

GCSE 2004
June Series



Mark Scheme

Specification B Unit 1:

Thinking about God and Morality *(Subject Code 3062/3067)*

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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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 the **allocated to the level** it best fits.

The **assessed level** or 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.

Unit 1: *Thinking about God and Morality*

Levels of Response

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

Assessment Objective 1

- 0 No relevant information.
- Level 1 A relevant statement of information.
- Level 2 Relevant but basic information, i.e. two relevant points, or one statement with example or elaboration.
- Level 3 A clear statement covering at least two points, one of which is elaborated.
- Level 4 A clear statement covering at least two points, both of which are elaborated.

Assessment Objective 2

- 0 No relevant information or explanation.
- Level 1 A relevant statement of information or explanation.
- Level 2 Relevant but basic information, analysis or explanation, i.e. two relevant points, or one statement with example or elaboration.
- Level 3 A sound analysis or explanation covering at least two points, one of which is elaborated.
- Level 4 A sound analysis or explanation covering at least two points, both of which are elaborated.

Assessment Objective 3

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

Section A Thinking About God**A1 Revelation and the Nature of God**

Look at the photograph below.

- (a)(i)** *Give one example of a religious leader from each of two religious traditions.*

Target: Knowledge of religious leaders in two religions

Award one mark per leader per tradition. Accept generic names, e.g. rabbi, imam or named leaders e.g. the Pope, Martin Luther King, Jesus, Muhammad (pbuh), etc. A different tradition for each should be used. Do not accept God or Allah in this context.

(2 marks) AO1

- (ii)** *Explain how God may be known through a religious leader.*

Target: Understanding of how a religious leader reveals God

Award one mark for simple, valid statement. Further marks for elaboration or examples. In general, a religious leader can reveal God to people by example of personal holiness, by teachings, by acting according to religious principles, by speaking out against injustice, etc.

(3 marks) AO2

- (b)(i)** *Give an example of worship from one religious tradition.*

Target: Knowledge of worship in one religious tradition and (ii) explanation of its relevance to knowledge of God

Award one mark for example of worship, e.g. (private) prayer, meditation, prayerful study of sacred texts, (public) communion service, Quaker prayer meeting, charismatic services, sacraments, processions, salah, pilgrimage, arti ceremony, worship in synagogue / gurdwara, chanting, singing, contemplative worship, etc.

(1 mark) AO1

(ii) Explain what a believer can know about God through this kind of worship.

Award one mark for a brief explanation of what could be known about God through this worship; further mark for example or elaboration.

N.B. Some candidates may not answer 'what' but explain **how** the type of worship allows someone to contact God. Award 1 mark (not 2) for this type of answer.

The following is merely a guide:

- Immanent – God’s presence within them – possibly through receiving communion, in silence, experiencing charismatic gifts of the Spirit; God involved in the everyday – Jewish rituals and practice in the home.
- Personal – in prayer / meditation God speaks directly to the individual / as a friend, etc. ‘God listens’
- Powerful – charismatic phenomena, prostration in the mosque might give a sense of the might and power of Allah.
- Transcendent – formal liturgical worship may fill worshippers with awe of the majesty of God.
- Forgiving / Loving – healing services, sacrament of reconciliation, personal prayer.
- God in many forms – Hindu worship of deities.
- God is One – reciting the Surah 112.1-4 (Al Ikhlas) emphasises Tawhid (oneness or unity of God); reciting the Shema, Mool Mantra, etc.
- Allow qualified ‘negative’ answers, e.g. “Nothing can be known about God through meditation in Buddhism but it helps people feel calm and can lead to changes in your life” or “God is beyond human understanding.”

(2 marks) AO2

(c)(i) Give an example of a different kind of worship from another religious tradition.

Target: Knowledge of worship in a different religious tradition and in part (c) (ii) explanation of its relevance to knowledge of God

Award one mark for an example of worship from a **different** religious tradition. See part (b)(i) for examples.

(1 mark) AO1

(ii) Explain what a believer can know about God through this kind of worship.

Award one mark for brief explanation of what could be known about God through this worship; a further mark for example or elaboration. See part (b)(ii) for examples of what may be known about God through worship.

(2 marks) AO1

- (d) ***Explain, using examples, the difference between general and special revelation.***

Target: Knowledge of specialist vocabulary

Mark on levels of response for AO1. 1 mark per level.

Candidates must show knowledge of what each type of revelation is (a definition) and examples of each within their explanation of the difference between the two types.

General revelation is indirect revelation through ordinary, common human experience or natural means, e.g. nature, ordinary people, moral reasoning, conscience, a historical event. It is open to everyone.

Special revelation is revelation through supernatural means or direct personal experience of God, e.g. vision, dream, miracle, conversion, prophecy, sacred writing. It is extra-ordinary and not open to everyone.

(4 marks) AO1

- (e) ***“The best way to know God is through religious writings.”***

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of whether religious writings are the best form of revelation

Mark on levels of response for AO3. 1 mark per level, e.g.

Agree

Religious writings

- Are God’s words
- Contain God’s will
- Describe God’s actions towards people
- Show God’s qualities
- Tell believers how to live / to deepen relationship with God
- Can be trusted more because they are not humans with failings nor experiences which can be called into question

Disagree

- Scriptures are too old: no longer relevant / written long ago
- Language difficult, prevents real sense of God
- Personal experience more direct, e.g. through worship, prayer, and meditation
- Religious leaders more charismatic / easier to relate to and admire

(5 marks) AO3

A2 Evil and the Existence of God

Read the quotation below.

“A great evil has been done today. The lives of thousands of innocent people have been lost. It is hard to understand why such things happen.”

(a)(i) *Briefly describe two ideas about where evil comes from.*

Target: Knowledge and understanding of the origin of evil

Award one mark for recognition of each suggestion and a second mark for a brief elaboration of this suggestion.

An impersonal force

Some people believe that just as good is a force, then evil is its opposite. To recognise good, evil must exist also.

A psychological / sociological / environmental phenomenon

It comes from within human beings. People may become evil through how they are brought up, influenced by their family, their circumstances, their friends, society / culture, etc.

A person

(like the devil, Satan, Shaytan, the tempter) evil is personified as someone who tempts people to reject God and to sin.

Accept reference to **free will**. People can choose evil over good.

Accept “It comes from God as a test”.

Accept “The Fall”.

(4 marks) AO1

(ii) *Explain why the existence of evil raises problems for people who believe in God.*

Target: Understanding of the problems evil raises for theists

Mark on levels of response for AO2, 1 mark per level.

In general, evil raises the problems of why a good God can allow a power so opposed to God’s will (evil) to exist; why an almighty God seems not to have the power to stop people from doing evil or to stop evil from happening to the victims; why a loving God will not protect His creatures from evil or from themselves.

Candidates may express these ideas in the form of questions such as these:

- Why does God allow evil to occur?
- Why did God create a world in which evil could occur in the first place?
- Why does God not do something to stop evil from happening?
- Is God powerless to stop evil?
- Does God allow evil to occur because God does not care about the consequences of His creation?
- Does God not love humanity?

(4 marks) AO2

(b) Explain two arguments for the existence of God.**Target: Knowledge and understanding of two arguments for God's existence**

Award 2 marks per argument: 1 mark for simple, valid statement; second mark for elaboration. Merely 'naming' an argument gets no credit. A simple explanation is needed for one mark.

Candidates may use any arguments for God's existence, not just the three main arguments in the specification, e.g.

- Upbringing
- Millions of believers – not all are wrong
- Evil in the world requires opposite force for good
- Provides purpose in life
- Provides incentive to help others
- God provides explanation for mysteries / miracles
- Since everything else has a cause, the universe too must have a cause – God is that First Cause (origins of the universe)
- World is so intricate and complex that it must have been designed by God – it couldn't have happen by random chance (the argument from design)
- Felt presence of power greater than themselves (religious experience)

(4 marks) AO1

(c) How might believing in God help a person cope with "a great evil"?**Target: Application of belief in God to the life of a believer**

Award 1 mark for simple, valid statement. Further marks for elaboration or examples.

Candidates may answer about a person coping with evil in him / herself with evil done to him / herself and / or coping with evil in society at large, or in a situation like the holocaust or a terrorist attack.

e.g.

Coping with evil in oneself – belief in God can encourage repentance, strengthen resolve to avoid evil / sin. (Christian faith can help a person believe their sins have been redeemed by Christ's death on the cross.)

Coping with evil in society – like the holocaust or a terrorist attack – belief in God can help a person cope with the fear and loss even if it can't provide a reason for it. Great tragedies sometimes bring out the best in humanity and faith can keep hope alive.

(3 marks) AO2

- (d) *“It is more important to do something to stop evil than to try and explain why it happens.”*

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 different responses to the problem of evil

Mark on levels of response for AO3, 1 mark per level.

e.g.

Agree

- Trying to explain that it is pointless because there may be no apparent reason, paralyses / encourages inaction, makes people question God / shakes faith to the very foundations, makes people depressed / lose hope / give up, allows evil to ‘win’.
- Doing something about evil stops it from happening again, we learn from our mistakes, repentance brings forgiveness and a new start, if the good do nothing, then evil will triumph, etc.
- Religions teach people to overcome evil in their own lives and in society. Specific examples of religious perspectives should be credited, e.g. Christians believe Jesus’ death and resurrection overcame the power of evil over people. If people repent, they can be forgiven for evil they have done. God’s love gives hope for the future even in desperate situations.

Disagree

- Natural reaction to ask why and try to explain when faced with great tragedy (rationality).
- You can’t ‘do something about evil’ without knowing why it happened, understanding its causes.
- Asking why and trying to explain why it is necessary for people to work out how to avoid such evil in the future.
- Religious explanations for why evil entered a perfect creation help people to understand free will, how easy it is to sin, how one must always be on guard against evil.

(5 marks) AO3

Section B Thinking About Morality

B3 Abortion and Sex before Marriage

- (a) *Sasha said, “Abortion is always wrong.” Is this statement an example of absolute morality or relative morality?*

Target: Knowledge of technical term ‘absolute morality’

Absolute morality

(1 mark) AO1

- (b) *Give two circumstances, other than Amy’s situation, when some people would consider abortion to be right.*

Target: Knowledge of two circumstances when abortion may be justified

Award 1 mark per circumstance, e.g. risk of life / health of mother, rape, severe handicap, extreme poverty / overcrowding.

(2 marks) AO1

- (c) *Explain why some religious people think abortion is sometimes right and others think abortion is always wrong. Refer to the teachings and beliefs of two religious traditions in your answer.*

Target: Knowledge and application of religious reasons for supporting or opposing abortion in a particular situation

Mark on levels of response for AO2, 2 marks per level as follows.

Levels of Response

0	No relevant information or explanation.	0 marks
Level 1	One or two relevant statements of information or explanation.	1 – 2 marks
Level 2	Relevant but basic explanation, i.e. two relevant points with development of each.	3 – 4 marks
Level 3	A sound analysis covering both sides of the issue (why some think abortion is some times right and why others think it is always wrong) and reference to one religious tradition’s teachings / beliefs.	5 – 6 marks
Level 4	A reasonably full statement covering both sides of the issue as in Level 3, and with two clear religious traditions’ teachings / beliefs.	7 – 8 marks

Why some people think abortion is right

Circumstances cited are usually risk to life or health of mother, rape, severe handicap, extreme poverty / overcrowding. Their reasons are usually those of compassion for the mother’s circumstances and choosing the lesser of two evils.

General points

- Cruel to bring a severely handicapped baby with poor ‘quality of life’ into the world.
- Foetus not really a person yet, but the woman is a person (loved by husband and family).
- Health of the mother at risk outweighs consideration given to the rights of the baby.
- It is a matter for an individual’s conscience.

Buddhism	Buddhists might accept abortion for severe handicap, but acknowledge it will cause personal suffering and harmful consequences. The usual Buddhist response is that it is wrong because it denies the potential life the opportunity to work through karmic issues. Life begins at conception when egg, soul and sperm fuse. The most traumatic points in life for the soul are conception, birth and death. Abortion condemns the soul to trauma after trauma in this life, with no chance to have worked through any karma.
Christianity	The Free Churches – Baptist, Methodist and Evangelical – hold that abortion is a matter for the individual to decide. Based on principle of love – balancing rights of unborn with mother’s rights. Foetus may be aborted if seriously deformed, mother’s life is put in danger or following rape. Some would accept it even in Amy’s situation.
Hinduism	Hinduism teaches that life begins at birth, so could be possible when a mother’s life is at risk. Gandhi said ahimsa might permit killing if it were founded on a totally unselfish motive, in order to bring about some spiritual benefit.
Islam	Muslims accept abortion if mother’s life / health in danger. Qur’an states that a mother should not be treated unfairly because of her child. Choosing the lesser of two evils is followed and mother’s life takes precedence over unborn child who does not yet have a personality, duties or responsibilities. Some scholars accept abortion for rape. Islam teaches ensoulment at 3 months so abortion acceptable before that, though not necessarily commonly requested.
Judaism	Jews accept abortion if mother’s life at risk (self-defence argument). Some rabbis accept it if the mental health of the mother would be affected (despair / suicide) or if child severely deformed – to avoid unnecessary suffering. Most think foetus becomes an individual with rights at moment of birth, so up to then can be sacrificed for sake of mother.
Sikhism	Sikhs accept abortion if the result of rape. Severe handicap not accepted as sufficient reason for abortion, though in such situations they recognise right of parents to make their own decision.

Reasons given by those who oppose abortion

General points

- Foetus is a child (and has a soul) from the first moment of conception.
- Life is given by God, only God can take it away (‘sanctity of life’ explained).
- Unborn baby has the same rights as babies which are born; should be protected not destroyed.
- Every baby unique – one cannot know how valuable that child’s life might be.
- Abortion can be used selfishly – as birth control – or for social reasons.

Buddhism	Buddhists believe new life begins at conception, therefore all abortion is killing and has harmful karmic effects.
Christianity	Roman Catholics regard killing of unborn child as morally wrong – under all circumstances – for the reasons above. Papal teachings could be cited.

Hinduism	Following the principle of ahimsa – non-violence – Hindus oppose all taking of life including abortion. The soul is present in every living thing.
Islam	Muslims are opposed to abortion in all cases except risk to mother’s life, so would oppose it in Amy’s situation. Hadith states, “No severer of womb relationship ties will ever enter paradise.”
Judaism	Jewish teaching prohibits taking of life at any time from conception to death. All the ‘exceptions’ to this do not apply to Amy. “Do not kill”.
Sikhism	Sikhs believe human life begins at conception, therefore does not approve of abortion. Exceptions to this do not apply to Amy’s situation.

(8 marks) AO2

(d) Explain why many religious believers think that sex should be kept within marriage.

Target: Explanation of religious attitudes towards sex before or outside marriage

Mark on levels of response for AO2, 1 mark per level.

All religions are opposed to sex before marriage and adultery so any tradition can be used. Many would agree with the Christian position, e.g.

General points

- It would be irresponsible to risk pregnancy or spreading sexually transmitted diseases.
- Sex, a gift of God, is the expression of deep, loving, life-long union and demands responsibility, commitment and total love.
- Wrong to ‘use’ people as sex objects.
- St Paul condemns fornication and urges self-control and restraint.
- “You know that your bodies are parts of the body of Christ. Shall I take a part of Christ’s body and make it part of the body of a prostitute? Impossible...Avoid immorality. Any other sin a man commits does not affect his body; but the man who is guilty of sexual immorality sins against his own body. Don’t you know that **your body is the temple of the Holy Spirit**, who lives in you?”
- It is not allowed for Jews and Sikhs.
- The Qur’an (Islam) specifically forbids it.
- Hindu scriptures and society forbid it.
- Buddhists warn sex before marriage is a cause of suffering because based on the desire for pleasure rather than love, so should be avoided.
- Adultery breaks the promises made before God / breaks the Ten Commandments.
- For Buddhism, adultery harms another / goes against the moral precepts.

(4 marks) AO2

- (e) *“Amy should give her baby up for adoption.”*

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 options open to Amy

Mark on levels of response for AO3. 1 mark per level. More than one point of view must be present at Level 4, and religious arguments must be included to gain Level 5 in the answer.

Maximum of Level 3 for those who do not address the question of adoption but merely rehearse arguments for and against abortion.

e.g.

Agree

- Many couples want children and can't have them
- Wrong to kill a perfectly healthy child
- She can be helped financially by the state or church
- Selfish to kill the child; she should have been more responsible and taken precautions
- Child has rights independent of the mother
- Sanctity of life

Disagree

- She should not have to go through nine months of pregnancy and then give it up
- Emotionally stressful giving the baby away
- Would interrupt her college studies / affect future, etc.
- Too young / not in love with father of child, etc.
- Principle of doing the most loving thing

Credit those who argue that Amy should have the baby and keep it, but they must support view with reasons.

(5 marks) AO3

B4 Sex, Marriage and Divorce

- (a) *Explain why religious believers would say Alan's behaviour is wrong.*

Target: Knowledge and understanding of religious attitudes towards adultery

Mark on levels of response for AO2, 1 mark per level.

All religions are opposed to adultery so any tradition can be used. Their reasons are based on the way they see the purpose and character of marriage.

General points

- Adultery is wrong because it breaks the marriage vows, promises, contract or covenant of marriage.
- It almost always involves deception, breaking trust and honesty essential to marriage.
- It threatens the stable relationship necessary for security of children, if they have them.
- It hurts the other partner deeply / brings disgrace to family.
- For Christians and Jews, it breaks the commandment 'Do not commit adultery'.

Buddhism	Buddhists have teachings which say that men should look on other women as their mothers, sisters and daughters and respect them similarly.
Christianity	For Christians, it breaks the commandment ‘Do not commit adultery’. It is against Jesus’ teaching. ‘You have heard that it was said, “Do not commit adultery.” But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.’ In the account of the woman caught in adultery: sin condemned but the woman forgiven.
Hinduism	Hindus disapprove and praise a chaste life.
Islam	Muslims are told to have nothing to do with it: ...“it is a shameful thing, and an evil opening the way to other evils.” (Qur’an).
Judaism	For Jews, it breaks the commandment ‘Do not commit adultery’.
Sikhism	Sikhs have teachings which say that men should look on other women as their mothers, sisters and daughters and respect them similarly.

(4 marks) AO2

- (b)(i)** *Kim said, “Divorce is always wrong.” Is this statement an example of absolute morality or relative morality?*

Target: Knowledge of technical term ‘absolute morality’

Absolute morality **(1 mark) AO1**

- (ii)** *Give two circumstances, other than having an affair, when some believers would consider divorce to be right.*

Target: Knowledge of two circumstances when divorce may be justified

Award 1 mark per circumstance, e.g. physical abuse towards one partner, mental cruelty, falling out of love / changing personality, inability to have children / refusing to have children, alcoholism / drug abuse, etc.

(2 marks) AO1

- (c) *Explain how being part of a religious tradition might help a couple who are having problems in their marriage. Refer to the teachings and beliefs of two religious traditions in your answer.*

Target: Explanation of the relevance of religion to life

Levels of Response

0	No relevant information or explanation.	0 marks
Level 1	One or two relevant statements of information or explanation.	1 – 2 marks
Level 2	Relevant but basic explanation, i.e. two relevant points with development of each.	3 – 4 marks
Level 3	A sound analysis with reference to one religious tradition’s teachings / beliefs.	5 – 6 marks
Level 4	A reasonably full statement showing understanding of the relevance of two clear religious traditions’ teachings / beliefs.	7 – 8 marks

e.g.

General points: (but they are by no means exhaustive)

- The teaching of the religion itself about the ideals of marriage which make people think carefully before marrying
- Rules of the religion which make it difficult to divorce before trying to make the marriage work
- Practical help with a problem which is causing the discord in the marriage (alcoholism, drugs, unemployment, financial worries, etc.)
- Counselling adulterous partner by religious leaders
- Support given to couple within a tradition from family members
- Assistance given by families to arrange a suitable match in the first place

Buddhism	Buddhists see marriage as bringing a blessing; divorce brings harmful karma. But if couple cannot sort out differences and are hurting each other, divorce is compassionate answer.
Christianity	Christians could be helped by marriage guidance and counselling (Catholic Marriage Advisory Council), attempts at reconciliation with help of minister, opportunities for prayer / receiving sacraments, Jesus’ teaching on forgiveness, renewal of marriage vows.
Hinduism	Hindus see it as part of their dharma (duty) to be faithful to their husband / wife; brings good karma; story of Rama and Sita inspires; family help.
Islam	Muslims are required to attempt reconciliation; friends and relatives brought in to help.
Judaism	Jews see marriage as making couple ‘one flesh’; covenant relationship; family gives help and support; rules about divorce protect rights.
Sikhism	Sikhs see relationship same as that of God and the believer; one spirit in two bodies.

(8 marks) AO2

- (d) *“For a marriage to be successful, commitment is more important than love.”*

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 commitment is more important than love for a marriage's success

Mark on levels of response for AO3, 1 mark per level.

Look for some understanding of the concept of commitment, a specialist term, and an example from at least one religious tradition. e.g. “Muslims have arranged marriages and for them commitment is more important because they may not be in love when they marry but they want their partner to be faithful to them.”

Agree:

- Marriage is a partnership / contract – love is not needed, just abiding by the terms of the contract.
- Many arranged marriage partners do not ‘love’ each other when they marry, but love and respect may grow afterwards.
- Commitment involves faithfulness, loyalty, trust – all more important than love.
- Some married couples are good companions without being in love.
- Taking care of children requires commitment.

Disagree:

- Love is a Christian purpose for marriage.
- Personal opinion, e.g. “I couldn’t marry someone I didn’t love.”
- Depends on whether love is meant romantically or as merely consideration for the other person.

Some may argue that both are needed for a successful marriage.

(5 marks) AO3

B5 World Poverty

- (a)(i) *What does “justice” have to do with helping the poor?*

Target: Application of specialist term ‘justice’ to issue of world poverty

Award 1 mark for correct understanding of ‘justice’ as ‘fair’ or ‘injustice’ as ‘unfair’, e.g. it is unfair that people are starving in a world of plenty / unfair trade rules keep people poor / rich world exploits poor, etc.

Award second mark for elaboration, example or explanation.

(2 marks) AO2

- (ii) **Briefly explain how “compassion” could “change the world”.**

Target: Application of specialist term ‘compassion’ to issue of world poverty

Award 1 mark for simple, valid statement. Further marks for elaboration, examples or explanation.

e.g.

Compassion (literally ‘suffering with’ someone) is pity for those who suffer. If people truly felt compassion they would change the way the world allows the poor to suffer without helping overcome the problems they face permanently. Compassion would enable people to empathise with the poor and put themselves in the poor’s place.

(3 marks) AO2

- (b) **Explain how one religious organisation helps the poor in the developing world.**

Target: Description of the translation of beliefs into action for the poor

Mark on levels of response for AO1, 1 mark per level.

The stimulus suggests two Christian organisations, but those of any religion must be credited. If candidates accurately describe the work of a non-religious organisation, e.g. Oxfam, Save the Children, Unicef, and it matches the types of work done by religious organisations, do not give them more than Level 2.

The work of the organisation, rather than its history is required. Credit actual projects (e.g. education, health, hygiene, agriculture, jobs), campaigning, fund-raising, sending volunteers.

CAFOD and Christian Aid often support similar, sometimes joint, projects to bring water, food, education, health care, agricultural projects, etc. to the poor. They campaign, sell Christmas cards, protest, send volunteers. CAFOD holds Family Fast days so people can empathise with hunger besides sending money. Prayer, justice and peace services, Christian Aid Town Trail (sponsored events), etc.

Tzedek – Jewish organisation – raises awareness, supports small-scale projects so poor can become independent, fund-raising for Indian and African poor.

Muslim Aid – provides disaster relief and emergency aid, but also supports long term projects in education, skills training, credit and agricultural schemes, water and healthcare.

Hindu organisations include ISKCON, Orissa Appeal, Seva International, Swaminarayan Organisation – similar work.

Friends of the Western Buddhist Order run Karuna (Compassion) Trust – hostels and health education projects in India’s slums. Charity Aid for India – variety of projects.

Khalsa Aid - British Sikh organisation – emergency disaster relief.

(4 marks) AO1

- (c) *Choose two religious traditions. Name each tradition. Explain teachings in each tradition that encourage believers to care for the poor.*

Target: Knowledge of teachings from two religious traditions that encourage care for the poor

Award up to 3 marks per tradition. One mark for a simple statement of religious teaching, further marks for elaboration or explanation. Teachings can be quotations from sacred texts, religious principles or statements by religious authorities.

e.g. (by no means exhaustive, just suggestions)

Principles of sanctity of life, human rights, equality, justice, love, stewardship, compassion, sharing, generosity, creation by God (not Buddhism).

- Buddhism** Buddhist principle that greed causes suffering, wealth does not bring happiness, almsgiving practised, generosity is one of six perfections. Compassion (karuna) is one of the qualities (Brahma Vihara) on which Buddhists meditate. Offering gifts (dana), especially food to the monks, develops unselfishness.
- Christianity** Christian principles of love of neighbour, sharing, all created by God, stewardship, and compassion. Jesus' teaching and example in incidents, parables, e.g. Rich Young Man, Rich Man and Lazarus, Sheep and Goats, association with poor, outcasts, sinners, healing, feeding 5000. Church teaching and words and actions of religious leaders, e.g. Mother Teresa, Desmond Tutu.
- Hinduism** Hindu emphasis on developing qualities of generosity and compassion, give money to the poor to fulfil this duty (dharma). The law of karma requires Hindus to help others who suffer. This will ensure a good rebirth and release (moksha). Tradition of generosity to members of extended family and to their village.
- Islam** Muslim teaching on equality, using wealth which comes from God to help others, Zakat, "He is not a believer who eats his fill while his neighbour remains hungry by his side." (Hadith) "To be charitable in public is good, but to give alms to the poor in private is better and will atone for some of your sins. Allah has knowledge of all your actions." (Qur'an) fasting during Ramadan gives sympathy with poor. Justice and law important.
- Judaism** Jewish duty to give about 10% to charity, responsibility for poor in Bible, e.g. Jubilee year, prophets' teaching. In Rabbinic literature charity is 'zedakah' meaning 'justice' – an obligation / what God requires. Emphasis on giving in such a way that poor people can retain self-respect and can help themselves.
- Sikhism** Sikh duty of Vand Chhakna – to practice charity – 10% of income – and (seva) community service, emphasis on equality. In scriptures, principle of sharing earnings with others, example of Guru Nanak staying with a poor man rather than the rich Malik Bhago whose "bread was made with the blood of the people he exploited" and teaching of Guru Nanak "Be grateful to God whose bounties you enjoy; be compassionate to the needy and the people you employ."

(6 marks) AO1

(d) *“Receiving charity stops poor people from solving their own problems.”*

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 contentious point that charity has negative effects

Mark on levels of response for AO3, 1 mark per level.

Agree:

- If you know you will be given money for nothing, why bother to work?
- Charity takes away dignity / pride / independence / self-reliance.
- Increases a sense of hopelessness – what can anyone do about it / nothing will ever change.
- Governments of poor countries can be inefficient, run up debts, misrule, embark on military campaigns if given charity.

Disagree:

- Emergency aid is needed or people will die – they haven't the strength to help themselves.
- Long term aid does indeed help people to help themselves.
- People can't help what their governments do; charity needed for humanitarian reasons, but governments need to be persuaded to take more responsibility for their own citizens.
- Religious teaching instructs followers to care for others – specific examples of this.

(5 marks) AO3

B6 The Natural World

“We have a responsibility to care for our planet. We must be good stewards and protect life.”

(a)(i) Give two ways in which people are damaging the planet.

Target: Knowledge and understanding of causes of environmental damage

Award 1 mark for each correct suggestion, e.g. oil pollution in seas, damage to ozone layer, deforestation, air pollution, noise pollution, acid rain, intensive farming techniques.

(2 marks) AO1

(ii) Explain what religious believers mean by being “good stewards” of the planet.

Target: Explanation of specialist term ‘steward’ to issue of care for the natural world

Award 1 mark for simple, valid statement; further mark for elaboration, examples or explanation.

e.g.

A steward takes care of something for someone else. Believers mean the planet is not ours, it belongs to God. We are only looking after it for God. If people were good stewards they would treat the world with care and respect and not waste resources.

(3 marks) AO2

(b) Choose two religious traditions. Name each tradition. Explain teachings in each tradition that encourage believers to care for the planet.

Target: Knowledge of teachings from two religious traditions that encourage care for the planet

Award up to 3 marks per tradition. One mark for simple statement of religious teaching, further marks for elaboration or explanation. Teachings can be quotations from sacred texts, religious principles or statements by religious authorities.

e.g. (by no means exhaustive, just suggestions)

Principles of the sanctity of life, creation by God (not Buddhism), stewardship, responsibility.

Buddhism Buddhist Declaration at Assisi: good thoughts and actions bring happiness, attitude towards natural environment important, concepts of love, understanding, compassion, and non-violence. “...Just as with her own life a mother shields from hurt her own, her only, child, - let all embracing thoughts for all that lives be thine, - an all-embracing love for all the universe in all its heights and depths and breadth...” Monks and nuns may not ‘destroy any plant or tree’ (Vinaya Pitaka). Dalai Lama has spoken out on environmental issues.

Christianity Christian views of creation by God and stewardship in Bible (Psalm 8:1, 3-6) Catholic bishops’ statement of rich nations’ exploitation of natural resources and dumping of waste, papal encyclical urging conservation and planning for future generations. Church of England and Methodist reports urging just and economical use of earth’s resources. Quaker view that environmental problems result from poverty, abuse of human rights, and exploitation.

Hinduism	Hindu teaching that Brahman, the earth and the individual human are one: Chandogya Upanishad VIII, i, 1-3: “for the whole universe is in Him (Brahman) and He dwells within our heart.” Attitude of harmony with rather than control of nature.
Islam	Greatness of God described in the Qur’an, “to Him belongs all that is in the heavens and the earth...”. People have role of ‘khalifa’ or viceregent / trustee of God. “We are not masters of this earth; it does not belong to us to do what we wish. It belongs to God and he has entrusted us with its safekeeping...His trustees are responsible for maintaining the unity of His creation, the integrity of the earth, its flora and fauna, its wildlife and natural environment.” Muslim Declaration on Nature at Assisi: human race not separate from nature, nature is sacred, Earth is our mother, and we are all her children.”
Judaism	Jewish Biblical views similar to Christian. Practical conservation guidelines in Exodus 23:10 – land to lie fallow, partly to help poor but also to allow it to recover; Deut 20:19, 22:6 fruit of trees not to be cut down in time of war so that when peace returns people can resume their life on the land. Man given dominion over nature but commanded to act in justice and compassion towards the rest of creation (Jewish Declaration on nature) “We have responsibility to life, to defend it everywhere, not only against our own sins but also against those of others. We are all passengers together in this same fragile and glorious world...”.
Sikhism	Sikh view – creation by God who provides for people’s needs through nature therefore it deserves respect and gratefulness. The world is sphere of dharma, i.e. where each species lives out destiny and follows inner law of its being and subsequently will be judged in God’s court. (Japji 34, 37) People are custodians of God’s creation. Sikhs share the Hindu idea of the indwelling of God in all things. “The heaven is thy salver, the sun and moon thy lamps...Lord of the light!” (Rag Dhanasri, Adi Granth) Sikh teachings say that people should slow down and halt the destructive trends in society.

(6 marks) AO1

(c) Explain two ways of protecting animal rights.**Target: Knowledge and understanding of ways of protecting animal rights**

Award two marks for each way. One mark for simple, valid statement; further mark for elaboration or example. Do not credit more than two ways.

e.g.

Refusing to buy products tested on animals or made from animals, campaigning, joining an organisation which protests against cruelty to animals, becoming a vegetarian.

(4 marks) AO1

- (d) *“People will never change the way they live in order to protect the planet.”*

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 contention that attachment to one’s lifestyle wins out over care for the planet

Mark on levels of response for AO3, 1 mark per level.

Agree:

- Cheaper to throw things away than to recycle or repair them
- Cars needed – public transport expensive and unreliable
- Highly packaged goods attractive – sell better
- Expensive to put energy efficient, safe technologies into older factories / power stations
- Selfishness part of human nature – sin

Disagree:

- People would change if given a lead from government / local council
- Inconvenience not as bad as leaving no future for your children
- Many people already campaigning / aware / involved in local initiatives
- Beauty of the created world / other religious perspectives
- If people want convenience, make public transport cheaper and more convenient, etc.

(5 marks) AO3