

# General Certificate of Secondary Education

## Religious Studies 3061 / 3066 *Specification A*

*Effects of Christianity on Behaviour, Attitudes and Lifestyles  
Option 2A (3061/6/2A)*

## Mark Scheme

### *2006 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, or the word ‘seen’ on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

## Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

The **assessed level** of response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

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

## Additional Guidance to Examiners

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

### How to assess quality of written communication

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

### Recommended procedure

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

## **Paper 2A *Effects of Christianity on Behaviour, Attitudes and Lifestyles***

### **Part A**

#### **A1 Prejudice and Discrimination**

**(a) *What is discrimination?***

**Target: Knowledge and understanding of the term discrimination**

A simplistic definition = 1 mark

A full and clear definition = 2 marks

e.g.

‘Excluding someone’ **or** ‘treating someone differently’ = 1 mark

‘An action based on prejudice’ **or** ‘Discrimination is prejudice put into action’ = 2 marks

**(2 marks) AO1**

**(b) *Explain what the Parable of The Good Samaritan teaches about Christian attitudes towards people of different race or religion.***

**Target: Knowledge and understanding of a set passage (Luke 10<sup>25-37</sup>)**

Look for a clear and expanded answer for 2 marks.

A simplistic answer = 1 mark

e.g. ‘to treat them equally’ or ‘treat people fairly’ = 1 mark

Two simple points or one expanded point with some clear reference back to the parable = 2 marks

Reference back to the parable not completely necessary.

‘That like the Samaritan we should help anyone in need’ = 2 marks

**(2 marks) AO1**

(c) **Describe the work of one well-known Christian who has opposed prejudice and discrimination.**

**Target: Knowledge and understanding of the work and influence of one Christian who has acted against prejudice and discrimination**

There will be a variety of response to this question, however, the person chosen **must** be generally well known, and **not** ‘Mrs Goggins from around the corner, Mr Reekes from our local church, or great aunt Mildred, etc.

(Do **not** accept Jesus. However, it is acceptable to credit, e.g. Barnabas, Peter, someone from the Early Church, although this is unlikely to be offered.)

Likely examples will be drawn from the likes of: Martin Luther King, Archbishop Tutu, Trevor Huddleston, Nelson Mandela, etc.

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with good development.	3 marks

e.g.

Level 1 Martin Luther King fought for equality between black and white people.

Level 2 Martin Luther King believed racism was wrong and he began to lead protests against it.

Level 3 Martin Luther King believed racism was wrong and he protested against it in a non-violent way, e.g. bus boycotts / or encouraging blacks to use white only areas / to show that races should not be segregated.

**(3 marks) AO1**

**A2 Marriage and Divorce**

(a) **Outline Paul’s teaching about the relationship between husbands and wives in marriage.**

**Target: Knowledge and understanding of St Paul’s teaching contained in Ephesians 5**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with good development.	3 marks

e.g.

Level 1 = Wives must obey / submit to their husbands.

Level 2 = Level 1 + and in return husbands must love their wives.

Level 3 = Level 2 + this relationship mirrors / or symbolises / the relationship (mystical union) that Christ has with his church.

Top level **must** have reference to the relationship between Christ and his church.

**(3 marks) AO1**

**(b) Explain what Christians believe about the purpose of marriage.****Target: Knowledge and understanding of Christians teachings about marriage****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with good development.	3 marks

Accept teachings approach in answers.

Candidates should be credited at Level 1 for stating one simple teaching.

e.g.

Christians believe that marriage should be permanent / should only be ended by death'. Or 'It is a permanent commitment for life' Or 'It is the right relationship for people to have sex'.

For Level 2 there needs either two simple teachings elaborated / or one with further expansion.

e.g. Christians believe that marriage is a commitment and is a permanent bond between husband and wife that reflects the relationship that Christ has with his Church.

For Level 3 there must be some clear development / expansion.

e.g. Christians believe that the church teaches that marriage is a permanent relationship between man and wife and to the exclusion of others. This is similar to the relationship Christ has with his Church.

**(3 marks) AO1**

**(c) Outline Jesus' teaching about divorce.****Target: Knowledge and understanding of Jesus' teaching on divorce**

1 mark for a simplistic statement.

2 marks for a more developed answer.

e.g. Jesus teaches that divorce is wrong. **Or** Jesus was against divorce = 1 mark

"Jesus regarded divorce as wrong, because he taught that marriage was for life = 2 marks

**Or** "Although Jesus taught divorce was wrong he did allow divorce if one partner had committed adultery" = 2 marks

N.B. The question refers to Jesus' teaching and **not** Pauline teaching, therefore any reference to divorce of an unbelieving partner is not creditable.

**(2 marks) AO1**

**Part B**

**B3 Abortion and Euthanasia**

- (a) *Explain one situation when some Christians might agree with a woman's right to choose abortion.*

**Target: Knowledge of agreement to abortion and application of that knowledge to a chosen situation**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks

Effectively **1 mark (AO1)** is available for a valid circumstance, therefore candidates who merely give a valid situation, e.g. 'Rape' without any further explanation should be given credit to **Level 1 only**.

Express mark as a single mark.

**Relevant situations that Christians might agree with include**

Continuing pregnancy might endanger life of mother; if mother is suffering from severe illness; continuation of pregnancy will severely affect mental health of mother; if child is likely to be severely handicapped; if child has congenital defect; or will not survive at birth; when conception was result of rape / incest. Immature mother, etc.

The key thing here is the **explanation**.

No Christian teaching in explanation = maximum 2 marks.

**(1 mark) AO1 and (2 marks) AO2**



- (b) *Explain why some Christians believe that abortion is always wrong.*

**Target: Knowledge and understanding of Christian views / teachings against abortion**

Mark on the following AO2 levels

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

**Answers may refer to the following points**

Abortion is the intentional and deliberate killing of a human being. The 6<sup>th</sup> Commandment states 'do not murder' (allow 5<sup>th</sup> Commandment as in the Roman Catholic tradition) and some Christians view this as unconditional; since some Christians also believe that life begins at conception abortion is regarded as murder; only God has the right to take life, since God is the creator of life; arguments based upon the sanctity of life; God has our lives planned for us and we are created for a purpose, no one has the right to interfere with God's plan, etc.

No specific Christian teaching = maximum Level 3.

**(4 marks) AO2**

(c) *‘Euthanasia is a greater evil than abortion.’*

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. You should refer to Christian teaching in your answer.*

**Target: Evaluation of the issues of abortion and euthanasia**

**Levels of Response**

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

**For Level 4 and above the answer must contain Christian teaching.**

**Against**

- With euthanasia the individuals can choose for themselves, with abortion the individual (foetus) has no choice.
- The rights of the unborn need greatest protection.
- Every child has a right to life and we should respect that fact.
- Abortion discriminates against those who are unable to defend themselves.
- A person should be allowed the right to die if they can make an informed choice. The right to life is an entirely different matter.

**For**

- Both are equally wrong as they involve taking a life.
- Euthanasia is the taking of a person’s life: in abortion it is only a potential life.
- The 6<sup>th</sup> commandment is unconditional therefore both are wrong.
- Euthanasia is a crime (in this country). Abortion is legal.
- Abortion may be necessary to stop further loss of life or medical problems.
- Christians may view abortion as acceptable of the grounds of compassion.

**(5 marks) AO3**

**B4 Voluntary Agencies**

- (a)
- Using examples, explain the meaning of both short-term and long-term aid.*

**Target: Knowledge and understanding of short-term and long-term aid****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

This answer requires knowledge and comparison of the aims of **both** short-term and long-term aid if only **one** type is attempted. **Maximum = Level 2 (2 marks).**

Answers may include reference to the following points.

**Short-term aid**

Does not aim to solve the root of the problem but helps in the immediate aftermath of a disaster, e.g. by flying in emergency supplies medical assistance provision of shelters, etc. Short-term aid alleviates an immediate need and can go on to assess situation for more long-term aid.

**Long-term aid**

Follows on from short-term emergency aid to make people more self sufficient and self-reliant. Long-term projects are aimed at education in the affected country, so that people of that country have greater hope of getting better jobs and breaking the cycle of poverty. Also education of developed countries to the needs of less developed. Improvement in agriculture and use of intermediate technology. Setting up of fair trade projects. Long-term health care projects. Emphasises the importance of using local skills / educating local people to develop skills so that they become self-sufficient.

**(4 marks) AO2**

- (b) **Outline biblical teachings which might encourage Christian Voluntary Agencies to help those in need.**

**Target: Knowledge and understanding of how teachings of Jesus contained in the set passages relate to work of Christian Voluntary Agencies and individual Christians**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with some development.	3 mark
<b>Level 4</b>	A clear knowledge and understanding with good development.	4 marks

Biblical material that could be cited includes passages of:

Parable of Sheep and the Goats (Matthew 25<sup>31-46</sup>),  
Rich man and Lazarus (Luke 16<sup>19-31</sup>),  
Good Samaritan (Luke 10<sup>25-37</sup>).

List of biblical teachings = maximum 2 marks.  
A sound outline of one parable can = 4 marks.

**(4 marks) AO1**

- (c) *‘For a Christian, worshipping God is more important than helping those in need.’*

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

**Target: Evaluation of a statement regarding worship and action in the world**

**Levels of Response**

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

**Against**

Candidates could consider some of the following points:

Jesus’ teaching about love for neighbour / enemy. Jesus’ teaching in parables regarding responsibility for needs of others. Pauline teaching about Love, e.g. 1 Corinthians 13.

Teaching in James 2 14-19 about faith and works, words into actions.

Following Jesus’ example: he didn’t just teach but showed practical aspect as well, etc.

**For**

Candidates could consider some of the following points:

Christian life is more than just doing good deeds and showing care to others – belief, worship and sacraments are important as well, being part of a Christian community expressed in worship and fellowship. Some people devote their lives to prayer, e.g. ‘religious’ but are no less Christian.

Prayer and worship are an important aspect of Christian life. ‘Love of God’ as in The Great Commandments is very important and can be only be fully expressed through worship, etc.

**(5 marks) AO3**

**Part C**

**C5 War and Peace**

- (a)(i) *Explain why some Christians might decide to fight in a war. You should refer to Christian teaching in your answer.*

**Target: Knowledge and understanding of Christian attitudes towards fighting in war**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

They believe that the cause of the war is justified and satisfies the conditions of Just War Theory. They may wish to defend another nation against an aggressor; defence of their own nation. To overthrow a tyrannical regime in another country. **Reference** Principles of ‘Just’ War Theory; or to Paul’s teaching about the authority of the state (Romans 13). Application of teaching found in Luke 4 ‘release of the oppressed’. No specific reference from teachings of Jesus anywhere in Gospels that all war is wrong. Or references to Old Testament wars to justify fighting against an oppressor or infidel.

Maximum Level 2 if just listing ‘Just’ War clauses.  
For Level 3 and above must have Christian teaching.

**(4 marks) AO2**

- (ii) *Explain why some Christians might refuse to fight in a war. You should refer to Christian teaching in your answer.*

**Target: Knowledge and understanding of Christian attitudes towards fighting in war**

**Levels of Response**

<b>Level 0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 marks
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

They are pacifists and therefore against all war and violence. They are conscientious objectors and believe a specific war is wrong and in breach of the conditions of the ‘Just’ War Theory. They believe that fighting achieves nothing and will just encourage other side to seek revenge. Argument relating to sanctity of life, etc. **Reference** to Exodus 20 and commandment v killing and application to ideas of war. Words of Jesus at his arrest (Matthew 26<sup>47-53</sup>), Jesus’ teaching about forgiveness in Matthew 5<sup>38-48</sup>, “love your enemy”, etc. The Beatitudes, Matthew 5, “Blessed are the peacemakers....” Romans 12<sup>9-21</sup>, “Do not repay evil for evil...live in peace with everyone...revenge belongs to God”.

For Level 3 and above must have Christian teaching.

**(4 marks) AO2**

- (b) **Explain different views Christians might have about the use of nuclear weapons.**

**Target: Knowledge of and understanding of the various views held by Christians regarding nuclear weapons**

There are three AO1 marks available here for correct identification of the views Christians have regarding Nuclear weapons. The remaining four marks are AO2 marks and are for the explanation. Mark on the following AO2 levels. Note the allocation of marks.

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 – 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 – 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 – 6marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 marks

This is likely to be answered in a variety of ways, and candidates may make reference to the fact that possession of Nuclear weapons implies that they could be used, or possession = ‘using’ them as a deterrent. Others may refer to unilateral / multilateral disarmament, although they are *not specifically* required to do so. Candidates who only concentrate on **one view**, e.g. for or against nuclear weapons should be credited to **maximum of Level 2 (4 marks)**.

Answers may make reference to the following points:

**Pro nuclear weapons**

Although they are weapons capable of mass destruction they are a necessary evil in a world where the knowledge of, and potential deployment of, nuclear weapons exists as a means of deterrence / The nuclear bomb has been invented and cannot be uninvented / in a world with nuclear capability they are needed to defend a country from potential hostile attack / Unilateral disarmament whilst an ideal is unrealistic and could put a nation at risk. Likewise, multilateral disarmament is unrealistic, you may remove weapons but you can’t remove the knowledge to make them or police removal easily. Views about the value of strategic limitation could be expressed, etc.

**Con nuclear weapons**

They are weapons that threaten the very existence of the planet / their potential for mass destruction and their indeterminate long-term effects on ecosystems and humanity render them unethical and in violation of some clauses of the ‘Just’ War Theory / They should be removed totally to safeguard the planet / risk of accidental firing / Some may argue that unilateral disarmament is a way forward and could lead to multilateral disarmament. Cost of production is ethically debatable when other more important claims on spending exist, e.g. ending world poverty / Candidates may question the ethical value of deterrence, is it effectively blackmail?, etc.

**(3 marks) AO1 and (4 marks) AO2**



- (c) *‘The best way for a Christian to work for peace is to be a pacifist.’*

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

**Target: Evaluation of Christian views regarding various types of warfare**

**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 elaborated reason or two or more simple reasons (for the same 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 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

For Level 4 and above the answer must contain Christian teaching and two different, though not necessarily opposing, points of view.

**Arguments for the statement**

- Jesus was a pacifist and demonstrated this during his lifetime.
- He refused to retaliate when arrested and restored the ear of the servant when it was cut off.
- Jesus rejected the path of political and military and revolution in favour in favour of a more profound revolution.
- War brings death, destruction and loss at an individual, family and nation.
- War achieves nothing and history has proved this.
- War has become increasingly destructive, with greater opportunities for total destruction.
- There are always alternatives to war that do not involve bloodshed.
- Jesus said ‘Blessed are the peacemakers’ in the Beatitudes.
- Jesus instructed his followers to turn the other cheek and not meet aggression with aggression.
- To engage in violence is to reject the part of God that is in all people.
- Evil can never justify further evil and killing is never justified as the sixth commandment is unconditional.

**Arguments against the statement**

- War is a necessary evil that protects people and in the long term saves further death and destruction and as well as stopping aggressors, deters others, individuals and nations. Sometimes war is needed to bring about peace and Christians should support the greater good.
- There is sometimes no alternative to war. Aggression has to be met with aggression for the greater good of the world at large. War is therefore a necessary evil.
- Pacifism may be seen as weakness and those who refuse to fight or stand up for themselves may be taken advantage of by others.
- Joining the army and being prepared to fight to defend ones country is an equally valid means of creating peace.
- If an active stand is not taken against aggressors they will continue to manipulate others and their greed will know no end.
- The Old Testament teaching is ‘an eye for an eye and a tooth for a tooth.’
- Protest and lobbying is effective and can help to bring about peace.

**(5 marks) AO3**

**C6 Punishment and Forgiveness**

(a) *Describe, in detail, one of the following parables of Jesus*

**EITHER** *The Parable of the Forgiving Father (Prodigal / Lost Son)*

**OR** *The Parable of the Unmerciful Servant.*

**Target: Knowledge and understanding of a chosen parable to the concept of forgiveness**

The account need not be perfectly verbatim to get Level 4 (7 marks), but it should be competent and clear.

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1 – 2 marks
<b>Level 2</b>	A basic outline with some omissions or confusion.	3 – 4 marks
<b>Level 3</b>	A reasonable account covering most of the main points.	5 – 6 marks
<b>Level 4</b>	A competent and clear though not necessarily perfect account.	7 marks

**Forgiving Father (Prodigal / Lost Son)**

Younger of two sons asks for his inheritance, he then goes away from home and squanders it on wild living. He hits hard times and hires himself out as a servant. He realises the error of his ways and makes the decision to return home. He is prepared to acknowledge his fault to his father and accept the position of a servant rather than a son. Father sees him returning and prepares a feast to celebrate the return of his lost son. Father forgives the younger son in contrast to the older son who is jealous. Father's reply that the lost son has returned is cause enough for celebration.

Reference to repentance of younger son and attitude of elder son required for Level 4.

**Unmerciful Servant**

Master begins to settle accounts with his servants. Man who owed a large debt (10,000 talents), and was unable to pay, he pleads for mercy. Master takes pity and wipes the debt clean. First servant found a fellow servant who owed him considerably less (100 denarii), and demands money with menaces. Fellow servant asks for clemency, which is denied and he is thrown into prison. Other servants tell master of this, master catches up with unmerciful servant and points out had mercy shown to him, but he showed none. Unmerciful servant handed over to jailers until debt repaid.

**(7 marks) AO1**

- (b) *Explain the different arguments that Christians might hold both for and against Capital Punishment (the Death Penalty). You should refer to biblical teaching in your answer.*

**Target: Knowledge and understanding of Christian views pro and anti capital punishment**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 – 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 – 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 – 6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 – 8 marks

**In favour of Capital Punishment**

It is a deterrent to others who may be tempted to kill; protects society, innocent people and police by making sure the murderer cannot do it again; it is deserved / justice must be done, e.g. in case of terrorists who have no thought for taking innocent life, ‘life imprisonment’ does not always mean life. It shows that society totally abhors murder. Christian beliefs based on natural justice and Old Testament ideas to protect innocent life, etc.

**Against Capital Punishment**

Hypocritical, law states murder is wrong but it is committing murder in name of the state. Many murders are crimes of passion and not premeditated. Mistakes in justice system might lead to innocent people being put to death. Evidence suggests it is not a deterrent. Christians should show compassion and desire to reform not execute criminal. Human life is sacred, so even though life may have been taken does not give us the right to take life, only God has the right to take life, etc.

If only one view (pro or anti) is covered then maximum = Level 2 (4 marks).

For Level 3 and above answer must have reference to biblical material.

**(8 marks) AO2**

(c) *‘A Christian should always forgive.’*

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

**Target: Evaluation of statement re application of forgiveness.**

**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 elaborated reason or two or more simple reasons (for the same 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 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

**For**

Christians are expected to put Jesus’ teaching into practice in their lives; Jesus taught that we should always be prepared to forgive those who have wronged us however great the offence. The Lord’s prayer states that we cannot expect to be forgiven if we do not show a willingness to forgive ourselves therefore we should not attach conditions to forgiveness. To forgive unconditionally is to show true Christian love towards others and reflects the love that God has towards us. Jesus did not attach any conditions to forgiveness other than we should acknowledge our faults.

**Against**

It is not always easy to forgive people, how can you forgive someone who has killed a member of your family? Whilst forgiveness is an ideal it is not always easy to do, Christians are not superhuman and there is often a desire for revenge or reparation. Even Jesus attached conditions to forgiveness when he told the adulterous woman that she was forgiven but she should go and sin no more. Sometimes we need to attach other conditions to forgiveness in order to help the offender understand the wrong they have done and help them reform. (How can we help someone to understand what they have done is wrong if we do not require some acknowledgement (repentance) of their fault or some kind of penance / punishment / sanction?)

**(5 marks) AO3**