence of the Second Noble Truth (cause of suffering).
Christianity	God is creator and sustainer of life / each person conceived and born is unique and part of God’s plan / intention / destruction of unwanted genetic material is murder and therefore a sin / Bible teaches that each person is known by God in womb / teachings about love suggest that we should do all possible to help those who are suffering / the Bible teaches that human beings were given the ability to share in the creative work of God / to be able to recreate replicas of different organs will be sign of God’s love for those whose own organs are damaged.
Hinduism	All life is sacred and must not be destroyed or harmed (ahimsa) / only soul (atman) is permanent / eternal / body is temporary / cloned body might become temporary home for soul that is close to achieving moksha / Karma is important / if cloning is performed out of selfish motives, one’s destiny might be affected / if performed out of a desire to enable a husband and wife to have children, then motive is pure and so cloning acceptable.
Islam	Allah is the creator God / human cloning might affect family relationships and social order / “There is no altering the laws of Allah’s creation” / Cloned babies are contrary to the natural order / Cloning of being absolutely unacceptable.
Judaism	God is the creator and sustainer of life / each person is unique and part of God’s plan / cloning could assist human beings in their desire to obey God’s command to fill earth and control all creation / can assist in the fulfilment of Mankind’s role in the world / link to idea of a Golem – humanoid – this uncertainty. If such a being were killed is it really murder, i.e. should such beings have full human rights.
Sikhism	God is creator / cycle of birth, death and rebirth denies possibility of human interference / cloning can be seen as an extension of IVF treatment and so make it possible for couples to have possibility of children / also, cloning can be seen as another way of helping people who are sick / motives are also important – greed and selfishness are not part of Sikh way of life.

(10 marks) AO2

- (c) *“Babies should only be conceived naturally.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to religious arguments in your answer.*

Target: Evaluation of attitudes to the involvement of medical research in methods of conception.

Mark according to Levels of Response for AO3.

N.B. Maximum Level 3 if no religious arguments presented.

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 simple reasons (for the same or different views).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or different views).	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, i.e. two points of view with some elaboration.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

Possible ideas

Agree	People should accept God’s will / possibility of designer babies unacceptable / rejection of what doesn’t ‘fit the bill’ / unnatural / morally dubious / religious pronouncements against certain kinds of research.
Disagree	Enabling women to have babies when they want and as they want / can help to ensure that some hereditary weaknesses are prevented from passing on to future generations / making the process of childbirth easier.

N.B. Some aspects of teachings listed in part (b) might be used here to argue an opinion.

(5 marks) AO3

B3 Matters of Death

- (a)(i) *What is meant by the sanctity of life?***

Target: Understanding of concept of sanctity of life.

Award one mark for each of two relevant ideas; e.g. Life is God given / sacred / all living things have a right to life / precious (valuable) / special / gift of God / life should be treated with respect.

(2 marks) AO1

- (ii) *Explain why religious believers support the hospice movement.***

Target: Understanding of why religious believers support the hospice movement.

Award one mark for a valid reason (up to 2 marks), plus one for explanation / elaboration. Because a hospice is a place that cares for people who are dying / because they believe in the sanctity of life they try to give patients the best quality of life possible / by trying to relieve suffering / control the symptoms of illness / in the most effective way without taking away human dignity / this is called palliative care / the aim is to allow patients to die with dignity / care for the whole person including spiritual side / support for family.

(3 marks) AO1

- (b) *Explain how religion helps to comfort those who are dying. You should refer to the beliefs and teachings of two religious traditions in your answer.***

Target: Understanding of how religions provide comfort to those who are dying.*Levels of Response*

0	Nothing relevant.	0 marks
Level 1	A simplistic answer making only one or two points.	1 - 2 marks
Level 2	A fairly general answer probably with minimal reference to religious beliefs and / or teachings.	3 - 4 marks
Level 3	A reasonable explanation and / or some reference to religious beliefs and / or teachings.	5 - 6 marks
Level 4	A sound explanation with some reference to religious beliefs and / or teachings.	7 - 8 marks
Level 5	A comprehensive explanation with reference to religious beliefs and teachings.	9 - 10 marks

General ideas

Practical ways; e.g. Prayers, personal visiting, performance of rituals give individual hope and sense of well-being in the face of the unknown.

- Buddhism** Everything is impermanent / dying process commences at birth / therefore attitude to adopt is acceptance / a person's actions (Kamma / Karma) influence / control the next life of the individual / Kamma doctrine teaches that all actions (thoughts, words, behaviour) bring consequences – good or bad – for the next life / process of birth, life, death and rebirth is called Samsara / by following noble eightfold path and by trying not to harm anything (Ahimsa) a person might achieve Nibbana / Nirvana – eternal bliss / nothingness / might help a person to face death positively / knowing that a mind filled with pure thoughts will affect their Karma / Might engage in recitation of scriptures and other acts of devotion / relatives and friends might also help by making gifts to needy causes (dana – almsgiving) / might be encouraged by belief that could gain merit after death through friends and relatives' acts of dana.
- Christianity** There is only one life / the individual soul does not die / because of resurrection of Jesus, person will gain new, heavenly, body and will be with Christ in Heaven / Roman Catholics believe that soul first goes into purgatory in order to be purged of the effects of sin and made pure for entry into heaven / some protestants believe that every person's destiny is pre-determined by God – that some will be saved and some will be damned / most protestants believe that it is one's personal decision, while alive, that determines one's destiny / Orthodox and Roman Catholics believe that, through the rite of baptism, a person's destiny is secure / these beliefs are comforting for the believer / and help them face death positively / many will want to die with dignity but with as little pain as possible to enable them to focus on what Christ has done for them / those who believe in Purgatory will be comforted in the knowledge that prayers for them will be said and that this can reduce the time of purging / administration of 'last rites'.
- Hinduism** Samsara – cycle of birth, life, death and rebirth – is fundamental belief / soul (atman) is permanent / only body dies / soul migrates to new body / Karma affects new life's position on the ladder of existence / cycle continues until Mosksha (liberation) is achieved / this could mean union with Brahman or being with Brahman / A terminally ill person will accept the inevitability of death and the new life that will follow / Will try to ensure that correct samskaras are performed after death in order to overcome any bad Karma and secure a better rebirth / will endeavour to meet death in devotion to God / gods.
- Islam** There is only one life. Life after death is called Akhirah. At death, a person's soul enters a state of waiting (Barzakh) until the Day of Judgement. Then, everyone will appear before Allah to give an account of their lives. Allah will test everyone to see how they reacted to the experience of both good and bad 'fortune'. Those who are arrogant, proud, dishonest or unforgiving will be deemed unworthy of Paradise. A person's destiny is in their own hands; the unbelievers as well as those already mentioned will be consigned to hell (Jahannam); a place of eternal torment. Those who are deemed worthy of paradise will enjoy eternal pleasures and rewards with Allah.
- Judaism** Most Jews believe that this life is a preparation for the new life to come after death but there are various beliefs about the 'world to come'. The Talmud warns against trying to speculate about the nature of the afterlife. A cemetery is called Bet Hayyim – House of Life – so most Jews believe that there will be a resurrection of the dead and look forward to the Messianic Age. The righteous, those who have served God and behaved morally will enjoy this Massianic Age. Non-Jews and un-righteous will go to hell (Gehinnon) in order that their souls might be cleansed from sin; this can take up a year.

Sikhism As with Hinduism, Sikhs believe in a cycle of existence; a person's soul or spirit is reborn or reincarnated according to one's Karma (behaviour in the previous life). After death, the soul is reborn in another body. Each death and rebirth provides the soul with the opportunity to reach the ultimate goal, which is Mukti – liberation. The way to achieve Mukti is through listening and meditating on the name of God (Nam) and through worship in the Sangha (the community of Sikh believers).

(10 marks) AO1

- (c) *“The quality of a person's life is more important than its length.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to religious arguments in your answer.*

Target: Evaluation of the relative importance of quality and length of life.

Mark according to Levels of Response for AO3.

N.B. Maximum Level 3 if no religious arguments presented.

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 simple reasons (for the same or different views).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or different views).	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, i.e. two points of view with some elaboration.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

Possible ideas:

Agree A person who cannot enjoy life due to inherited or accidental disability (physical, mental or emotional) will not want to spend life feeling disadvantaged. God gave free-will, so we have right to end life of ‘suffering’.

Disagree Miracles can and do sometimes happen. A person can be fulfilled in spite of being disabled; relationships are all-important. A person who is unable to ‘enjoy’ life in the way that others can may still become a valued person in their own right. God gave life, so only he has the right to end life. We do not have the right to play God.

(5 marks) AO3

Maximum of Level 3 for no evaluation.

B4 Drug Abuse

- (a)(i)**
- Apart from medicines, name two legal drugs.*

Target: Knowledge of two legal drugs.

Award one mark for each of: alcohol / tobacco / caffeine (or similar).

(2 marks) AO1

- (ii)**
- Describe and explain the classification of illegal drugs.*

Target: Understanding reasons for drug classification.

Award one mark per valid reason (up to 2 marks) plus an additional mark for elaboration. E.g. Drugs are described as ‘Hard’ or ‘Soft’ depending on addictive qualities / specific examples. / Class A drugs are those that are the most dangerous to health / carry the heaviest fines / jail sentences for supplying and possession;

Class B drugs are not as dangerous as Class A drugs – less likely to kill but can lead to psychological dependence / carry lower fines / jail sentences for supplying or possession;

Class C drugs are the least dangerous in terms of fatalities from abuse but can cause physical damage and psychological dependence / carry the lowest fines / jail sentences for possession or supply.

(3 marks) AO1

- (b)**
- Explain religious attitudes towards the social use of legal drugs. You should refer to the beliefs and teachings of two religious traditions in your answer.*

Target: Understanding of religious attitudes to social use of legal drugs.*Levels of Response*

0	Nothing relevant.	0 marks
Level 1	A simplistic answer making only one or two points.	1 - 2 marks
Level 2	A fairly general answer probably with minimal reference to religious beliefs and / or teachings.	3 - 4 marks
Level 3	A reasonable explanation of attitudes and / or some reference to religious beliefs and / or teachings.	5 - 6 marks
Level 4	A sound explanation of attitudes with some reference to religious beliefs and / or teachings.	7 - 8 marks
Level 5	A comprehensive explanation of attitudes with reference to religious beliefs and teachings.	9 - 10 marks

Award one mark for definition of terms.

Buddhism Buddhists are encouraged to follow the eightfold path which includes right action / smoking tobacco is not regarded as right action because it affects health of the smoker and the passive smoker / it is regarded as wasteful of resources given to people for their well-being / the Fifth Precept is ‘not to take drugs or anything that clouds the mind’ / most Buddhists do not, therefore, drink / right mindfulness is very important / the results of addiction to alcohol are bad – loss of wealth, increase in violence, increased likelihood of disease, loss of good character, immorality, lessening of intelligence / Noble Eightfold Path – Right Awareness and Right Action can both be effected.

- Christianity** Christians take different attitudes towards the use of alcohol and tobacco / some say that everything that God made is acceptable but that moderation is the watchword / most avoid smoking tobacco because of its potential harmful effects on both the smoker and those nearby or because of the effect on wealth / there is no direct teaching in the Bible on tobacco. Some will not drink alcohol because of its potential for anti-social behaviour and its effects on health / Some drink in moderation / Bible speaks against getting drunk (Prov. 20:1, Eph. 5:18) / Bible also suggests that wine is acceptable, in small amounts, for health reasons (1 Timothy 5:23). Paul teaches that believers should do nothing that might make those weak in the faith stumble (Rom. 14:21)
- Hinduism** Hindu teachings are generally opposed to the use of any substance that can harm one's physical health and prevent spiritual progress / many Hindus smoke and drink alcohol but this is not allowed in temples / the most devout believers tend to reject tobacco and alcohol due to their effect on the health of the individual, on relationships and, therefore, on the desire to attain Moksha / use of alcohol by holy men is accepted.
- Islam** Muslims believe that their bodies belong to Allah / it is forbidden (haram) to do / take anything that could harm the body / Qur'an does not forbid smoking in direct terms but does teach against doing anything that could 'contribute to your destruction' (2: 195) or hurt one's neighbour (Hadith) / Many Muslims do not, therefore, smoke / In any case, Muslims are forbidden to smoke during the fast of Ramadan / Muslims believe that the harm that alcohol can cause is greater than its benefits (2: 219) most Muslim states do not allow the drinking of alcohol. Use of alcohol by holy men is accepted / Muhammad said 'he who drinks is not a believer (Hadith) / forbidden to pray within mosque for 40 days after alcohol / Fear of loss of control, so social problems due to alcohol.
- Judaism** Jews are taught that their bodies are on loan from God / they have a responsibility to preserve and protect them / for this reason many do not smoke tobacco / many see the decision about smoking as being between the individual and God / many say that people should be allowed to smoke but not in public places or on the Sabbath.
With alcohol, the thinking is similar to the Christian view except that drinking alcohol (wine) is part of the religious tradition / The Talmud instructs Jews to get slightly tipsy during the festival of Purim so that they can't be certain if they are blessing Mordechai or cursing Haman.
- Sikhism** Sikhs are taught that the body is a temple built by God, so it must be preserved and protected / the use of any non-medical drugs is prohibited / smoking is regarded as a sin (see Reht Maryada – the code of conduct) / Gobind Singh taught that alcohol can destroy a generation but tobacco can destroy several generations / Alcohol is forbidden because it can cause people to do wrong things (Adi Granth 553 and 554) / the mind should be kept clear to do God's will so any intoxicant is forbidden.

(10 marks) AO2

- (c) *“It’s my life. I should be able to use any drug so long as I don’t harm anyone else.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to religious arguments in your answer.*

Target: Evaluation of attitudes to personal choice and responsibility in the use of drugs.

Mark according to Levels of Response for AO3.

N.B. Maximum Level 3 if no religious arguments presented.

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 simple reasons (for the same or different views).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or different views).	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, i.e. two points of view with some elaboration.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

Possible ideas:

- Agree:** It is an infringement of human rights to prevent a person from doing what they like so long as no harm is caused to others / if a person is to be treated as a responsible adult, there is no justification for interfering in personal behaviour / if I make myself ill or kill myself that is my problem, my choice / God will respect my decision as he gave me free will.
- Disagree:** ‘No man is an island’ (Donne) idea / directly or indirectly other people can be harmed when non-medical drugs are used or abused for personal pleasure / the evidence of broken homes, etc is proof / God has given guidelines for living and they are for our benefit / people are foolish to ignore such guidance / life is God’s not ours.

N.B. Some material used in part (b) can be used in answer to this question.

(5 marks) AO3

B5 Media and Technology

- (a)(i)
- Explain what is meant by the media.*

Target: Understanding of the technical term media.

Award one mark for reasonable definition (e.g. how information is conveyed to the public) and one mark for relevant example (e.g. newspapers).

(2 marks) AO1

- (ii)
- Explain what is meant by censorship. Give one example.*

Target: Understanding of the technical term ‘censorship’.

Award up to two marks for explanation and one mark for a relevant example. e.g. Censorship is the means whereby the content of what is published in the media is controlled / by Law or by the publisher / an example is the way in which the Law forbids the showing of material that is considered degrading or dehumanising such as violence or racial hatred.

(3 marks) AO1

- (b)
- Explain the different attitudes, found among religious believers, towards the portrayal of violence in the media. You should refer to the beliefs and teachings of two religious traditions in your answer.*

Target: Understanding of religious attitudes towards violence in the media.*Levels of Response*

0	Nothing relevant.	0 marks
Level 1	A simplistic answer making only one or two points.	1 - 2 marks
Level 2	A fairly general answer probably with minimal reference to religious beliefs and / or teachings.	3 - 4 marks
Level 3	A reasonable explanation of attitudes and / or some reference to religious beliefs and / or teachings.	5 - 6 marks
Level 4	A sound explanation of attitudes with some reference to religious beliefs and / or teachings.	7 - 8 marks
Level 5	A comprehensive explanation of attitudes with reference to religious beliefs and teachings.	9 - 10 marks

Buddhism Morality in Buddhism means keeping the precepts, at least in spirit. Stress is laid on loving, kindness, generosity, contentment, truth, love for all, wisdom etc. Therefore, a Buddhist should always consider the motives of the director in including violence in what is produced for viewing. A Buddhist will ask, ‘Does the film or programme enhance my understanding of life?’; ‘Will it help me along the path to enlightenment?’

Christianity Christianity teaches that anything that devalues or dehumanises human life is to be avoided; anything that enhances the value of life is to be welcomed. The Bible lays much emphasis on the promotion of ‘the good’ and the rejection of ‘evil’. Christians are encouraged to focus on those things which are ‘honourable, pure, excellent, worthy of praise’ (Philippians 4: 8) and to avoid fornication and impurity, etc (Ephesians 5: 3ff).
Christians are taught to be discerning and to question the motives of those who include violence in their productions. If it is clearly included to show the depths of depravity that ‘fallen’ humanity can reach, then it might be acceptable but only if the overall aim of the production is positive and life-enhancing.

Hinduism	Hindus do not have a central source of authority and, therefore, the individual believer must decide, in the light of their understanding, their attitude to the portrayal of violence. There are various sacred writings that offer general guidance. For example, if an individual is intent on the attainment of Moksha, by whichever route they chose, they will not endanger their future existence by indulging in activities will result in bad Karma. Some would say that the portrayal of violence might encourage the 'observer' to become violent for no just cause; this is contrary to the Laws of Manu.
Islam	The Qur'an and the Hadith are the Muslim's source of authority and guidance. The media are expected to uphold the values taught in these texts. Therefore in Muslim states, there would be no portrayal of unjustified violence in the media. Where the violence portrayed is meant to be a stimulus to proper behaviour (as, for example, in the case of the portrayal of physical punishment for some criminal act), this would be allowed. Anything deemed to encourage violence and hence disorder breaks Islamic law in that it affects society.
Judaism	Anything that devalues human life or the family and runs counter to the teachings of scripture would be unacceptable to most believers. Therefore, violence for the sake of it would be against their teachings. Jews would not be against portraying violence in order to show the depravity of human nature, e.g. films about the Holocaust, as the ultimate aim is to prevent such things recurring. The Talmud would be the guide to the application of Torah to everyday living.
Sikhism	Sikhs are taught to respect the Sikh code of practice (the Reht Maryada) in their everyday lives. They believe that the media should encourage people, especially the young, to respect family life and to avoid, among other things, needless violence. Therefore, the portrayal of such violence in the media is frowned upon. On the other hand, the Sikh is taught to use physical violence where necessary in order to protect and preserve human dignity against the oppressor; therefore, justified violence would be acceptable.

(10 marks) AO2

- (c) *“Religious programmes help people to believe in God.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to religious arguments in your answer*

Target: Evaluation of whether religious programmes encourage belief in god.

Mark according to Levels of Response for AO3.

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 simple reasons (for the same or different views).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or different views).	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, i.e. two points of view with some elaboration.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

Possible ideas

Agree	May take individual into areas of thinking that do not normally occur / helps to show people a different, spiritual dimension / focus on the eternal through hymns, readings, dance, / etc.
Disagree	Can show religion to be sectarian in outlook / people shown seem to be ‘unreal’ – hypocrites / televangelists seem to be out to make money through ‘blackmail’ / language not ‘down to earth’.

(5 marks) AO3

B6 Crime and Punishment

- (a)(i) Give two reasons why some people commit crime.**

Target: Understanding of reasons for and punishment of crime.

Award one mark for each of two reasons; e.g. to be one of the gang / poverty / deprivation / greed / addictions to drugs, etc.

(2 marks) AO1

- (ii) Explain what is meant by community service as a form of punishment. Give one example.**

Target: Understanding of term community service as a form of punishment.

Award up to two marks for explanation and one mark for example.

Community service – unpaid work for the community / as an alternative to fines or imprisonment – up to 240 hours depending on severity of crime.

e.g. clearing / cleaning / maintenance of public parks / other local authority work.

Non-custodial sentence.

(3 marks) AO1

- (b) Explain the different religious attitudes towards the use of prison sentences as a punishment for crime. You should refer to the beliefs and teachings of two religious traditions in your answer.**

Target: Understanding of religious attitudes towards the treatment of criminals.*Levels of Response*

0	Nothing relevant.	0 marks
Level 1	A simplistic answer making only one or two points.	1 - 2 marks
Level 2	A fairly general answer probably with minimal reference to religious beliefs and / or teachings.	3 - 4 marks
Level 3	A reasonable explanation of attitudes and / or some reference to religious beliefs and / or teachings.	5 - 6 marks
Level 4	A sound explanation of attitudes with some reference to religious beliefs and / or teachings.	7 - 8 marks
Level 5	A comprehensive explanation of attitudes with reference to religious beliefs and teachings.	9 - 10 marks

Buddhism For Buddhists, the ideal way of dealing with criminals is to encourage them to see the error of their ways and to change; i.e. to prevent the criminal from creating bad Karma for themselves. To achieve these aims and to prevent others from being harmed, the use of reformatory imprisonment is acceptable. Loving kindness and compassion are the main principles to be adopted both toward the criminal and the victim of crime. Angulimala organisation.

Christianity For Christians, forgiveness and punishment should go together. All punishment should aim at reform and reconciliation between the criminal and the victim(s). Prison is a way of achieving this, while at the same time protecting society and preventing the criminal from continuing to cause harm to others. Prison must not be seen, primarily, as a means of revenge (retribution). The prime aim should be reformation. Hence, Christians have campaigned for prison reforms and appoint and encourage prison visitors and chaplains. Many Christians believe non-custodial to be more effective for lesser crimes.

Hinduism	Punishment (dana) has three parts: retribution, protection and reformation. Belief in Karma and Samsara leads Hindus to lay emphasis on punishment in order to deal with bad Karma. The severity of the punishment increases according to the caste of the criminal: the lower caste, the more severe the punishment. Prison is quite acceptable as a form of punishment, although physical punishment is often used, depending on the severity of the offence.
Islam	For Muslims, Shariah (Islamic law) is fundamental for all Muslims, although few Islamic states follow the entire Shariah. A crime against society is also a sin. A criminal should repent but only Allah can forgive. A crime, however, must not go unpunished; justice must be seen to be done. This means, in some Muslim states, that physical punishment or public humiliation are common means of punishment. Prison, however, is also a form of punishment, the intention of which is both to show justice and also to promote repentance and forgiveness. Victims can have a sentence switched to prison from execution as an act of compassion.
Judaism	Jews believe that everyone has been given free will and must take responsibility for their actions. Prevention and rehabilitation (reform) are central to criminal justice. The aim is NOT retribution; the teaching ‘eye for eye’ etc (Exod. 21) is about importance of fair justice. Therefore, prison sentences are supported. Rabbis and others visit and offer counsel to prisoners and their families.
Sikhism	Sikhs believe that all have the tendency to do wrong; only with God’s help can bad behaviour be avoided. The Law must protect weak members of society from wrongdoing of others. Therefore, prison sentences are supported. The aim must be to help the criminals see the error of their ways rather than retribution and retaliation. Sikhs are taught that they should obey the laws of the country where they live but always act with consideration for the well-being of others, especially the weak or poor.

(10 marks) AO2

- (c) **“Capital punishment is the right way to deal with murderers.” Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. You should refer to religious arguments in your answer.**

Target: Evaluation of attitudes to the effectiveness of capital punishment’.

Mark according to Levels of Response for AO3.

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 simple reasons (for the same or different views).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or different views).	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, i.e. two points of view with some elaboration.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

N.B. Maximum Level 3 if no religious arguments presented.

- Agree** It is a good deterrent / terrible crimes deserve terrible punishment / life imprisonment usually lasts no more than 15 years; therefore, a criminal could re-offend on release / it saves the country a lot of money.
- Disagree:** Mistakes can be made / there is no evidence that it is a better deterrent than life imprisonment / life imprisonment protects society and gives the criminal chance to reform / execution is as wrong as murder.

N.B. Some material used in (b) can be used in answer to this question.

(5 marks) *AO3*

B7 Rich and Poor in Society

- (a)(i)
- Give two reasons why the National Lottery (LOTTO) is popular.*

Target: Understanding of one form of gambling.

Award one mark for each reason: gives people the chance to win large cash prizes (for small cash outlay) / supports worthwhile causes (or similar).

(2 marks) AO1

- (ii)
- Why do some people disagree with the National Lottery (LOTTO)?*

Target: Understanding of why people disagree with the National Lottery.

Award one mark for each valid reasons, and one mark for some elaboration (up to 3 marks); e.g. could become addictive – and as harmful as other forms of gambling / could stop people from thinking about the needs of others – direct giving to charitable causes could drop. (Accept any reasonable concerns offered.)

(3 marks) AO1

- (b)
- Explain different religious attitudes to the poor. You should refer to the beliefs and teachings of two religious traditions in your answer.*

Target: Understanding of religious attitudes to the poor.*Levels of Response*

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A simplistic answer making only one or two points.	1 - 2 marks
Level 2	A fairly general answer probably with minimal reference to religious beliefs and / or teachings.	3 - 4 marks
Level 3	A reasonable explanation of attitudes and / or some reference to religious beliefs and / or teachings.	5 - 6 marks
Level 4	A sound explanation of attitudes with some reference to religious beliefs and / or teachings.	7 - 8 marks
Level 5	A comprehensive explanation of attitudes with reference to religious beliefs and teachings.	9 - 10 marks

Buddhism Buddhism teaches that poverty is not a virtue; generosity is a virtue. The desire to help the poor is important. On the other hand, wealth is not something to strive for as an end in itself. The way wealth is used is fundamental. Lay Buddhists believe they have a duty to share what they have with those who are poor.

Christianity All people are needy to some extent and in different ways. Poverty is not just about lack of money or material possessions. On the other hand, Christians are taught to be generous with their material wealth and to share their goods with the poor. There are injunctions against those who do not care for the poor and who are biased towards the wealthier people (James 2). Again, wealth on itself is not to be aimed at but is not wrong to be wealthy: it is how one uses one's wealth that is important. Many Christians practice tithing.

Hinduism Teaching very similar to other faiths. Poverty is not to be welcomed unless chosen for the sake of spiritual devotion. Merit is gained by those who show generosity to the poor, whether it is giving away surplus wealth or sacrificial giving. Motive is important; giving to impress is of no benefit to the giver.

Islam	As Allah is in full control, he gives wealth to some and others are given poverty. On the other hand, Allah expects those who have to be charitable and help the poor. One of the five pillars concerns a tax on wealth, which can be used for the benefit of the poor. There is also voluntary giving (sadaqah) to help those in need. There is also a warning against those who try to take advantage of the generosity of others.
Judaism	It is a duty to give tenth (tithe) of one's income to the poor; this is called tzedaka (charity). Failure to pay this is seen as robbing poor. Many Jews have collecting boxes (pushkes) in their homes for donations to the poor. On the other hand, Jews believe that any help should be aimed at helping the poor to help themselves. All wealth comes from God but it is not something to be sought and there is a danger that wealth can make a person forget God.
Sikhism	Sikhism teaches that both wealth and poverty cause anxiety. It is not necessary to be poor in order to be holy; on the other hand, the love of money is one of the five vices. They are taught that 'God's bounty belongs to all, but in this world, it is not shared justly' (Adi Granth). Therefore, Sikhs are encouraged to help those who are poor and give a tenth of their wealth (daswandh) to them. This does not necessarily mean money; it can be food (through langer kitchen) / or other material goods.

(10 marks) AO2

- (c) *"Nobody deserves a 'fat cat' salary." Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to religious arguments in your answer.*

Target: Evaluation of attitudes to 'fat cat' salaries.

Mark according to Levels of Response for AO3.

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 simple reasons (for the same or different views).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or different views).	3 marks
Level 4	Evidence of reasoned consideration of two different points of view, i.e. two points of view with some elaboration.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

N.B. Maximum level 3 if no religious arguments presented.

- Agree** When companies do well, it is not just the managers who produce the profits / profits should be shared among all the employees, fairly / the gap between rich and poor is far too great. / Profits are also often made at the expense of the poorest in the world – either cheap raw materials or cheap labour – this is unfair.
- Disagree** A company needs good direction and managers who have the vision and skills to enable the company to make good profits deserve to be rewarded more than anybody else. / A manager who feels that s/he isn't valued will move to a company that promises more for the job. / The risks are great for those at the top – the greater the risk the greater should be the rewards.

Some material used in (b) can be used in answer to this question.

(5 marks) **AO3**