



General Certificate of Secondary Education

Religious Studies 3062 / 3067 *Specification B*

Unit 1 (30601) Thinking about God and Morality

Mark Scheme

2005 examination - June series

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.

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.

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 (Three Levels)

- 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 an example or elaboration.
- Level 3 A clear statement showing breadth or depth of knowledge and understanding, i.e. at least two relevant points with some development.

Assessment Objective 1 (Four Levels)

- 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 an example or elaboration.
- Level 3 A clear statement showing breadth or depth of knowledge and understanding, i.e. at least two relevant points with some development.
- Level 4 A reasonably full statement showing sound development, i.e. at least two relevant points both of which are developed.

Assessment Objective 1 (Five Levels)

- 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 an example or elaboration.
- Level 3 A clear statement showing breadth or depth of knowledge and understanding, i.e. at least two relevant points with some development.
- Level 4 A reasonably full statement showing sound development, i.e. at least two relevant points both of which are developed.
- Level 5 A full and coherent statement showing good development beyond Level 4.

Assessment Objective 2 (Four Levels)

- 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 (Five Levels)

- 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)

N.B. Candidates who make no religious comment should not achieve more than Level 3.

Unit 1: *Thinking about God and Morality*

Section A Thinking About God

A1 The Existence of God

(a) *“God looked at everything he had made, and he was very pleased.” Genesis 1³¹*

(i) *Is the quotation in Figure 1 more likely to be believed by an atheist or a theist?*

Target: Knowledge of specialist term; explanation of its relevance to the quotation

Theist. (1 mark) AO1

(ii) *Give one reason for your answer.*

A theist believes in God / believes God made the world. (1 mark) AO1

(b) *Describe one creation story from a religious tradition.*

Target: Knowledge of a creation story from a religious tradition

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A relevant point, e.g. God created the world in six days.	1 mark
Level 2	Two relevant points or one elaborated / explained, e.g. God created the world in six days. He created animals and people.	2 marks
Level 3	A clear statement covering at least two points well or bringing in a more detailed knowledge of the story, e.g. God created the world in six days and rested on the seventh. On each day He created the sun, moon, stars, planets, animals and people.	3 marks
Level 4	A reasonably full statement, covering most, though not necessarily all, of the relevant elements of the story chosen, e.g. God created the world in six days out of nothing and rested on the seventh. On each day he created light, the sky, plants, stars and planets, fish, birds and people.	4 marks
Level 5	A full, coherent account of the creation story, though not necessarily all of the relevant elements of the story chosen, e.g. in the Bible, God created the world out of nothing. He created it in six days and rested on the seventh. On each day He created something different: light and dark, the sky, the plants and trees, the stars and planets, fish, birds, animals and finally Adam and Eve. Everything he created was good.	5 marks

Judaism / Christianity: Six days of creation (Genesis 1): light / dark, sky, vegetation, sun, moon and stars, fish and birds, animals and people; Adam and Eve (Genesis 2): garden, man formed from earth, animals as companions, Eve from man’s rib; in both accounts: a perfect creation, creation out of nothing.

Hinduism Ocean, cobra, Vishnu, Aum, lotus flower, Brahma, lotus split into three, vegetation, animals.

Islam Allah, Adam, Hawa, Iblis, garden of Paradise.

N.B. The story of the Fall in Genesis Chapter 3 should not be credited as a creation story.

(5 marks) AO1

- (c) Explain the First Cause argument for God's existence.**

Target: Knowledge and understanding of the First Cause argument for God's existence

Mark on four Levels of Response for AO1, one mark per Level.

The classic First Cause Argument

Thomas Aquinas argued that everything that happens has a cause; the universe itself must be caused by something which existed before it and which cannot be caused by anything else. The eternal First Cause is God. Also accept arguments that something must have caused the Big Bang and that cause is God.

(4 marks) AO1

- (d) Explain how believing that God created the world might influence the way religious people live their lives.**

Target: Application of belief to practice

Mark on four Levels of Response for AO2, one mark per Level.

e.g. Respect for God's creations, animals, plant life and other people
 Conserving the natural world
 Stewardship
 Humility rather than arrogance towards nature
 Practical examples of these attitudes.

(4 marks) AO2

- (e) "A loving God would not have made a world where people suffer."**

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.**Target: Evaluation of whether a loving God would create a world in which suffering occurred**

Mark on five Levels of Response for AO3, one mark per Level.

Candidates could approach the quotation from a number of angles:

- The problem of suffering for belief in a good and loving God
- Different kinds of suffering; natural and caused by humans
- Free will
- Natural processes of ageing and death are just part of the way the world is
- Does God intervene or have any responsibility for suffering?
- Religious explanations for suffering

Agree

If God deliberately made a world with suffering in it, God is cruel, not loving or good. If God really loved people he would stop their suffering or prevent it from happening in the first place. The fact that everyone experiences suffering means either that God does not exist or that God cannot stop suffering in the world.

Disagree

Much suffering is natural. There can't be a world in which there is no pain and suffering at all or the laws of physics would not apply. Some pain and suffering bring about good, and much of it is caused by people, therefore not God's fault, but caused by the freedom people have to choose right or wrong. Christians believe God created a perfect world and humans disobeyed God bringing evil and suffering into it.

(5 marks) AO3

A2 Religious Experience and the Nature of God

(a)(i) Give one example of special revelation.

Target: Knowledge of specialist term

Credit any example of a direct experience of God, e.g. vision, conversion, dream, prayer, miracle, near death experiences, etc.

(1 mark) AO1

(ii) Why is the example given special revelation?

Target: Explanation of specialist term

Credit any valid explanation for example chosen, e.g. a direct / personal / unique experience of God / not open to others / an unusual occurrence, etc.

(1 mark) AO2

(b) How might either prayer or meditation help someone to experience God?

Target: Understanding the relevance of prayer or meditation

Award 1 mark for simple, valid statement. Further 2 marks for elaboration / examples. Credit explanations of what prayer or meditation involves as well as its helpfulness in experiencing God.

Prayer

Is communication with God, finding out God's will for one's life, sharing problems, asking for forgiveness, petition, thanksgiving, praise. Prayer brings God close to the person / establishes personal relationship with God. It can make the person feel God is listening to them and cares about them.

Meditation

Is silently focusing on God or on a mantra / passage of scripture; emptying the mind of all distractions; being open to a revelation; using prayer beads (meditating on Allah while reciting 99 names or on sacred mysteries while saying 'Hail Mary's'). Meditation can make someone feel they are totally one with God, at peace and have a heightened sense of God's presence and love. It brings clarity of mind, discipline, relaxation, focus and concentration all of which can allow God to penetrate the distractions of daily life.

(3 marks) AO2

- (c) *Explain what believers can learn about what God is like from holy books. Use examples of holy books from two religious traditions in your answer.*

Target: Knowledge and understanding of what holy books reveal about God to believers

Two different religions must be used, i.e. the candidate must either state the religion or identify the holy books. Those answering from two Christian perspectives must show evidence of some distinction. In this case liberal or fundamentalist interpretations of the Bible that affect someone's appreciation of God's nature could be discussed or distinction made between Old / New Testament, letters of Paul, Psalms that reveal different aspects of God's nature.

Do not give more than Level 2 for a general answer which could apply to any tradition. (See above for Christian perspectives.)

The following is provided as a guide but is by no means exclusive.

Buddhism	Candidates who answer from a Buddhist perspective must be credited if they answer in the negative, e.g. Buddhists do not believe in a God, but can experience freedom which comes from non-attachment to material things. They find out how to follow the Eightfold Path from the teaching of monks and from the Dhammapada.
Christianity	The Bible reveals that God acts in history (the incarnation of Jesus, Pentecost and any examples from Israelite history.) God cares about humanity – Jesus calls God 'father', believers are described as the 'children' of God, God saved humanity through the death of Jesus. God is the creator of the world – Genesis creation story. God can be known through His son – Jesus opened up God's plan for mankind through his teaching.
Hinduism	Vedas / Upanishads / Mahabharata / Ramayana / Bhagavad Gita reveal that Brahman is ultimate reality; other gods are merely aspects of Brahman. Vishnu has been incarnated many times – Krishna in the Bhagavad Gita for instance. The three gods of the Trimurti are responsible for the creation, maintenance and destruction of the world – Brahma, Vishnu and Shiva. Other demi-gods are the subjects of many myths and reveal aspects of the nature of Brahman – Ramayana and the story of Rama and Sita for instance.
Islam	Qur'an reveals that Allah is great – creator of the world. The 99 Beautiful Names reveal nature of Allah – compassionate, merciful, etc. Allah is One, Judge of mankind.
Judaism	Bible / Tenakh / Hebrew Bible / Torah / Talmud reveals God acts in history – the exodus story. God has chosen the Jews to be the chosen people – the covenant at Sinai. God is the creator of the world – Genesis creation story. God is revealed through the sayings of the prophets. God is in control of the future of the Israelites.
Sikhism	Guru Granth Sahib: God is revealed through the writings of the gurus and the revelation of the Guru Granth Sahib which is seen to be a living guru. Mul Mantra – God is One, truth, immanent, sustainer, creator, without fear and hatred, not subject to time, beyond birth and death, self-revealing.

Mark on four Levels of Response for AO2, as follows:

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	A relevant point, e.g. linking the correct religion with a named religious writing, or saying one thing which a writing might teach about God. “A Hindu might learn what God is like through reading the Vedas.” Or “The Vedas teach God is one.”	1 mark
Level 2	Two relevant points or one elaborated / explained, e.g. “A Jew might learn what God is like by reading the Torah. They find out the Laws which God expects them to follow.”	2 marks
Level 3	A sound explanation which shows breadth or depth, e.g. “Muslims come to know that God is one through the Qur’an, the revelation of God to Prophet Muhammad. They learn the 99 beautiful names for God. Sikhs learn that God is transcendent in the Guru Granth Sahib.”	3 – 4 marks
Level 4	A reasonably full statement, showing sound development which covers two religious traditions, e.g. “Christians come to know what God is like by reading the Bible which describes God’s covenant with humankind. It also contains the life and teachings of Jesus who Christians believe is God’s son. God is revealed in the person of Jesus himself. Muslims come to know what God is like by reading and learning the Qur’an by heart. God’s message to people was recited to Muhammad and written down exactly as God revealed it. The Qur’an contains the 99 beautiful names for God, that God is all-merciful and loves all His creation.”	5 – 6 marks

(6 marks) AO2

(d)(i) Explain what religious believers mean when they say that God is personal.

Target: Knowledge and understanding of the use of a specialist term

Award 1 mark for a simple, valid response, e.g. a being / conscious individual being / like a human being.

One further mark for elaboration / explanation, e.g. someone with whom humans can have a relationship / having characteristics of a person, e.g. a Father, someone who loves humans / responds to prayer, etc.

(2 marks) AO1

(d)(ii) Explain one difficulty in thinking of God as personal.

Target: Understanding of the limitations of a description of God

Award 1 mark for simple, valid response, second mark for elaboration / example.

e.g. A person can not be everywhere at once / helping everyone / answering prayers / if God created the universe, can’t be a person like us / limits an almighty God – a person has limitations / God is eternal – not young or old like a person / God is mysterious, unknowable, a force – contradicts ‘personal’ idea. Allow for answer that there is no God, so it is meaningless.

(2 marks) AO1

- (e) ***“Religious experiences prove that God exists.”***

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 experiences are valid proofs of God

Mark on five Levels of response for AO3, one mark per Level.

Candidates might approach this from a variety of standpoints. Credit any reasonable arguments focused on the reality or otherwise of religious experiences, acceptance of such experiences as true, the notion of proof, or atheist idea that God does not exist, therefore religious experiences can not prove that God does exist.

Agree

People who have experienced conversion believe they had direct experience of God and are totally convinced by it that God exists. First hand experience is better than all the arguments for or against God. People who have a sense of God’s presence through prayer do not need other proof of God even if they can’t persuade other people that God is real. The fact that so many people claim to have experience of God in their daily lives shows that God must exist.

Disagree

Lots of people do not have religious experiences like visions or miracles – they are not brought up religious and, therefore, they do not believe in God just because someone else claims to have seen God. Feeling God through prayer or worship is too subjective – it only convinces the person who has the experience and no one else. It could be all in their mind.

(5 marks) AO3

Section B Thinking About Morality

B3 Abortion and Prejudice

- (a)(i) ***Explain what is meant by “a poor quality of life”.***

Target: Knowledge and understanding of a specialist term

Award 1 mark for simple, valid statement. Second mark for elaboration / example.

e.g. the baby would have a life of suffering / not be able to experience life / would merely be alive but not be able to enjoy its life or communicate with others. It might be totally dependent on others / be unable to look after itself when it grew older.

(2 marks) AO1

- (a) *Explain why some religious people think abortion is acceptable if the baby will have a disability.*
(ii)

Target: Knowledge and understanding of arguments used by believers for abortion

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

e.g. The suffering of the baby / inability to live a normal life; the cruelty of bringing such a baby into the world; the woman's circumstances – effect of a handicapped child on her family, financial considerations, care considerations; the free will of the mother / conscience of the mother – her decision; view that foetus not really a person yet / unsouled, but the woman is a person (loved by husband and family); Christian principle of 'what is the most loving thing to do'.

(3 marks) AO2

- (b) *How might a religious leader help someone make a moral decision?*

Target: Understanding the relevance of one source of moral authority (religious leader)

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

e.g.

A religious leader could help by listening / counselling / prayer / discussing all sides / advising the person about the teaching of the religion concerning the moral issue / explaining sacred texts to them / administering sacraments (Christian) or in the case of abortion, giving practical help.

(2 marks) AO2

- (c) *Explain teachings about abortion from two religious traditions. Name each religion or Christian denomination.*

Target: Knowledge and understanding of religious teachings on abortion from two religious or two Christian denominations

For **each** tradition, mark on four Levels of Response for AO1, one mark per Level.

General principles include the sanctity of life, human rights and equality, conscience.

Buddhism New life begins at conception; therefore, all abortion is killing and has harmful karmic effects. However, in the case of a child with a severe handicap or a mother's life at stake, abortion is acceptable but will cause personal suffering and harmful consequences. It depends on the motivation and intention behind the action. (Dalai Lama, 1994.) The first precept of not harming others would be broken by abortion but it might 'on balance', and in particular circumstances, yet be considered a necessity for compassionate reasons.' (General Secretary, The Buddhist Society.)

- Christianity** Roman Catholics regard foetus a child from the first moment of conception and killing of unborn child morally wrong – under all circumstances. Didache states, ‘You shall not kill by abortion the fruit of the womb and you shall not murder the infant already born.’ ‘Human life is sacred’ Pope Paul VI in *Humane Vitae*. ‘Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.’ (Vatican II, *Gaudium et Spes* 51) Other Christians say foetus may be aborted if seriously deformed, mother’s life is put in danger or following rape.
- Church of England’s Synod (1993) stated that there were too many abortions since legalisation; urgent task to reduce number through education; support doctors in efforts to carry out as early as possible in the pregnancy; when carried out after 24 weeks strict interpretation made of ‘serious foetal handicap’; recognises churches responsibility to support people who face burdens of parenthood. A Church of England report (1984) affirmed ‘every human life unique...foetus is to be specially respected and protected, nonetheless the life of the foetus is not absolutely paramount.’ The Free Churches – Baptist, Methodist and Evangelical – hold that abortion is always evil, but is a matter for the individual to decide, based on principle of love – balancing rights of unborn with mothers’ rights – sometimes the lesser of two evils.
- Methodist Synod 1976: ‘Circumstances which may often justify an abortion are direct threats to the life of the mother, or the probable birth of a severely abnormal child. The woman’s other children, bad housing and family poverty should also be considered.’
- Hinduism** Following principle of ahimsa – non-violence – Hindus oppose all taking of life including abortion. The soul enters the embryo at conception and Brahman is present in every living thing. ‘In Him all things exist, from Him all things originate. He has become all. He exists on every side. He is truly the all.’ (Mahabharata Shanti Parva 47-56.) Main duty at householder stage is to have children. However, abortion allowed 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. Wide range of sacred texts give guidance but many Hindus would follow advice given by their friends or priest.
- Islam** Everything has a natural shariah, so Muslims are reluctant to go against nature. Muhammad prohibited killing of baby girls seen as less profitable to families, and Muslims may use this argument against abortion. (‘Do not kill your children in fear of poverty. We shall provide for both them and you. Killing them is a big sin.’ Qur’an 17:31) Mother’s rights take precedence before ensoulment at 120 days, but after that baby and mother have equal rights. Debate amongst Muslims about when abortion is allowed. (‘Abortion is legal in one case only, and that is when the retention of the foetus or embryo in the uterus threatens the mother’s life.’ Sheikh Muhammad Mahdi Shamsuddin.) Qur’an states that a mother should not be treated unfairly because of her child – interpreted as meaning abortion is permitted if the mother’s health is in danger. The principle of 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 sanction abortion if result of rape. Yet Hadith states, ‘No severer of womb relationship ties will ever enter paradise.’ Muslims do not accept mental or physical handicap as a valid reason for abortion.

Judaism

In general, prohibits taking of life at any time from conception to death; but a Jew can kill in self defence, so abortion is allowed if foetus threatens the life of the mother. Some rabbis would also allow it if the birth of the child would lead mother to despair / suicide or if, e.g. through extreme poverty or overcrowding, her mental health may be affected. Most authorities consider foetus becomes an individual with rights at moment of birth, so up to then can be sacrificed for sake of mother. ('If a woman in labour has a life-threatening difficulty, one dismembers the embryo within her...for her life takes precedence over its life.' Talmud.) Many rabbis would accept that abortion is possible if child likely to be severely deformed – to avoid unnecessary suffering, also in situations of rape, incest or poor health of the mother. General principle of sanctity of life: 'So God created man in His own image.' Genesis 1: 27; 'You shall not murder.' Exodus 20: 13; 'The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart..."' Jeremiah 1: 4-5.

Sikhism

Human life is a gift from God (Guru Granth Sahib, 1239) and begins at conception, therefore abortion is wrong. At time of Gurus, baby girls were sometimes killed for economic reasons, so infanticide was condemned in the Rahit Maryada and may be used as a reason for protecting all forms of life. Abortion is seen as 'interference in the creative work of God' (Mansukhani 1986b:183). If conception is the result of rape, abortion might be permitted. Severe handicap not accepted by Sikhs as sufficient reason for abortion, though in such situations they recognise right of parents to make their own decision.

(8 marks) AO1

- (d) *“Children with disabilities experience more prejudice than other children.”*

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 children with disabilities experience more prejudice than other children

Mark on five Levels of Response for AO3, one mark per Level, e.g.

Agree

“The very fact that as soon as a foetus is discovered to be handicapped the parents are offered the choice of an abortion proves the point. This wouldn’t happen to a ‘normal’ foetus. Once born, handicapped people do not always have equal opportunities to others in jobs and access to facilities in our society, in spite of religious teaching that everyone is of equal value. Today’s society puts a high value on being ‘perfect’ and so people are prejudiced against those who have some ‘defect’.”

Disagree

“Although there is concern when a child is discovered to be handicapped, abortion is not always considered or carried out. It depends on the degree of handicap. ‘Normal’ foetuses are also aborted for other reasons, so it is no different really. Buddhists believe it is the intention behind the action that matters, and in very sad cases of severe handicap, it is usually the intention to prevent suffering, so it is not a case of being prejudiced.”

N.B. Accept discussions of prejudice that do not refer to abortion. Some candidates may agree that children with disabilities are the target of jokes / name-calling / bullying / lack of equality of opportunity and access. On the other hand, many are treated more kindly / given special help and their rights are protected by law. Religious teachings / principles may then be cited to argue that prejudice is wrong.

(5 marks) AO3

B4 Marriage

Look at Figure 4. “My parents do not want me to marry someone of a different race, but we are in love.”

- (a)(i) *Explain religious attitudes towards marrying someone of a different race.*

Target: Knowledge and understanding of religious attitudes to race in the choice of a marriage partner

Award 1 mark for simple, valid statement. Second mark for explanation / elaboration.

All religions teach equality. None have rules against marrying someone of a different race, although some have reservations about marrying out of the religion. Accept Jews as a ‘race’.

(2 marks) AO1

- (a)(ii) *Explain why some religious people think that it is not important to be ‘in love’ before getting married.*

Target: Knowledge and understanding of religious attitudes to the importance of love prior to marriage

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

All traditions believe in love within marriage, but those who practise arranged marriages see it as something which develops with time and knowledge of the other person and not as an initial requirement. The fact that divorce rates are lower among those with arranged marriages than in the West suggest love before marriage is over-rated for marriage success. Shared beliefs, values, social and religious compatibility are more important than being ‘in love’. Emotion can fade, but commitment remains more important / person too young to know what’s best – can also lead to sex – forbidden by religions before marriage.

Arranged marriages are practised by some believers of all religious traditions – sometimes as part of their culture more than the religion itself. For example, traditional Buddhist countries have parentally arranged marriages, but in Britain, Buddhists (particularly converts) will choose their own partners. Conservative Christian communities in India, Sri Lanka, the Philippines, Lebanon, for example, have arranged marriages. In Hinduism, marriages arranged by elders are still common in India, but more young Hindus in Britain may choose their own partners. Muslims commonly have arranged marriages. Some Orthodox Jews have parentally arranged marriages, others do not, but it is important Jews marry Jewish partners so children are considered Jewish. Although arranged marriages are not really in keeping with Sikh ethics, love marriages are not entirely trusted. Sikhs in Britain have more freedom to choose but parents like to be involved. In rural Punjab, arranged marriages are still prevalent.

(3 marks) AO1

- (b) *How might a religious leader help someone make a moral decision?*

Target: Understanding the relevance of one source of moral authority (religious leader)

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

e.g.

A religious leader could help by listening / counselling / prayer / discussing all sides / advising the person about the teaching of the religion concerning the moral issue / explaining sacred texts to them / administering sacraments (Christian) or by giving practical help.

(2 marks) AO2

- (c) **Explain teachings about marriage from two religious traditions. Name each religion or Christian denomination.**

Target: Knowledge and understanding of religious teaching on marriage from two religions or two Christian denominations

For each tradition, mark on four Levels of Response for AO1, one mark per Level.

General principles include faithfulness, exclusivity (apart from Islam), commitment, responsibility, contract / covenant, love, companionship and children.

Candidates answering within Christianity only will **necessarily** repeat religious teachings for both denominations chosen. However, to gain Level 4 for each of two denominations, they will need to express some distinctive teachings and not repeat the same information twice, or say, e.g. “Methodists think the same.”

- Buddhism** Marriage brings about a blessing; it involves love, respect, faithfulness, kindness, consideration and delegation of domestic and financial duties. (Summary of vows in *Sigalovada Sutta*). It is a means of spiritual training. Must be lived according to the Five Precepts.
- Christianity** Living faithfully together: a lifetime’s commitment before God; for friendship and companionship throughout life; sharing both good times and bad; know each other in love, and through the joy of their bodily union, strengthen the union of their hearts and lives; (to control and direct the sexual instinct); opportunity for developing the spiritual qualities in a person of trust, faithfulness, mutual consideration, reverence and love. A sacrament, covenant, part of God’s plan (Genesis). Adultery forbidden (Exodus 20: 14). Paul’s teaching about husbands and wives may be cited.
- Hinduism** Natural part of life and valid source of sexual pleasure. For Hindu man it is a religious duty, more of a *samskara* or sacrament than a contract. Some religious rituals can only be performed by a married couple. Blessed by God and permanent. Expression of love and creativity, happiness, friendship. Brahman is within everything and unites everything so loving your marriage partner is part of loving yourself. Fulfilling one’s duty to wife / husband produces good karma. Story of Rama and Sita shows ideal of marriage: faithfulness to one another triumphs over suffering. One of four stages of life is that of a householder. Seven steps in marriage ceremony reflect nature of marriage.
- Islam** Providing the basis of a stable relationship, a legally binding contract which protects the partners and children. The couple must fulfil each other’s sexual needs. Love will develop within the marriage, not necessarily before it. Normal human status for adults. (Islam rejects celibacy.) Couples vow mercy, love, peace, faithfulness, and co-operation. Partnership of two equal people: ‘They (wives) are your garments and you (husbands) are their garments.’ (Qur’an, 4: 3) Allah is the only master.
- Judaism** ‘A man without a wife lives without joy, without blessing and without good.’ (Talmud) Marriage ceremony ‘*kidushin*’ means sanctification. A lifelong commitment before God, a way of controlling and directing the sexual instinct and a way of protecting the financial security of women. ‘When a man and his wife unite sexually in holiness, the Shechinah (presence of God) rests between them.’ (Maimonides, referring to Talmud, Sotah 17a)

Sikhism A religious act; a spiritual opportunity to become one spirit within two bodies. Faithfulness, happiness, love, support, equality, loyalty: all qualities expected of the couple. Relation between husband and wife is like that of God and a believer.

(8 marks) AO1

(d) *“It is wrong to marry someone against your parents’ wishes.”*

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 it is wrong to marry against parental wishes

Mark on five Levels of Response for AO3, one mark per Level.

e.g.

Agree (to a certain extent)

Good to have their advice, approval, wisdom, experience, knowledge of you; bad to wreck the family / cause disharmony; their wishes usually based on their perception of what’s good for their children; love is blind – they can see pitfalls. If their wishes are based on religious belief, they will want children to keep faith alive by marrying someone of same background. Hope children will avoid difficulties mixed marriages might encounter. Religious teaching of honouring parents / obedience, respect for parents.

Disagree

Free will / right to choose / individual’s business, no one else. Love is more important than race or religion. Parents do not have to live with the consequences of the decision – the partners do. Religious teaching about equality, prejudice and discrimination could be mentioned if the ‘parents’ wishes’ are based on racial or religious prejudice, for example.

(5 marks) AO3

B5 War and Peace

Jenny: “I think it is right to go to war if your country is attacked.”

Sam: “I disagree. It is never right to go to war.”

(a)(i) *Sam said, “It is never right to go to war.”*
Is this statement an example of absolute morality or relative morality?

Target: Explanation of the difference between two specialist terms

Absolute morality

(1 mark) AO1

- (a)(ii) *Explain the difference between absolute and relative morality.*

Target: Explanation of the difference between two specialist terms

Award 1 mark for simple valid statement about each concept.

Absolute Morality

What is right or wrong is always right or wrong, no matter what the circumstances.

Relative Morality

What is right or wrong depends on each situation or circumstances.

(2 marks) AO1

- (b) *Jenny said, “It is right to go to war if your country is attacked.”*

Give and explain three other circumstances when some religious believers would say it is right to fight in a war.

Target: Application of religious belief to practice

For each circumstance, award one mark for simple, valid circumstance and a further mark for an explanation or example.

Possible circumstances include: to make pre-emptive strike prior to being attacked by others, to right an injustice, to fight for freedom on the side of the poor (liberation theology).

(6 marks) AO2

- (c) *Explain teachings about the importance of peace from two religious traditions. Name each religion or Christian denomination.*

Target: Knowledge and understanding of religious teachings about the importance of peace from two religious traditions

For each tradition, mark on three Levels of Response for AO1, one mark per Level.

Buddhism Inner peace is central as are principles of ahimsa, non-harming, tolerance, respect and compassion for all life. Violence not only harms the victim but also the perpetrator as it destroys inner peace. “He insulted me, he hurt me, he defeated me, he robbed me.” “Those who think such thoughts will not be free from hate” and ‘Many do not know that we are here in this world to live in harmony. Those who know this do not fight against each other’: (Dhammapada 3 and 6). ‘Buddhism aims at creating a society where... one who conquers himself is more respected than those who conquer millions by military and economic warfare...’ Walpola Rahula, Sri Lankan Buddhist monk.

- Christianity** Christian tradition of pacifism important. Biblical and other texts: ‘You shall love your neighbour as yourself.’ Matthew 22: 39; ‘Blessed are the peacemakers, for they will be called children of God.’ Matthew 5: 9; teaching against revenge in Matthew 5: 39 and love of enemies in Matthew 5: 44. Forgive others-seventy times seven Matthew 18: 21-2; behaviour of Jesus at his arrest; temptations. Jesus was called the Prince of Peace. Church teaching: Roman Catholic ‘Gaudium et Spes’ argues in favour of peace, the right to conscientious objection, use of resources to aid poor rather than on weapons, rooting out causes of injustice / war, condemnation of use of nuclear / other weapons of mass destruction, but as a last resort, the right of self-defence. Quaker declaration (1660) ‘We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world.’ Most churches agree with the general points made by the Roman Catholic church.
- Hinduism** Principle of ahimsa-non-violence or harmlessness, and reverence for all life shown by Gandhi. Hindu’s duty (dharma) to defend people against oppression. Kshatriya – warrior caste seen as noble, must protect the innocent, so Hindu goal is to establish and work to keep a peaceful society.
- Islam** Islam means peace. Muslim greeting ‘Peace be on you.’ (salaam). Concept of jihad is that of an inner struggle (striving) against evil. Qur’an teaches that Muslims should seek reconciliation and forgive others: ‘repel (evil) with what is better’ (Surah 41: 34) Hadith: ‘Hate your enemy mildly; he may become your friend one day’.
- Judaism** Peace is the highest good. Jewish greeting ‘shalom’ means ‘peace be with you.’ Hopes for peace in Isaiah 2: 2-4: ‘swords into ploughshares’. ‘The world stands on three things, on justice, on truth and on peace’ (Ethics of the Fathers). Jews look forward to messianic age – a time for peace.
- Sikhism** First Sikh community committed to strict pacifism, later kirpan, originally a sword used in self-defence, came to symbolise dignity and self-respect, and the need to defend individual’s religious freedom. Peace, however, is a gift of God – prayers in Adi Granth – ‘the Lord is a haven of peace.’ Sikhs also believe in ahimsa (non-violence) and compassion even on battlefield.

(6 marks) AO1

- (d) *“The world can never be at peace; there will always be wars.”*

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 world peace can ever be possible

Mark on five Levels of Response for AO3, one mark per Level.

Agree

- Wars caused by greed, economic self-interest, power politics, hatred of other cultures / religions / races, etc. and these things will always be around.
- Even wars that are fought for ‘just’ causes to rid others of oppression or to stop evil dictators or terrorists from killing innocent people will always have to be fought so that these people don’t win.
- Until human nature changes or people stop being evil, wars will continue.
- Religious arguments about fallen human nature, sinfulness, suffering and evil in the world or religious teaching justifying war could be used here. Allow some limited repetition of teaching from part (c).

Disagree

- It may seem hard to believe, but there may be a time in the future when all wars stop and people realise they should negotiate and talk about their problems to reach a solution.
- Human nature can change – Christians believe Jesus has redeemed them from sin and given them the chance to live a better life.
- If everyone followed religious beliefs and changed their own behaviour and attitudes, wars would stop.

(5 marks) AO3

B6 The Natural World

Janet: “I think it is alright to kill animals, if it is for food.”

Steve: “I disagree. It is always wrong to kill animals, even for food.”

- (a)(i) *Janet said, “It is alright to kill animals, if it is for food.” Is this statement an example of absolute morality or relative morality?*

Target: Knowledge of specialist term

Relative morality

(1 mark) AO1

- (a)(ii) *Explain the difference between absolute and relative morality.*

Target: Explanation of the difference between two specialist terms

Award 1 mark for simple, valid statement about each concept.

Absolute morality

What is right or wrong is always right or wrong, no matter what the circumstances.

Relative morality

What is right or wrong depends on each situation or circumstances.

(2 marks) AO1

- (b) *Steve said, “It is always wrong to kill animals, even for food.”*

Give and explain three other uses of animals that some religious believers would say are wrong.

Target: Application of religious belief and practice

For each circumstance, award 1 mark for simple, valid use and a further mark for an explanation or example.

e.g.

Killing animals for sport (hunting) / in animal experiments / zoos / circuses / keeping pets.

(6 marks) AO2

- (c) *Explain teachings about the environment from two religious traditions. Name each religion or Christian denomination.*

Target: Knowledge and understanding of religious attitudes to the environment from two religious tradition

For each tradition, mark on three Levels of Response for AO1, one mark per Level.

Buddhism Belief in the essential wholeness and interdependence of nature and all living things. Dhammapada teaches adopting attitude of loving-kindness (metta) to all things including the earth. Nature can be used but not exploited. Destruction of environment result of greed and competition. Some Buddhist traditions teach all life forms have a spiritual nature. Declaration at Assisi: good thoughts and actions bring happiness, attitude towards natural environment important. ‘Hence Buddhism is a religion of love, understanding and compassion, and committed towards the ideal of non-violence (ahimsa). As such, it also attaches great importance to wildlife and the protection of the environment on which every being in this world depends for survival.’

Christianity The Bible teaches that God created the world and all that is in it, and saw that it was good. God placed humans in charge, reflecting God’s greatness. ‘Stewardship’ requires responsibility for the natural world, not exploitation of it. The Roman Catholic church has drawn attention to rich nations’ exploitation of natural resources and dumping of waste and the Pope has called for a balanced policy between conservation and consumption, and planning needed for future generations (Sollicitudo Rei Socialis, 1988). Church of England urged the government to take steps to establish a just and economical use of earth’s resources, minimise impact of pollution, curtail damage to flora and fauna, encourage stabilising of world population so people can live in sustainable harmony with nature. Methodists, Quakers and others have spoken of the fragility of the natural world in the face of consumerist and technologically powerful culture and the links between environmental issues and poverty, abuse of human rights, and exploitation.

Hinduism	Whole universe created by God and given in trust to people for their enjoyment. Nature is sacred, precious, all part of the Creator God, Brahman, therefore deserves reverence. Belief in non-violence (ahimsa) emphasises the sanctity of all forms of life. Declaration at Assisi: human race not separate from nature, nature is sacred, we must be determined to ‘halt the present slide towards destruction...to reverse the suicidal course upon which we have embarked...Earth is our mother, and we are all her children.’ Attitude of harmony with rather than control of nature.
Islam	Everything created by Allah: ‘He has given you the earth for your heritage’ (Surah 6: 165) and belongs to Allah ‘to Him belongs all that is in the heavens and the earth...’ (2: 256-7). Belief that humans have role of vice-regent or trustee (khalifah) therefore have a responsibility to protect the environment and respond to its needs. Declaration at Assisi: ‘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’ and ‘So unity, trusteeship and accountability, that is ‘tawhid’, ‘khalifa’, and ‘akhrah’, the three central concepts of Islam, are also the pillars of the environmental ethics of Islam’ (<i>ibid</i>). Nature can be used for good purpose but not misused or wasted.
Judaism	The Bible teaches that God created the world and all that is in it, and saw that it was good. God placed humans in charge, reflecting God’s greatness. ‘Stewardship’ requires responsibility for the natural world, not exploitation of it. ‘The earth is the Lord’s and everything in it, the world, and all who live in it.’ Psalm 24: 1. Practical guidelines for maintenance of environment given in Exodus 23: 10 - land to lie fallow, partly to help poor but also to allow it to recover; Deuteronomy 20: 19, 22:6 fruit trees not to be cut down in time of war so that when peace returns people can resume their life on the land. Declaration at Assisi: Man given dominion over nature but commanded to act in justice and compassion towards the rest of creation; ‘We have a 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...’ (<i>ibid</i>)
Sikhism	God created everything, and everything reflects God’s presence. God provides for people’s needs through nature so the response should be one of respect and gratefulness for what it provides. God looks after creation but humans are warned not to try and control nature; God alone is master. The world is the 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) Human beings are therefore custodians of God’s creation. Sikhs share the Hindu idea of the indwelling of God in all things. Sikh teachings say that people should slow down and halt the destructive trends in society.

(6 marks) A01

- (d) ***“There is nothing one person alone can do to protect the natural world.”***

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 individuals can protect the natural world

Mark on five Levels of Response for AO3, one mark per Level.

Agree

Problems are too huge – industrial pollution, dumping nuclear waste, cutting down rainforests, etc. are all beyond the control of individuals. Some depend on other countries – outside the influence of people in Britain. Development of these points.

Disagree

Every little bit helps. Changing attitudes is important and begins at home with energy saving, recycling, etc. This can spread to industry / governments. Consumers have power and can influence companies to protect the environment (examples of this). Protest groups can also campaign for change. The 1992 Rio Earth Summit’s slogan was “think globally, act locally.”

(5 marks) AO3