



General Certificate of Secondary Education

Religious Studies 3062 / 3067 *Specification B*

Unit 3 (30603) Faith Studies and Ethics in Two Religions

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.

Unit 3: *Faith Studies and Ethics in Two Religions*

A1 Worship

- (a) *Name one holy book for each of the two religions you have studied.*

Target: to demonstrate knowledge of named holy books for each religion

Award one mark per correct answer. Some examples of possible answers:

Buddhism	Tipitaka; sutras
Christianity	Bible; Apocrypha; New Testament
Hinduism	Bhagavad Gita; Vedas
Islam	Qur'an; Hadith
Judaism	Torah; Tenakh
Sikhism	Guru Granth Sahib; Adi Granth; Gutka

(2 marks) AO1

- (b) *For each of the two religions you have studied, briefly describe an act of worship either in the home, or at a place of worship.*

Target: Knowledge of the elements of an act of worship either in the home or at a place of worship

Levels of Response for each religion (i.e. 2 × 3 marks) maximum

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two or more relevant points made.	2 marks
Level 3	Reasonably full description of act of worship.	3 marks

Home

Buddhism	Meditation; offerings made to Buddha; use of flowers, incense, offerings; reading scriptures; reciting mantras
Christianity	Prayer; reading holy book; offering thanks to God for a meal
Hinduism	Puja ceremony; reciting mantras; meditation / prayer; offerings to gods
Islam	Wudu; following prayer cycle; additional prayer; reading Qur'an
Judaism	Prayer; reading Torah; Seder meal; Shabbat meal
Sikhism	Prayer / meditation; reciting hymns; Akhand Path

Place of Worship

Buddhism	Offerings; meditation; 'sermon' by temple leader; prostration before statues
Christianity	Hymns; prayers; sermon; Bible readings; offering of money
Hinduism	Puja; offerings; meditation / prayer
Islam	Prayer; wudu; prayer cycle; sermon

Judaism Prayer; processing Torah; readings donation

Sikhism Prayer; processing holy book; listening to Guru Granth Sahib; listening to music / hymns; offerings

(6 marks) AO1

(c) Explain why it is important to have a special place to worship.

Target: Understanding of the importance of a place to worship

Mark according to Levels of Response for AO2.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given.	3 marks

Generic responses may include – it helps you to focus; sense of brotherhood / congregation; worship is led by someone who knows more; link to tradition; surrounding by sense of God; artefacts and support for worship; significance of place; place of learning.

(3 marks) AO2

(d) Explain why some religious believers find it helpful to use aids to worship.

Target: Understanding of how and why artefacts are used in worship

Mark according to Levels of Response for AO2.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given.	3 marks
Level 4	Coherent response which explains several points and with linked examples.	4 marks

Generic responses may include – gives something to focus on, which helps to meditate; symbolic value; helps remember important things, e.g. tasbi being 99 names of God; tradition and link to others in faith; following in path of a leader, e.g. copying Muhammad.

(4 marks) AO2

- (e) *“As long as people worship, it doesn’t matter how they actually do it.”*

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

Target: Evaluation of whether worship should be corporate / institutional or individual

Mark according to Levels of Response for AO3.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple statement to agree / disagree.	1 mark
Level 2	Two or more simple statements, from one or more points of view; or one elaborated statement for one point of view.	2 marks
Level 3	One point of view explained and elaborated using several reasons; or a combination of simple and elaborated statements from several points of view.	3 marks
Level 4	Two or more points of view, explained and elaborated through a number of reasons; one view very well expressed, plus a basic other view.	4 marks
Level 5	Two or more points of view, which are explained and elaborated through a number of reasons, and expressed in a balanced coherent manner.	5 marks

Responses may include:

Agree

Should be between individual and God; more honest worship if done alone; allows individual to be spontaneous; means individual can worship wherever and whenever you want to.

Disagree

Ensures individual does it right; support of community; traditional to worship together; commanded by religion; brotherhood.

(5 marks) AO3

B2 Prejudice and Protest

- (a) *Explain, using examples, what is meant by non-violent protest.*

Target: To understand the term non-violent protest in definition and by example

Award one mark for a definition.

Award further mark for valid example.

Award final mark for elucidation of example as fitting definition, or for further example.

Non-violent protest is peacefully making a public statement of disagreement with something, e.g. holding a demonstration, petition, march, sit-in.

(3 marks) AO1 / AO2

- (b) *For each of the two religions you have studied, explain attitudes to racial prejudice. Refer to religious beliefs and teachings in your answer.*

Target: Knowledge and understanding of the attitudes of two religious traditions to racial prejudice

Mark according to Levels of Response for AO2, up to 4 marks for either with 8 mark ceiling. Apply TWO lots of marks (2 × 4 maximum).

Candidates giving a generic prejudice response must **not** be awarded beyond Level 3.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given, using beliefs / teachings.	3 marks
Level 4	Series of relevant points made, with explanation using beliefs / teachings to show a clear understanding of how the issue is approached.	4 marks

Buddhism	Compassion central to religion, prejudice is not based on this; Dalai Lama's teachings against prejudice; to be prejudiced is to generate bad karma for oneself; Buddha's example, e.g. he went back to those ascetics who had rejected him to teach them; breaks several of Noble Eightfold Path; can lead to breaking of Precepts, and is probably a form of breaking Precept re. 'clouding the mind', is certainly breaking the principle of the Precept of not harming others, if it leads to discrimination.
Christianity	Against Golden Rule; Jesus taught non-prejudice; Parable of Good Samaritan; Paul's statement re neither Jew nor Gentile, etc.; can lead to breaking of Commandments; all created equal in God's sight; 'love your neighbour'; Jesus' example – no prejudice; discrimination incompatible with God's design – Vatican 2.
Hinduism	Caste system now being broken down (work of Gandhi), though still exists to encourage discrimination; all created by God, so equal in that sense; Gita 9 v29 'I look upon all creatures equally; none the less dear to me and none more dear'; good karma; duty to respect all.
Islam	Idea of brotherhood (umma); equality within hajj / prayer; Qur'anic teachings against prejudice as unjust; Qur'an – O mankind, we created you from a single pair of a male and a female, and made you into tribes and nations... (49:13); Prejudice is clearly against Muhammad's teachings and practice, e.g. black caller to worship, Bilal; all humans considered Muslims, if they turn to Islam they are called 'reverts' not 'converts', so when taken with idea of ummah, must be equal; Hadith 'Allah does not look upon your outward appearance; He looks upon your hearts and your deeds'.

Judaism Torah teaches that foreigners are to be treated with compassion; laws regarding feeding and support of foreigners (Leviticus); story of Jonah can be seen as God’s disapproval of prejudice; Laws of Moses regarding a just society (also many prophets pushed social justice above religious ritual); idea that men and women are equal but with different roles; Holocaust gives them particular reason to not be prejudiced.

Sikhism Equality of all ‘All men and women are equal – all are children of God’ (Guru Granth Sahib 6: 11); amrit / karah parshad at services is for all; everyone welcome to be granthi; langar; tolerance of other faiths, because of idea of all worshipping one God; ‘Know people by the light which illumines them, not by their caste. In the hereafter no one is regarded as different from another on grounds of caste’ Adi Granth 349; Guru Nanak’s teachings were all against prejudice and inequality.

(8 marks) AO2

(c) *Describe how individuals or groups have protested against prejudice.*

Target: Knowledge of methods used by groups / individuals to fight prejudice through protest

Mark via Levels of Response for AO1.

Levels of Response

0	No relevant statement.	0 marks
Level 1	Simple valid statement.	1 mark
Level 2	Two or more points made, or one point made and explained, or a general list of methods.	2 marks
Level 3	Clear explanation of methods used including examples.	3 marks
Level 4	Clear, coherent explanation of methods used, including examples, which also shows something of their impact / motivation.	4 marks

Award marks for any reasonable response. Candidates may use famous people, e.g. Trevor Huddleston, Martin Luther King, Malcolm X (protest side of his work), or may provide details of unknowns. Their work may be generally stated – demos, petitions, etc., or may be more specific, e.g. Million Man March. Response may be specific to the work of one person or to the work of groups. It may also draw from a range of examples, or be specific to one movement.

(4 marks) AO1

(d) “You cannot be religious and prejudiced.”

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

Target: evaluation of whether being religious excludes the possibility of being prejudiced

Mark according to Levels of Response for AO3.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement to agree / disagree.	1 mark
Level 2	Two or more simple statements, from one or more points of view; or one elaborated statement for one point of view.	2 marks
Level 3	One point of view explained and elaborated using several reasons; or a combination of simple and elaborated statements from several points of view.	3 marks
Level 4	Two or more points of view explained and elaborated through a number of reasons; one view very well expressed, plus a basic other view.	4 marks
Level 5	Two or more points of view, which are explained and elaborated through a number of reasons, and expressed in a balanced coherent manner.	5 marks

Responses may include:

Agree

Prejudice goes against teachings of all faiths; breaks idea of brotherhood; shows disrespect for God’s creation, therefore, God; love / compassion is a central theme of most religions – prejudice is neither.

Disagree

Tensions between certain religions; religions have different beliefs which lead to intolerance and prejudice; examples of religious prejudice; exclusivity of some elements within some religions.

(5 marks) AO3

B3 Prejudice and Minority Rights**(a) Explain, using examples, what is meant by the term minority rights.**

Target: Understanding of phrase minority rights

Award one mark for a definition, e.g. that small groups are given rights equal to all others, and are protected by law.

Award second for an example of minority rights, e.g. wearing of religious items in school; refugees in United Kingdom.

Award third mark for elaboration / explanation of either.

(3 marks) AO1 / AO2

- (b) *For each of the two religions you have studied, explain attitudes to religious prejudice. Refer to religious beliefs and teachings in your answer.*

Target: Knowledge and understanding of the attitude of two religions to the issue of religious prejudice

Mark according to Levels of Response for AO2. Apply two lots of marks (2 × 4 maximum).

It is possible to answer this question generically from attitudes to prejudice, etc. A Level 4 answer MUST explore the issue of religious prejudice specifically. This may include the fact that certain beliefs of the other religious group may clash with those of the subject religion, hence creating dilemma, if not conflict and a lack of tolerance. For example, in Islam, an intolerance of Hinduism as blasphemous.

Levels of Response

0	No relevant statement.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given, using beliefs / teachings.	3 marks
Level 4	Series of relevant points made, with explanation which includes beliefs and teachings to show a clear understanding of the issue.	4 marks

Buddhism Compassion central to religion, prejudice is not based on this; Dalai Lama’s teachings against prejudice; to be prejudiced is to generate bad karma for oneself; Buddha’s example, e.g. he went back to those ascetics who had rejected him to teach them; breaks several of Noble Eightfold Path; can lead to breaking of Precepts, and is probably a form of breaking Precept re ‘clouding the mind’, is certainly breaking the principle of the Precept of not harming others, if it leads to discrimination. From all this can be surmised that Buddhism will look to protect the rights of other religions, since all are equal. If that protection leads to the breaking of Precepts / generation of bad karma, then it may be seen as better not to. Buddhism may disagree with certain practices, or may support the ethos, but not the action.

Christianity Against Golden Rule; Jesus taught non-prejudice; Parable of Good Samaritan; Paul’s statement re neither Jew nor Gentile etc.; can lead to breaking of Commandments; all created equal in God’s sight; ‘love your neighbour’; Jesus’ example – no prejudice; discrimination incompatible with God’s design – Vatican 2. From this, it can be surmised that Christianity will look to protect the rights of other religions, since all are equal, and especially since Jesus can be seen to have worked with the equivalents in his day. However, a dilemma exists where one religious group may hold beliefs in conflict with Christianity.

Hinduism Caste system now being broken down (work of Gandhi), though still exists to encourage discrimination; all created by God, so equal in that sense; Gita 9 v29 ‘I look upon all creatures equally; none the less dear to me and none more dear’; good karma; duty to respect all. There are numerous examples of prejudice and violent discrimination against minority groups within Hinduism, e.g. violence against Muslims and Sikhs, and against the ‘Untouchables’. Whilst one part of society supports the rights of certain groups, another attacks them. It is common to see images of all faiths in India.

- Islam** Idea of brotherhood (umma); equality within hajj / prayer; Quranic teachings against prejudice as unjust; Qur'an – O mankind, we created you from a single pair of a male and a female, and made you into tribes and nations...' (49:13); Prejudice is clearly against Muhammad's teachings and practice – e.g. black caller to worship, Bilal; all humans considered Muslims, if they turn to Islam they are called 'reverts' not 'converts', so when taken with idea of umma, must be equal; Hadith 'Allah does not look upon your outward appearance; He looks upon your hearts and your deeds'. Islam can only support the rights of other religious groups where their beliefs are in harmony – hence there is little / no support for the Eastern faiths. Also tolerance of Shi'a by Sunni, and vice versa is often not obvious. Muslims are expected to fight against injustice, and this is a criterion for holy war. Muslims would have a problem with defending the rights of some groups who support ideas against their own, e.g. Christian gay rights groups (even though those groups exist within an Islamic context in the West, e.g. Shakti). Islam can be intolerant of some faiths, e.g. Hinduism with its 'idolatry', hence blasphemy.
- Judaism** Torah teaches that foreigners are to be treated with compassion; laws regarding feeding and support of foreigners (Leviticus); story of Jonah can be seen as God's disapproval of prejudice; Laws of Moses regarding a just society (also many prophets pushed social justice above religious ritual); idea that men and women are equal but with different roles; Holocaust gives them particular reason to not be prejudiced, but rather to support minority rights. Should expect Judaism to support any minority rights because of above. May see differing tolerance / support depending upon group within Judaism. Israeli society split over Palestinian issue, which lends itself to rights debates.
- Sikhism** Equality of all 'All men and women are equal – all are children of God' (Guru Granth Sahib 6: 11); amrit / karah parshad at services is for all; everyone welcome to be granthi; langar; tolerance of other faiths, because of idea of all worshipping one God; 'Know people by the light which illumines them, not by their caste. In the hereafter no one is regarded as different from another on grounds of caste' Adi Granth 349; Guru Nanak's teachings were all against prejudice and inequality. Several of Gurus were martyred for religious rights. Sikhs have had to fight for own their rights, and continue to do so today. Common to see images of religious leaders of non-Sikh faiths in gurdwaras – respected as men of God.

(8 marks) AO2

- (c) **Describe the work of one pressure group which supports minority rights.**

Target: Knowledge and understanding of the work of a pressure group in the field of minority rights

Mark on Levels of Response for AO1.

Levels of Response

0	No relevant statement.	0 marks
Level 1	Simple valid statement.	1 mark
Level 2	Two or more points made, about this group's work, or one point made and explained, or a general list of its work.	2 marks
Level 3	Clear explanation of this group's work, through examples of that work.	3 marks
Level 4	Clear explanation, using examples of this group's work, which also shows something of its impact / motivation.	4 marks

Award marks for any reasonable response. Group may be local, regional, national or international. The group's work may be generally stated, or specific.

(4 marks) AO1

- (d) ***"We cannot protect every little group. We have to do what is right for most people."***

Do you agree? Give reasons for your answer, showing you have thought about more than one point of view. Refer to religious arguments in your answer.

Target: Evaluation of whether it is possible / appropriate / sensible to even try to protect the rights of minorities

Levels of Response

0	No relevant response.	0 marks
Level 1	Simple statement to agree / disagree.	1 mark
Level 2	Two or more simple statements, from one or more points of view; or one elaborated statement, for one point of view.	2 marks
Level 3	One point of view explained and elaborated using several reasons; or a combination of simple and elaborated statements from several points of view.	3 marks
Level 4	Two or more points of view, explained and elaborated through a number of reasons; one view very well expressed, plus a basic other view.	4 marks
Level 5	Two or more points of view, which are explained and elaborated thorough a number of reasons, and expressed in a balanced coherent manner.	5 marks

Responses may include:

Agree

Utilitarian response; not possible to please every single person; more efficient use of money when money involved.

Disagree

Everybody is equal so deserves the same; have to fight for the minority, because we might be one; religious attitudes re equality; who judges what is / isn't minority?, natural justice.

(5 marks) AO3

B4 Human Relationships and Children

- (a)
- Why do many religious couples want to have children?*

Target: Understanding of decision to have children

Award one mark per relevant response.

Responses may include:

religious duty; acceptance of blessing from God; continue the faith; symbol of commitment; social reasons.

(3 marks) AO1

- (b)
- Explain attitudes to the roles of husbands and wives within marriage. Refer to the beliefs and teachings of the two religions you have studied in your answer.*

Target: Understanding the attitudes of two religious traditions to the roles of husbands and wives within marriage

Mark according to Levels of Response for AO2, award two sets of marks (2 × 3 maximum).

Levels of Response

0	No relevant statement.	0 marks
Level 1	Simple statement.	1 mark
Level 2	Two or more simple statements or one elaborated one.	2 marks
Level 3	Two or more statements, at least one of which has been explained and referring to belief / teachings.	3 marks

Buddhism Couple should support each other; man has to care for wife and children, which can be interpreted as provide for; both have duty to maintain a Buddhist way of life, and it is traditional to pass that on to children; woman has charge of household.

Christianity Traditionally, man provides, woman has charge of household (last Pope has restated this position as the ideal); both companions of the other; share the upbringing of children, and their instruction in the faith.

Hinduism Man provides, woman has charge of household; man has more religious duties within the religion, so also within the family; at wedding ceremony, man makes promises to look after his bride.

Islam Man is provider, woman has charge of household (this kept to very strictly in some Muslim societies, where women do not even leave their homes very often); father has responsibility for religious instruction of boys after certain age; man is head of house.

Judaism Many religious rituals are shared between man and woman (specified who should do what); parents have joint role to look after children, ensuring their health and well-being; traditional communities see man as provider and woman as having charge of household.

Sikhism Joint responsibility for children; in extended family male or female can be head of whole family, therefore, suggesting shared responsibility of nuclear family.

Credit references to 'relationship' roles and references to vows, e.g. companionship.

(6 marks) AO2

- (c) *Describe a birth or initiation ceremony for children in each of the two religions you have studied.*

Target: To shown knowledge of the elements of an initiation ceremony in each of two religious traditions

Mark on Levels of Response for AO1. Apply two lots or marks (2 × 3 maximum).

Levels of Response

0	No relevant detail.	0 marks
Level 1	Simple relevant statement.	1 mark
Level 2	General outline of ceremony, or several specific elements given.	2 marks
Level 3	Clear description of ceremony, which shows several elements in structured way. May include beliefs / teachings.	3 marks

Buddhism	No set ceremonies; naming ceremony may take place at local temple, or monk be asked to come and bless the child; parents give offerings / gifts to temple / monk as a sign of gratitude; scriptures may be read; child may be sprinkled with water (traditionally a sign to ward off evil); pure candle wax is dropped into water to symbolise the union of the four elements.
Christianity	Christening ceremony – name given, sign of cross, hymns and prayers; infant baptism – god-parents and promises, sign of cross, Trinitarian pronouncement, hymns, prayers, candle, immersion in Orthodox tradition; confirmation – preparation classes, prayers, hymns, questions and promises, laying on of hands, first communion.
Hinduism	Birth ceremony surrounding cutting of umbilical cord – prayers, child washed, AUM written on tongue with gold pen dipped in honey (prosperity and sweet life / nature); naming ceremony – 10 th day after birth, child now ritually pure, name chosen with help of priest, mantras recited (good fortune); ceremony at 4 months for first sighting of sun; Sacred Thread ceremony.
Islam	Aqiqah; tahneek; adhan and / or shahadah whispered in each ear; date in mouth – sweet nature; cutting of hair – cash equivalent given to charity; sacrifice – meat given to relatives and poor; often named after relatives or prophets; circumcision may take place.
Judaism	Brit milah (circumcision) at 8 days; baby placed in Elijah’s chair; sandek holds, mohel cuts; blessings; wine; link to covenant between Abraham and God; pidyan haben; girls’ naming ceremony.
Sikhism	Baby taken to gurdwara; gift of romalla to gurdwara; readings of thanksgiving; amrit; prayers; Guru Granth Sahib opened at random – name chosen using first letter of a word; karah parshad; presents exchanged; ceremony marks communities acceptance of child.

(6 marks) AO3

(d) “People who want children should get married first.”

Do you agree? Give reasons for your answer, showing you have thought about more than one point of view. Refer to religious arguments in your answer.

Target: Evaluation of necessity of marriage before having children

Mark on Levels of Response for AO3.

Levels of Response

0	No relevant response.	0 marks
Level 1	Simple statement to agree / disagree.	1 mark
Level 2	Two or more simple statements, from one or more points of view; or one elaborated statement, for one point of view.	2 marks
Level 3	One point of view explained and elaborated using several reasons; or a combination of simple and elaborated statements from several points of view.	3 marks
Level 4	Two or more points of view, explained and elaborated through a number of reasons; one view very well expressed, plus a basic other view.	4 marks
Level 5	Two or more points of view, which are explained and elaborated through a number of reasons, and expressed in a balanced coherent manner.	5 marks

Responses may include:

Agree

Stability; two parents; proper to be married; religious duty to marry first; religious / social stigma against illegitimacy; children are gift from God to married couple; couple have shown commitment necessary to be able to bring up children.

Disagree

About relationship not legal status; not all couples marry, but they have long, strong relationships; if it were a rule, single and gay couples couldn't have children, yet they can be great parents.

(5 marks) AO3

B5 Human Relationships and Marriage**(a) Why do many religious people choose to marry?**

Target: Understanding of reasons religious people chose to get married

Award one mark per reason. Award an additional mark for an explained reason.

Answers may include:

duty of faith; love; to be able to have sex and children; commitment; to get God's blessing.

(3 marks) AO1

(b) **Describe a marriage ceremony in each of the two religious traditions you have studied.**

Target: To show a knowledge of the elements of a marriage ceremony in each of the two religious traditions

Mark according to Levels of Response for AO1. Apply two lots of marks (2 × 3 marks maximum).

Levels of Response

0	No relevant detail.	0 marks
Level 1	Simple relevant statement.	1 mark
Level 2	General outline of ceremony, or several specific elements given.	2 marks
Level 3	Clear description or ceremony, or several specific elements in structured way. May include linked beliefs / teachings.	3 marks

Buddhism	No religious ceremony; monk / priest may come to give blessing; prayers; gifts; visit to temple, make offerings.
Christianity	Prayers; hymns; blessings; homily; rings; vows; questions (in Roman Catholic tradition) – faith, acceptance of children; Mass; crowns (in Orthodox tradition).
Hinduism	Sacred fire (pure presence of God), kept burning throughout – ghee butter; rice and spices thrown onto fire (fertility); handing over of bride to groom (fried rice over hands – agreement); seven steps (food, strength, wealth, happiness, children, sustenance and unity); clothes tied together during last lap of fire; marriage complete and binding with last step.
Islam	Can be ceremony in separate rooms (male / female); gifts to bride (dowry) must have been given; signing of contract; prayers; readings from Qur’an; responsibilities read out; rings exchanged.
Judaism	Ketubah (contract, stating man’s responsibilities); huppah (symbolises home); readings from Torah – Psalms; blessing over wine; ketubah read out; blessing over wine; seven benedictions pronounced; crushing of glass (reminds of temple).
Sikhism	Anand Karaj (ceremony of bliss); singing of morning hymn; bow before holy book; garlands; bride holds grooms scarf; Lavan (wedding hymn) walk 4 times round holy book clockwise; petals thrown over them (fragrance of new life); Ardas prayer; random reading from Guru Granth Sahib; langar.

(6 marks) AO1

- (c) *Some people get divorced, then later marry someone else. Explain attitudes to remarriage. Refer to the beliefs and teachings of each of the two religions you have studied in your answer.*

Target: Understanding of attitude of second religious tradition to remarriage after divorce

Mark according to levels of Response for AO2, apply two sets of marks (2 x 3 maximum).

Levels of Response

0	No relevant statements.	0 marks
Level 1	Simple statement.	1 mark
Level 2	Two or more simple statements or one elaborated one.	2 marks
Level 3	Two or more statements, at least one of which has been explained and referring to beliefs / teachings.	3 marks

Generally, where a religious tradition does not allow divorce, it also does not allow remarriage. Candidates making this point should receive a basic credit.

Buddhism	No problems – marriage is not a religious ceremony, and monks are not usually involved.
Christianity	Roman Catholic marriage after annulment; divorce not allowed, so remarriage not; divorcees and those who have remarried not entitled to take mass. Generally, remarriage accepted and carried out by some churches, but not all; often up to individual conscience of church leader; recognise that this brings happiness; forgiveness and second chance.
Hinduism	Since divorce is rare, so is remarriage; especially difficult for women to get a second marriage.
Islam	No problem; need for children to be brought up with two parents; women especially find it difficult to get remarried.
Judaism	No problem, in fact encouraged – idea that humans should not go through life alone – God created companions for us, and also that children should have two parents.
Sikhism	Divorce and remarriage both rare, but community would want people to be happy, and recognise that sometimes a couple had to get divorced; no religious objection to remarriage.

(6 marks) AO2

(d) *“Marriage promises are out of date.”*

Do you agree? Give reasons for your answer, showing you have thought about more than one point of view. Refer to religious arguments in your answer.

Target: Evaluation of whether marriage vows have any relevance today

Mark according to Levels of Response for AO3.

Levels of Response

0	No relevant response.	0 marks
Level 1	Simple statement to agree / disagree.	1 mark
Level 2	Two or more simple statements, from one or more points of view; or one elaborated statement, for one point of view.	2 marks
Level 3	One point of view explained and elaborated using several reasons; or a combination of simple and elaborated statements from several points of view.	3 marks
Level 4	Two or more points of view, explained and elaborated through a number of reasons; one view very well expressed, plus a basic other view.	4 marks
Level 5	Two or more points of view, which are explained and elaborated through a number of reasons, and expressed in a balanced coherent manner.	5 marks

Responses may include:

Agree

Written a long time ago, so not appropriate for today’s society; more common for couples to split up, so not realistic in our society; lots of couples don’t marry, so the vows don’t cover everyone.

Disagree

Religious need for ceremony – blessing of God; symbol of being a member of a community; tradition is still important; the words can have real meaning, and show commitment.

(5 marks) AO3

B6 The Environment

(a) *In what ways do people damage the environment?*

Target: Knowledge of how people damage the environment

Award one mark per valid way, award an additional way for explanation of a way. Up to three marks.

Responses may include – littering; polluting; destruction of habitats; building on greenbelt; fly-tipping; deforestation.

(3 marks) AO1

- (b) *Explain how the beliefs and teachings of each of the two religions you have studied might help believers to understand why they should respect the natural world.*

Target: Knowledge and understanding of attitude of two religious traditions to how we treat our planet

Mark according to Levels of Response for AO2 with up to four marks being allocated to each religious tradition. Apply two lots of marks in annotation, but one combined mark in margin.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given, using beliefs / teachings.	3 marks
Level 4	Series of relevant points made, with explanation which includes beliefs and teachings to show a clear understanding of the issue.	4 marks

Buddhism It is an act of loving compassion to look after the world – to world, people now, and future; positive karma of looking after world versus negative karma of not doing; most Buddhists are vegetarians, suggesting looking after the world; Buddhist attitude that world is one vast living thing; allusion to bee – taking but not harming; interdependence of all.

Christianity Work of St Francis of Assisi; stewardship duty; rules regarding fallow land; free will, and reward in heaven for good use of such; should look to protect what God has created as act of worship; Christian Ecology Movement.

Hinduism Vegetarian ethic; non-violence; generation of good karma through not hurting others; looking after others leads to good karma; ‘the earth is our mother and we are all her children’; all nature is an expression of God; several gods take forms as animals – must protect; reverence shown to many aspects of nature – medicinal plants.

Islam Duty to look after God’s creation; act of worship to do so; gratitude to God for his gifts; many references in Qur’an to God’s creation; wrong to change what God has created, so damaging environment should be punished; heaven / hell balance for behaviour, especially what can be regarded as respect / disrespect of God.

Judaism Duty of stewardship; idea of using but not destroying nature; laws about not damaging plants etc in war; laws regarding fallow land.

Sikhism Duty to protect God’s creation; idea of God within creation, creating all the time; should use resources responsibly; many Sikhs vegetarian; disagree with hunting, as it is wilfully causing suffering; transmigration of all souls through all stages of existence.

(8 marks) AO2

- (c) ***Explain why some religious believers disagree with the genetic modification of plants and animals.***

Target: Understanding of religious reasons against genetically modified food / animals

Mark according to Levels of Response for AO1.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given.	3 marks
Level 4	Coherent outline giving several developed reasons, and clearly religious.	4 marks

Expect candidates to give general as well as religious responses. Candidates must include religious responses to gain more than 2 marks. Level 2 maximum for a generalised response (not focusing on issue).

Responses may include:

Not changing what God has created; playing God; disrespect of God's authority (shirk / blasphemy); potentially damaging in the future.

(4 marks) AO1

- (d) *“Everyone is responsible for ruining the planet, so everyone should help to improve it.”*

Do you agree? Give reasons for your answer, showing you have thought about more than one point of view. Refer to religious arguments in your answer.

Target: Evaluation of personal capacity and responsibility in regard to environmental issues

Mark according to Levels of Response for AO3.

Levels of Response

0	No relevant response.	0 marks
Level 1	Simple statement to agree / disagree.	1 mark
Level 2	Two or more simple statements, from one or more points of view; or one elaborated statement, for one point of view.	2 marks
Level 3	One point of view explained and elaborated using several reasons; or a combination of simple and elaborated statements from several points of view.	3 marks
Level 4	Two or more points of view, explained and elaborated through a number of reasons; one view very well expressed, plus one basic other view.	4 marks
Level 5	Two or more points of view, which are explained and elaborated through a number of reasons, and expressed in a balanced coherent manner.	5 marks

Responses may include:

Agree

We do damage, so we should fix it; role of stewardship; reference to Fall; damage done by big companies provides for us, e.g. McDonalds and ranching in Amazon; every little helps; Golden Rule; heavenly reward; free will and consequences.

Disagree

Individuals have lowest impact; can only do a little so can't solve the problem; cannot equate what individuals do with what businesses do; we will be judged on more than just how we treat the environment; free will and consequences.

(5 marks) AO3

B7 Animal Rights

- (a) *Why do some people choose to be vegetarian?*

Target: Knowledge of why people choose to become vegetarian

Award one mark per valid way, award an additional way for explanation of a way. Up to three marks.

Responses may include

Disagree with eating meat; see farming as cruel; see farming for meat as wasteful; don't like taste of meat; as a protest against perceived suffering of animals in the system at farms and slaughterhouses; sense of stewardship; follow religious duties.

(3 marks) AO1

- (b) *Explain how the beliefs and teachings of each of the two religions you have studied might help believers to decide whether it is right to use animals in experiments.*

Target: Understanding of attitude of two religious traditions to animal experimentation

Mark on Levels of Response for AO2 with up to four marks being allocated to each religious tradition. Apply two lots of marks in annotation, but one combined mark in margin.

Restrict generic answers on animal rights to Level 3.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given, using beliefs / teachings.	3 marks
Level 4	Series of relevant points made, with explanation which includes beliefs and teachings to show a clear understanding of the issue.	4 marks

Expect any religious tradition to point to the dilemma between respect for animals and need to further medicine, and so help others via results of experimentation, particularly in current lack of as good an alternative. Be wary of responses which are completely secular on this question.

Buddhism	Compassion / ahimsa; karma; example of Buddha – in one lifetime sacrificed himself for family of animals; interdependence of nature; all beings have anatta; First Precept – not harming other sentient beings; balance of reason for experiment and suffering caused.
Christianity	St Francis of Assisi; stewardship role; need to help others balanced against stewardship of natural world; respect for animals but not equality; Papal teaching against experimentation.
Hinduism	Respect for animals as part of creation; role of animals in Hindu worship; all beings part of cycle of reincarnation; ahimsa; karma; vegetarianism.
Islam	Respect for God’s creation; heavenly reward; compassion and kindness toward all living beings balanced against need to help others; experiments for medicines would be acceptable in the absence of any other option; punishment after death for maltreatment of animals.
Judaism	Animals are not equal to humans and were created for our use; experiments for medicines acceptable; balance with idea that no unnecessary pain to be caused; instruction to teach the young to respect all animals; respect for and stewardship of God’s creation.
Sikhism	Spirit of God in all; respect for God’s creation; stewardship role; will be judged according to all actions, including how we treated animals; sewa, therefore may see this as accepting experimentation for medicinal purposes.

(8 marks) AO2

- (c) *Explain why some religious believers do not agree with factory farming.*

Target: Understanding of why some religious believers do not agree with factory farming

Mark according to Levels of Response for AO1.

Levels of Response

0	No relevant comment.	0 marks
Level 1	Simple, relevant statement.	1 mark
Level 2	Two relevant points made.	2 marks
Level 3	Two or more relevant points made, with some explanation given.	3 marks
Level 4	Coherent outline giving several developed reasons, and clearly religious.	4 marks

Expect candidates to give general as well as religious responses. Candidates must include specifically religious responses to gain more than 2 marks.

Responses may include:

Cruelty inherent to factory farming; animals treated as objects, not respected as part of God's creation; goes against ideas of stewardship, and of worship through animals (as in Hinduism); judgement according to behaviour; lack of compassion.

(4 marks) AO1

(d) **“Zoos do more harm than good.”**

Do you agree? Give reasons and explain your answer, showing you have considered more than one point of view. Refer to religious arguments in your answer.

Target: Evaluation of statement

Mark according to Levels of Response for AO3.

Levels of Response

0	No relevant response.	0 marks
Level 1	Simple statement to agree / disagree.	1 mark
Level 2	Two or more simple statements, from one or more points of view; or one elaborated statement, for one point of view.	2 marks
Level 3	One point of view explained and elaborated using several reasons; or a combination of simple and elaborated statements from several points of view.	3 marks
Level 4	Two or more points of view, explained and elaborated through a number of reasons; one very well expressed side, plus a basic other side.	4 marks
Level 5	Two or more points of view, which are explained and elaborated through a number of reasons, and expressed in a balanced coherent manner.	5 marks

Responses may include:

Agree

Animals should be in wild, not in cages; safari parks still don't give freedom – still fences; many zoos too small so animals suffer – not stewardship or respect; stewardship does not give us a right as jailers.

Disagree

May be the only way to protect some of God's creation, as some animals now extinct in wild; safari parks allow freedom; helps people appreciate God's creation through being able to see it; a chance to educate people.

(5 marks) AO3