

GCSE 2004  
*June Series*



# Mark Scheme

## Specification B Unit 4: *Truth*

### *Spirituality and Contemporary Issues* (Subject Code 3062/3067)

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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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Publications Department, Aldon House, 39, Heald Grove, Rusholme, Manchester, M14 4NA  
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*Dr Michael Cresswell Director General*

## 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.

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

### Additional Guidance to Examiners

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

### How to assess quality of written communication

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

### Recommended procedure

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

## Unit 4: *Truth, Spirituality and Contemporary Issues*

### Section A Truth, Spirituality and Contemporary Issues

#### A1 Truth and Spirituality

- (a) Choose two words from Figure 1. Give a religious example of each.

**Target: Knowledge of an example of creativity as an expression of spirituality**

One mark for valid answer.

Examples could include:

<b>Music</b>	Hymns, music of ragi in gurdwara, temple music, gospel songs.
<b>Art</b>	Icon, Islamic calligraphy, Buddhist tangkha, mandala, Hindu rangoli patterns.
<b>Architecture</b>	Any religious building, general or specified, religious monuments, gravestones.
<b>Literature</b>	Religious teachings (general or specific), work of a religious writer, e.g. C.S. Lewis, John Bunyan, etc.

**(2 marks) AO1**

- (b) *Piety means showing devotion to God. Explain how religious believers could show their piety. Use examples from two religious traditions.*

**Target: Understanding of how piety can be shown in two religious traditions**

One mark for a valid way simply stated, with a further mark for elaboration or explanation for each tradition.

Examples could include:

Regular attendance of a place of worship to carry out an act of worship, e.g. mosque for prayer, church for Mass; regular practice of a religious discipline, e.g. meditation; involvement in the pursuit of mysticism.

**(4 marks) AO1**

- (c) *What is meant by conscience?*

**Target: Knowledge of meaning of conscience**

One mark for simple explanation, with a further mark for fuller explanation / elaboration.

Conscience is the internal sense of right and wrong we each have. It may come from God, or be internal to each of us, or be a result of our upbringing.

**(2 marks) AO1**

(d) *Explain why religious authorities are important to believers.*

**Target: Understanding of the importance of religious institutions to one religious tradition**

Award one mark for each simple response or reason, with additional marks for elaboration or explanation.

Responses may include the following generic points:

That they provide a structure to belief and understanding of a faith; that they provide a centralised place to worship; that they provide pastoral support and religious advice to adherents; that they provide a clear link to the origins of faith; that they purport to be the true understanding of the given word, and hence a route to heaven / paradise.

**(3 marks) AO1**

(e) *There are many types of truth, including scientific, historical, spiritual and moral. What problems might be caused by relying on only one of these types of truth?*

**Target: Understanding of the problem of relying on any one type of truth**

Mark on Level of Response for AO2, with the following mark allocations:

**Levels of Response**

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

Responses may include the following generic points:

That not everything is ‘judgeable’ by one specific truth, i.e. do not provide answers to everything; that truth changes, i.e. it is rarely absolute; that truth may have inbuilt biases, i.e. clashes with other types of truth which may seem more reasonable.

**(4 marks) AO2**

(f) *“Living as a monk or a nun is the best way to get close to God.”*

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

**Target: Evaluation of whether the way to become close to God is through total submission of one’s life**

Mark on levels of Response for AO3, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

**Agree**

May include – giving up one’s whole life to a faith; following many rules; focusing on faith; improving knowledge and understanding of beliefs and teachings; living the faith; best route to enlightenment; shows biggest commitment.

**Disagree**

May include – can be devoted without being in a community, e.g. Muslim praying five times per day; can show spirituality in ordinary life, e.g. artist, volunteer worker; could be living in a community to have a structure but not truly believe – many leave such communities.

**(5 marks) AO3**



**Section B Religious Responses to Contemporary Issues****B2 Religious Attitudes to Matters of Life**

- (a) *Why do some people believe that genetic engineering is an important medical advance?*

**Target: Knowledge and understanding of the meaning and value of genetic engineering**

One mark for a valid reason why people accept it, with an additional mark for explanation or elaboration.

Genetic engineering is the modification of the genetic make-up of cells, and from that of other species.

Reasons to **agree** may include:

God has given us the knowledge to do this; it alleviates suffering in the future; nature already does a form of this (natural selection).

**(3 marks) AO1**

- (b) *Why do some religious people believe that embryo research is wrong?*

**Target: Understanding of the reasons religious people give for disagreeing with embryo research**

One mark per valid reason, with an additional mark for explanation or elaboration.

Reasons given may include:

That there is a potential life, so it is wrong to do tests on it; that all life is sacred, the embryos are seen as not; that God has made us what we are, we should accept it, so there is no need for embryo research; that we wouldn't do tests / research on people without their consent, so why do embryo research?; it is morally wrong; what do they do with the embryo after research?

**(4 marks) AO1**

- (c) *Explain the attitudes of religious believers to the use of artificial methods of conception (fertility treatment). Refer to the beliefs and teachings of one religious tradition in your answer.*

**Target: Knowledge and understanding of how the beliefs and teachings of one religious tradition impact on attitudes to the use of fertility treatments**

Mark on Levels of Response for AO2, with the following mark allocations:

**Levels of Response**

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

Generally, candidates may discuss helping the childless, the importance of the family, compassion, adultery, playing God.

Responses may include the following:

<b>Buddhism</b>	Precept of non-harming in its skilful sense of helping others; sanctity of life; concern over ‘wasted’ embryos / zygotes / blastocysts; potential social issues over who is / are biological parents(s); shows lack of respect for life.
<b>Christianity</b>	Roman Catholic – generally disagree – against natural law; use of donated materials can be seen as form of adultery; use of masturbation to collect sperm – sinful; God’s decision to give a child to a couple; playing God; saying we know better than God; changing what God has given us. Old Testament – God gives life. Church of England – generally agree – marriage and sex is the ideal context, but artificial methods okay if it is not possible to have children naturally; donated materials okay – no adulterous sexual act involved; knowledge comes from God; can be seen as an act of Christian love; donors should not be paid.
<b>Hinduism</b>	Discouraged if using donated egg / sperm – akin to adultery; also issue with need to know male ancestry for inheritance, and known background for marriage – hence, problem with donated materials.
<b>Islam</b>	Qur’an – Allah gives life, these treatments could be seen as doctors playing God; Allah chooses who will / will not have children; belief that Allah knows best.
<b>Judaism</b>	Attitudes vary. Orthodox Judaism sees fertilisation outside the human body as being unnatural, therefore wrong; masturbation is frowned upon as ‘wasted seed’ (though some Rabbis say it is not wasted if for fertility treatments); attitude that use of donated materials is a form of adultery; potential social problems of future, e.g. donor being father of several children who may in future meet and try to marry; God creates life (Torah), not doctors.
<b>Sikhism</b>	Discouraged if using donated egg / sperm – akin to adultery; potential problems in marriage because of one feeling inadequate (if a donor had to be used); childlessness may be God’s will.

**(4 marks) AO2**

- (d) *Explain the attitudes of religious believers to transplant surgery. Refer to the beliefs and teachings of a different religious tradition in your answer.*

**Target: Knowledge and understanding of the beliefs and teachings of a different religious traditions impact on their attitude to transplant surgery**

N.B. Candidates MUST choose a different religious tradition to one chosen in B2(c).

Mark on Levels of Response for AO2, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

- Buddhism** Fits with the skilful way of following Precept to not harm, but rather to be generous to others; since the body is just a shell, it is no problem to give part away after death.
- Christianity** Acceptable to all mainstream Christian traditions. Seen as an act of Christian love, as long as no money has been involved; reflection of Jesus’ central message *Love your neighbour*; it can be seen as a sacrifice for others; life is sacred, so to preserve life is good; *whatever you do for others you do for me* (Jesus); it can be seen as following Jesus’ example of helping others.
- Hinduism** Transplantation to save life is acceptable.
- Islam** Qur’an – *whoever saves a life, it would be as if he saved the life of all the people* – organ donation clearly helps others. There is an issue because it is forbidden to mutilate a dead body, which organ harvesting clearly does. Shariac law states that where two rules clash – in this case, the rule to not desecrate with the help of others – you should choose the lesser of two evils. Hence, by not helping, someone dies; this is a greater evil than not burying a body intact.
- Judaism** Allowable where transplant is to save life – follows Talmud principle that *one party is helped, and the other not harmed*. Same dilemma over not mutilating a dead body as in Islam. Problem with heart transplants because of time gap between death and removal, which is less than would be required under Jewish law, therefore breaks commandment *Do not kill*. Many Rabbis have said it is a religious obligation to help others whilst alive, so if you can donate without being harmed, you should (e.g. bone marrow transplant).
- Sikhism** Sewa (service) is one of the two key tasks for Sikhs, this can be seen as a form of sewa; since the body is just a shell for the soul, it is no problem to give a part away after death; Adi Granth mentions that body may be disposed of in any way, implication is that transplant surgery is fine; cultural distaste for taking from a body.

**(4 marks) AO2**

- (e) ***“If a couple cannot have children naturally, they should accept that they will never be parents.”***

***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 whether it is right to accept or challenge infertility**

Mark on Levels of Response for AO3, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

**Agree**

Idea of God’s transcendence, and humans’ comparative lack of knowledge; idea that God sees the big picture; that God has created us in a set way for his own reasons, you can only say at the latter stages of your life that God didn’t grant you children, i.e. may be seen as impatient by having fertility treatments; unnatural.

**Disagree**

God may have given us the knowledge to do this; these children are probably the most wanted, therefore, the most loved and best looked after (all religions stress looking after children); God may work through the doctors to grant children; could be seen as doctors working in partnership with God in his creation, and fulfilling the duty to *go forth and multiply*; the knowledge is there to make people happier, why not use it; intentions behind fertility treatments are all good.

**(5 marks) AO3**

**B3 Religious Attitudes to Matters of Death**

(a)(i) *Why do some people try to commit suicide?*

**Target: Understanding of why some people try to commit suicide**

One mark per valid reason, with an additional mark for elaboration or explanation.

Reasons offered may include:

Loneliness; abuse; addiction; financial problems; exam pressure; relationship issues; sexuality issues; prison; mental health problems; suicide bombers; sacrifice for others.

**(3 marks) AO1**

(ii) *Explain the attitudes of religious believers to suicide. Refer to the beliefs and teachings of one religious tradition in your answer.*

**Target: Knowledge and understanding of the beliefs and teachings of one religious tradition and how they impact on attitudes to suicide**

Mark on Levels or Response for AO2, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

- Buddhism** Completely unacceptable, breaks Precept of non-harming; can not avoid suffering in this life by killing oneself – will have to deal with it in a future life; to take one’s life creates more bad karma (to be worked through in future lifetimes); belief that the souls of people who commit suicide can become trapped in a kind of hell state between lives; those in despair should be comforted (befriending).
  
- Christianity** Roman Catholic – Totally wrong, grave sin; destroys God’s plan for us; goes against God’s love for us; life belongs to God, not us; *your body is a temple to God* (New Testament); many priests will neither carry out a service nor allow burial of a suicide victim.  
Church of England – Similar to Roman Catholic; need to support the families of suicide victims’ and the idea of befriending potential suicides. Chad Varah – The Samaritans. Modern statements are more compassionate and forgiving, linking suicide to mental health.
  
- Hinduism** Women were expected to kill themselves if their husband died (suttee) – made illegal in 1829, but persisted well into the 20<sup>th</sup> century in some areas; old or ill Hindus will leave their families to starve themselves to death rather than be a burden; can be seen as a religious act; should not be done to escape suffering.

<b>Islam</b>	<i>Nor kill nor destroy yourself</i> (Qur'an); <i>a man...committed suicide and so Allah said...I forbid Paradise for him</i> (Qur'an); soul of suicide victim will be sent to hell, where it will be severely punished; life is absolutely sacred; Allah created us individually, suicide says we are worthless; destroys Allah's plan for us. Suicide Bombers – Where suicide victim is doing something on behalf of a nation (Palestine), seen as acceptable sacrifice, seen as martyrs, sacrificing their lives for the sake of the nation and faith, so act is of resistance, not intent to commit suicide; reward is Paradise. Having said that, most Muslims see no religious justification for suicide bombing.
<b>Judaism</b>	<i>Do not kill</i> (Exodus); God gives and takes life (Torah); suicide destroys God's plan for us, God creates us in his image to fulfil certain duties, suicide destroys that image and prevents us from fulfilling those duties, traditional mourning rites are not carried out for suicide victims, suicide victims are not buried in the general part of a graveyard with other Jews; few suicides are labelled as such, because it has to have been done with 'clear mind'.
<b>Sikhism</b>	Interference into God's plan, so wrong; human body is a gift from God, suicide damages it and destroys life, so is wrong; no one has the right to shorten their own life; God gives / takes life; suicide victims are not condemned, their families comforted.

(4 marks) AO2

- (b) *Explain the beliefs and teachings about life after death of a different religious tradition that you have studied.*

**Target: Knowledge and understanding of the teachings from a different religious tradition concerning life after death**

N.B. Candidates MUST use a different tradition to that used in question B3(a)(ii).

Mark on Levels of Response for AO1, with the following mark allocations:

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A relevant statement of information.	1 mark
<b>Level 2</b>	Relevant but basic information, i.e. two relevant points, or one statement with example or elaboration.	2 marks
<b>Level 3</b>	A clear statement covering at least two points well.	3 marks
<b>Level 4</b>	A reasonably full statement, covering most, though not necessarily all, of the points suggested in the mark scheme.	4 marks

Responses may include the following:

<b>Buddhism</b>	Anatta 'leaves body'; reincarnated as new life form based on karma; good karma creates positive rebirth, bad karma creates negative rebirth; extreme badness / goodness can carry through several lifetimes; aim for enlightenment (Nirvana) to escape cycle of reincarnation (moksha).
<b>Christianity</b>	After death, await Judgement Day; Jesus judges based on good and bad deeds of lifetime; heaven or hell; Roman Catholic belief in Purgatory before Judgement Day; resurrection of the body.

<b>Hinduism</b>	Atman leaves body; reincarnated as new life form based on karma; good karma creates positive rebirth, bad karma creates negative rebirth; extreme badness / goodness can carry through several lifetimes; aim for enlightenment (Nirvana) to escape cycle of reincarnation.
<b>Islam</b>	After death, soul awaits Judgement Day, which is at the end of time; Allah judges based on good / bad deeds; Paradise or hell (punishment).
<b>Judaism</b>	Soul lives on when body dies, and will be reunited with body at the time of the Resurrection when the Messiah comes, this is a time of peace and harmony.
<b>Sikhism</b>	Kirtan Sohilla describes life after death – all are part of God and will eventually return to God; soul never dies, whilst body does; reincarnation of soul; unity with God achieved through good deeds and acts of religious devotion.

**(4 marks) AO1**

**(c) *How can religious believers help the relatives of those who are dying?***

**Target: Understanding of the ways in which religious believers can help the relatives of those who are dying**

One mark per valid statement, with an additional mark for elaboration or explanation.

Answers may include:

Prayer (with / for the relatives of the person dying, or for the ability to help them); listen to them; provide comfort; give time; help them sort things out, e.g. finances; read holy texts to them; support; justify their suffering to them (theodicies); look after them.

**(4 marks) AO2**

**(d) *“Old people should be cared for by their families, not put into homes for the elderly.”***

***Do you agree? Give reasons and explain 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 whether relatives should take care of those elderly members of the family rather than put them into a home**

Mark on Levels of Response for AO3, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

**Agree**

Parents brought us up, and supported us when we needed them; source of wisdom and experience; they are owed respect, and hence our time and commitment – homes don't show that; *Honour your father and mother* (Exodus); Qur'anic exhortation to look after parents; Hindu cultural demands to look after elderly; seen as a duty in Adi Granth (Sikhism).

**Disagree**

Sometimes their needs are beyond our capability, to not put them in specialist homes is disrespectful; they can be abused or made to work whilst with families, in homes they get the rest they deserve, homes can be very expensive – showing respect through provision of such; what about relatives who were not good to their families, do they deserve respect / duty of care?

(5 marks) AO3

**B4 Religious Attitudes to Drug Abuse**

**(a)(i) Why are some drugs illegal?**

**Target: Understanding of reasons behind why drugs are illegal**

One mark per reason suggested, with an additional mark for elaboration.

Responses may include:

How harmful a drug is; that selling to others is worse than just using yourself, as it damages others; how acceptable to society a drug is; different classifications based on different strengths / dangers, etc.

(3 marks) AO1

**(ii) Explain why some people take illegal drugs.**

**Target: Understanding of why people take illegal drugs**

One mark per valid reason stated, with an additional mark for elaboration or explanation.

Reasons given may include:

Escapism; peer pressure; culture; risk; want to try it; because it is forbidden; addiction, medicinal, therapeutic reasons.

(4 marks) AO1



- (b) *Explain the attitudes of religious believers to caring for their mind and body. Refer to the beliefs and teachings of one religious tradition in your answer.*

**Target: Knowledge and understanding of the beliefs and teachings which impact on the attitude of one religious tradition to the use of illegal drugs**

Mark on Levels of Response for AO2, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

<b>Buddhism</b>	Precept not to cloud the mind, but remain aware; Right Awareness (Noble Eightfold path); Right Livelihood – not being involved in drug production / sale; Buddhist centres for treatment of drug addicts in Thailand; need to care for others – can hurt others whilst under the influence because of lack of awareness; general concept of moderation – drugs often lead to addiction; karmic consequences for rebirth; compassion for addicts.
<b>Christianity</b>	<i>Your body is a temple to God</i> (New Testament); life is sacred; God gives life for us to look after; all unique individuals – drugs damage that; we are created in God’s image – disrespectful to deliberately damage that; Pope – drugs create slaves of us, affect our families, and stop us from following God; social impact; compassion for drug users.
<b>Hinduism</b>	Some use of cannabis derivatives by certain section of Hindu holy men as a religious act; addiction not good. Disregard of body by saddhus. Ayurvedic system.
<b>Islam</b>	Any form of drug taking is forbidden; Prophet Muhammad – intoxicants are the mother of all vices, i.e. take away self-control and lead to wrongful behaviour; are unfit to pray under the influence, and must pray as a duty in Islam; forbidden to be involved in production or sale; social impact; should help users.
<b>Judaism</b>	Sanctity of life argument; we are created in God’s image – disrespectful to deliberately damage that; drug addiction puts life at risk, so prevents us from serving God properly; social impact; support services for addicts within Judaism.
<b>Sikhism</b>	Body is a temple built by God to be looked after, and used in service / worship; insult to God to not look after the body; one of five rules of Khalsa – no drugs; drugs cloud mind, making it difficult to know what God wants us to do; unhealthy; social impact; waste of money which should be spent on family.

**(4 marks) AO2**

- (c) *Explain the attitudes of religious believers to drinking alcohol. Refer to the beliefs and teachings of a different religious tradition in your answer.*

**Target: Knowledge and understanding of the beliefs and teachings and how they impact on attitudes of a different religious tradition to the use of alcohol**

N.B. Religious tradition MUST differ from that discussed in B4(b).

Mark on Levels of Response for AO2, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

<b>Buddhism</b>	Precept not to cloud the mind, but remain aware; Right Awareness (Noble Eightfold path); Right Livelihood – not being involved in drug production / sale; Buddhist centres for treatment of drug addicts in Thailand; need to care for others – can hurt others whilst under the influence because of lack of awareness; general concept of moderation – drugs often lead to addiction; karmic consequences for rebirth; compassion for addicts.
<b>Christianity</b>	Seen by most Christians as acceptable in moderation; use of alcohol in sacraments can lead to idea of acceptance; concern re. abuse of alcohol because of impact on others; work of Salvation Army in helping alcoholics; since alcohol distorts perceptions, can see abuse of it leading to breaking of Jesus' principles of love; some teetotalers.
<b>Hinduism</b>	Considered disrespectful to drink in front of elders. Addiction not good. Use of alcohol by siddhus.
<b>Islam</b>	Some Muslims will not even enter a house where they know alcohol to be; some Qur'anic scriptures say alcohol is okay in moderation. Any form of drug taking is forbidden; Prophet Muhammad – intoxicants are the mother of all vices, i.e. take away self-control and lead to wrongful behaviour; are unfit to pray under the influence, and must pray as a duty in Islam; forbidden to be involved in production or sale; social impact; should help users.
<b>Judaism</b>	Use of wine at meals and festivals; moderation; in excess, Sanctity of life argument; we are created in God's image – disrespectful to deliberately damage that; drug addiction puts life at risk, so prevents us from serving God properly; social impact; support services for addicts within Judaism.
<b>Sikhism</b>	Body is a temple built by God to be looked after, and used in service / worship; insult to God to not look after the body; one of five rules of Khalsa – no drugs; drugs cloud mind, making it difficult to know what God wants us to do; unhealthy; social impact; waste of money which should be spent on family.

**(4 marks) AO2**

- (d) *“Smokers and drinkers should be made to pay for their own medical treatment.”*

*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 or not people should have to pay for medical treatment which is necessary because of the effects of their own actions, here alcohol / tobacco**

Mark on Levels of Response for AO3, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

**Agree**

Their choice to harm themselves, why should others pay for their ‘stupidity’; limited resources, so should prioritise; there are enough warnings about what will happen, they shouldn’t have ignored them; other more deserving people exist (e.g. in transplants); result of disobeying God.

**Disagree**

They have paid for the service through taxes; why pick those people out, others deliberately hurt themselves and get treated for free; God created us all equally; we should not judge others; show compassion regardless of cause (Buddhist Precept); *Love your neighbour* (New Testament).

**(5 marks) AO3**

**B5 Religious Attitudes to Media and Technology**

- (a)(i) *Explain why films are given different categories (e.g. PG, 15, etc.).*

**Target: Knowledge and understanding of why there are different categorisations for cinema film**

One mark per valid comment, with an additional mark for elaboration / explanation.

Responses may include:

That the nature / content of the film may be suitable for only certain ages; to protect younger viewers; to guide people to know something about the film before they decide to watch it.

**(3 marks) AO1**

**(ii) What effects can the media have on children?****Target: Understanding of the impact of the media on children**

One mark per valid point made, with an additional mark for elaboration or explanation.

Suggestions may include:

**Positive** That it educates, informs; entertains.

**Negative** That it creates biases; frightens; distorts the truth; shows things children shouldn't see; too easily accessible, therefore opens children up to inappropriate images / ideas.

**(4 marks) AO2**

**(b) Explain why some religious believers are concerned about pornography. Refer to the beliefs and teachings of one religious tradition in your answer.****Target: Understanding of the beliefs and teachings which affect the attitude of some religious believers to the viewing / use of pornography**

Mark on Levels of Response for AO2, with the following mark allocations:

**Levels of Response**

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

Generally a shared attitude amongst faiths.

Points may include:

Corrupts people; young people not old enough to see certain things, or to make choices for themselves; prevent temptation to watch / copy; subjects which are forbidden within religions are involved, e.g. adultery; homosexuality; blasphemy; immorality.

Any number of teachings could be pulled in to this topic, because it depends what examples of pornography the candidates decide to focus on – the following is most likely, and most general.

**Buddhism** Precepts – Not harming / sexual misconduct / clouding senses. Potentially leads to breaking of precepts means is to generate bad karma – rebirth issue; pornography is all about craving, which is one of three marks of existence. Buddhist aim is to realise truth of this so ending it. Since pornography (use of) is addictive, this goes against basic aims of faith.

**Christianity** Paul's teachings on immorality; may encourage breaking of rules of faith – adultery, sex before marriage; idea that sex is part of covenant between a couple, blessed by God, so should be private; sanctity of and respect for life not shown.

<b>Hinduism</b>	Sanctity of and respect for life not shown; sex within marriage is ideal leads to corruption of society.
<b>Islam</b>	Sex should be within marriage – usually not so portrayed in pornography; links to actions which break the rules of faith – adultery, sex before marriage – and which carry corporal and capital punishments, sanctity of and respect for life is not shown.
<b>Judaism</b>	Sex should be within marriage; pornography based on non-marital sex; <i>Do not commit adultery</i> ; sanctity of and respect for life; God created man and woman to become as one in marriage; respect for sexual relationship.
<b>Sikhism</b>	Promotes immorality; sex should be within marriage; sanctity of and respect for life.

**(4 marks) AO2**

- (c) ***Explain why some religious believers want their religion to have more coverage in the media. Refer to the beliefs and teachings of a different religion in your answer.***

**Target: Understanding of the beliefs and teachings of a different religious tradition which affect why some religious believers want a greater religious presence in the media**

Mark on Levels of Response for AO2, with the following mark allocations:

**Levels of Response**

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

Points may include:

Missionary nature of some faiths; presentation of morality; educational element (leading to a greater understanding, tolerance, harmony, etc.); give balanced view of religion; allows people to ‘be involved’ in an act of worship if they can’t get to their place of worship; allows religious point of view regarding issues of the day being put across, i.e. being part of the dialogue.

<b>Buddhism</b>	Use of media regularly as it has spread in West.
<b>Christianity</b>	Evangelical element of faith; exhortation by Jesus to go from him and spread his message.
<b>Hinduism</b>	Appreciation of ability of media to present balance and inform, leading to greater tolerance / harmony.
<b>Islam</b>	Missionary nature of faith; appreciation of balance and information potential to engender peace and tolerance, and especially combat Islamophobia.
<b>Judaism</b>	Makes people aware of what has happened to Jewish people, so we can learn and prevent its reoccurrence.

**Sikhism** Appreciation of ability of media to present balance and inform, leading to greater tolerance / harmony; ability to fight against injustice through media.

(4 marks) AO2

(d) *“You can’t believe what you read in the newspapers.”*

*Do you agree? Give reasons and explain 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 whether newspaper content is believable**

Mark on Levels of Response for AO3, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

**Agree**

Often shown to tell lies or distort the truth; main desire is to sell copy; people get paid for their stories, so unlikely to tell the truth; sensationalism is encouraged; stories are printed as paper wants, not as central figures want.

**Disagree**

Not so many upheld complaints each year; can’t class all newspapers the same; important sources of information for public; if it is all lies, why do people buy them?

(5 marks) AO3

**B6 Religious Attitudes to Crime and Punishment**

(a) *Explain the use of parole.*

**Target: Knowledge and understanding of parole and how it works**

One mark for valid explanation.

One mark for example of its use, with further mark for elaboration.

Parole is a period of time following a prison sentence, during which ex-convict has an attached officer who helps them to get reintegrated into society. Successful completion of parole leads to complete freedom; unsuccessful leads to reimprisonment.

(3 marks) AO1

**(b) Explain two aims of punishment.**

**Target: Understanding of the two aims of punishment seen as acceptable by one religious tradition**

- Deterrence** to put people off committing crime.
- Retribution** to ‘get someone back’ for what they have done.
- Equality** to give equal punishment for a crime.
- Reformation** to re-educate criminals to prevent repeat behaviour.
- Protection** to protect society from criminals.
- Vindication** to justify having a law.
- Reparation** to pay back to (the victim), make up for.

**(4 marks) AO2**

**(c) Explain the attitudes of religious believers to capital punishment. Refer to the beliefs and teachings of one religious tradition in your answer.**

**Target: Understanding of the beliefs and teachings of one religious tradition which affect attitudes to the use of execution as a punishment by a state**

Mark on Levels of Response for AO2, with the following mark allocation:

**Levels of Response**

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

Responses may include:

- Buddhism** Disagree – Precept of non-harming; compassion; need to work through bad karma created, and imprisonment allows for this; work of Angulimala organisation; Right Action in regard to treatment of offender; some Buddhist countries do use capital punishment; story of Milarepa.
- Christianity** Generally disagree – Jesus opposed ‘eye for an eye’ concept; favour of restorative justice, which capital punishment is not; forgiveness; sanctity of life and respect for all life; judge and you will not be judged (Jesus); Pope’s role in appealing for clemency.
- Hinduism** Punishment is found in laws of Manu, e.g. for murder, treason, karmic consequences; link to castes and reincarnation.
- Islam** Law of equality of retribution allows for execution; punishment cited in Qur’an and Hadith; better to take compensation and allow imprisonment; bad crime carries capital sentence; respect for life, but show no respect and gain no respect.

<b>Judaism</b>	Set as punishment in Torah; rarely used (once only in history of Israeli state); very strict criteria applied for its use, making it all but impossible.
<b>Sikhism</b>	Accept need for capital punishment, but that it should rarely be used; preference for restorative justice; need to preserve dignity of any person including criminal; example of murderer who became a Sikh missionary via Guru Nanak.

(4 marks) AO2

- (d) *Explain the attitudes of religious believers to the treatment of prisoners. Refer to the beliefs and teachings of one religious tradition in your answer.*

**Target: Understanding of attitude of religious beliefs to the treatment of prisoners**

Response MUST be using a different religious tradition to that used in B6(b).

Mark on Levels of Response for AO2, with the following mark allocations:

**Levels of Response**

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

N.B. Focus on **treatment** of prisoners, not aims of prisons.

Responses may include:

<b>Buddhism</b>	Angulimala group – remembering example of Angulimala and work within prisons; forgiveness and compassion; Right Action; helping criminals realise wrong so as not to repeat, therefore not create even more bad karma.
<b>Christianity</b>	Example of Quaker movement – prison reform; need to treat prisoners with compassion; help them reform, which can only be done under positive circumstances; sanctity of life; forgiveness; Golden Rule; show Christian love.
<b>Hinduism</b>	Need to help criminals reform for sake of their future life (karma); criminal must be made to pay for what s/he has done wrong, so should serve a suitable punishment.
<b>Islam</b>	Ta'azir punishments aim to reform, so should be carried out in conditions conducive to that; conditions in prisons are often not good because crimes are seen to be against God and society, not just the victim; Qur'an requires prisoners to be treated justly; Prophet Muhammad administered punishment of Qur'an if no clemency was requested by victim.
<b>Judaism</b>	All treatment must be just, as should punishment given in the first place (Torah); although capital punishment is available under Jewish law, it is extremely difficult to pass it as a sentence, only one person has been executed, many Rabbis feel that this is one too many.



**Sikhism** Idea that everyone has a part of God within them; capital punishment seen as ‘cold blood’ killing, therefore not generally supported; need to see wrong in actions to be able to make up for it (evolution of soul). **(4 marks) AO2**

(e) **“Prisons should educate offenders and then they would not commit crimes.”**

*Do you agree? Give reasons and explain 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 whether education is the main factor in criminal behaviour**

Mark on Levels of Response for AO3, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

**Agree:**

Most people in prisons are educated to a low level, many not at all; education work with convicts leads to lower rates of reoffence; education provides skills and opportunities which keep people away from crimes of need.

**Disagree:**

Rich people commit crime, e.g. Lord Archer; not all crime is about need (much is greed, which is nothing to do with education); clever / educated people often responsible for most certain types of crime – e.g. large scale fraud, white collar crime, this is an argument of prejudice, as such, contravening most religious teachings.

**Additionally:**

Candidates may try to answer by splitting crimes into predominately educated / uneducated categories.

**(5 marks) AO3**

**B7 Religious Attitudes to Rich and Poor in Society**

- (a)
- Explain how some people become wealthy.*

**Target: Understanding of why people become wealthy**

One mark per valid reason, with an additional mark for elaboration or explanation.

Responses may include;

Inheritance, from a job, stocks and shares, gambling success.

**(3 marks) AO1**

- (b)
- Explain the attitudes of religious believers to gambling. Refer to the beliefs and teachings of one religious tradition in your answer.*

**Target: Knowledge and understanding of how beliefs and teachings affect the attitude to gambling**

Mark on Levels of Response for AO2, with the following mark allocation -

**Levels of Response**

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

General responses may include:

The negative effect on families; that gambling means many people lose out; gambling addiction; unfair to gain wealth; materialism (not spirituality); Lotto gives much money to charity, so may be acceptable.

<b>Buddhism</b>	Anything which causes harm to others is wrong, so gambling which takes from those who need it, e.g. one's family, breaks the Precept of not harming; addiction breaks fifth Precept – not clouding mind; the business encourages harm because it relies on people being unsuccessful, therefore to work within gambling industry is not Right Livelihood; gambling is a misuse of one's wealth, therefore does not accrue positive karma; since gambling is done out of desire for more material possessions / wealth, it ties more tightly to the wheel of rebirth.
<b>Christianity</b>	Gambling is not encouraged, as it can lead to addiction, and harm one's family in that way; money should be obtained fairly, not at the expense of others, which gambling is; encourages greed; <i>love of money is the root of all evil</i> ; <i>love your neighbour</i> ; some Christian groups totally opposed.
<b>Hinduism</b>	Greed for money is social evil; one of aims in life is to gain money lawfully; exploiting others creates bad karma, therefore affects our future rebirth – gambling relies on many losing for a few to win.

<b>Islam</b>	Forbidden under Islamic law; leads to social inequality, and destruction of social order; takes money from the family; exploitation of those who lose, unfair way to earn wealth; sign of greed, therefore condemned; <i>filthy work of Satan</i> (Qur'an); addiction distracts from real purpose of life – worshipping God.
<b>Judaism</b>	Materialism is frowned upon, charity and good use of wealth expected, gambling is a form of materialism; deliberately making yourself poor is wrong (Talmud), so addiction to gambling would be this.
<b>Sikhism</b>	Guru Granth Sahib speaks against gambling as it exploits others; money is not a thing to be proud of, but to use to help ones family and others in sewa, therefore one's gambling goes against this.

(4 marks) AO2

- (c) *Explain the attitudes of religious believers to the poor. Refer to the beliefs and teachings of a different tradition in your answer.*

**Target: Understanding the beliefs and teachings of a different religious tradition to the poor, i.e. their motivation**

N.B. Candidates MUST use a different tradition to that used in question B7(b).

Mark on Levels of Response for AO1, with the following mark allocations:

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A relevant statement of information.	1 mark
<b>Level 2</b>	Relevant but basic information, i.e. two relevant points, or one statement with example or elaboration.	2 marks
<b>Level 3</b>	A clear statement covering at least two points well.	3 marks
<b>Level 4</b>	A reasonably full statement, covering most, though not necessarily all, of the points suggested in the mark scheme.	4 marks

Responses may include the following:

<b>Buddhism</b>	Compassion – loving kindness; Right Action; generation of good karma; Precept in skilful way – generosity to others; shouldn't be attached to money, be generous with it; existence of many Buddhist organisations to help others, e.g. Angulimala, Theravada Buddhist reliance on gifts from people; monastic renunciation of wealth.
<b>Christianity</b>	Following Jesus' example; place in heaven; parable of Sheep and Goats; showing God's love for others; Golden Rule; Love thy neighbour; many organisations to help others – Christian Aid, Cafod, etc.
<b>Hinduism</b>	Generation of good karma; Upanishad instruction to give; giving to holy people and beggars is common in Hindu society.
<b>Islam</b>	Zakah; sadaqah; duty to help others; tradition of qurbani offering at festivals / celebrations; Muhammad's attitude to those in need; using God's money to help others / do God's work; place in heaven; Islamic Relief Worldwide.
<b>Judaism</b>	Duty / obligation to help others set out in Torah; tithe system (money and crops etc); tzedekah; rich must honour poor man's right to food, clothing and shelter; Maimonides – help the poor; World Jewish Relief.

**Sikhism** Sewa – one of two elements of Sikh worship and living a godly life; traditional Sikh jobs focus on helping others; story of Duni Chand teaches against hoarding wealth; many examples in the time of Guru Nanak of wealthy people giving up wealth to become Sikhs; example of Guru Nanak and other Gurus helping others; direction to fight against greed (one of five evil impulses); kirpan is a sign for standing up for poor; vand chakna (sharing with less fortunate); tithe system (deswandh).

(4 marks) AO2

(d) *How do some religious believers help the homeless?*

**Target: Understanding the ways in which religious believers help the homeless**

One mark per valid stated way, with an additional mark for elaboration / explanation.

Generally similar ideas which may include:

Praying (for guidance, or for God to help people); giving money; giving time as a volunteer; giving goods; setting up of organisations for the less fortunate; tithe systems; setting up of co-operative banks; giving advice. Specific religious references, e.g. Sangha / langar/ Salvation Army.

(4 marks) AO1

(e) *“Everyone should pay a tax to help the poor.”*

*Do you agree? Give reasons and explain 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 the need for a compulsory tax which directly helps the poor**

Mark on Levels of Response for AO3, with the following mark allocations:

**Levels of Response**

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

Responses may include the following:

**Agree:**

Not enough is done for these people; many haven't the ability to change their own circumstances, it's often not their fault they are in these situations; we have a duty to help those less fortunate; most religions say we should help others; it would generate enough money to make a real difference, even change society; tithe systems of many religions – so here is already a form of tax.

**Disagree:**

It should be a matter of choice; might not go to those you want to help; already taxed enough; many people who live in poor circumstances also pay tax, this would take even more from them; religious tithe systems; caste systems / reincarnation mitigate against helping those in need because they are working through their own karmic consequences.

**(5 marks) AO3**