

General Certificate of Secondary Education

Religious Studies 3062 / 3067 *Specification B*

Unit 1 (30601) Thinking about God and Morality

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

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

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

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

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

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

Assessment of Quality of Written Communication

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

Candidates will be required to:

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

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

3 marks are available.

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

Additional Guidance to Examiners

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

How to assess quality of written communication

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

Recommended procedure

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

Unit 1: *Thinking about God and Morality*

Levels of Response

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

Assessment Objective 1 (3 Levels)

- 0 Nothing relevant or worthy of credit.
- Level 1 Something relevant or worthy of credit.
- Level 2 Some clear knowledge and understanding.
- Level 3 A clear knowledge and understanding with good development.

Assessment Objective 1 (4 Levels)

- 0 Nothing relevant or worthy of credit.
- Level 1 Something relevant or worthy of credit.
- Level 2 Some clear knowledge and understanding.
- Level 3 A clear knowledge and understanding with some development.
- Level 4 A clear knowledge and understanding with good development.

Assessment Objective 2 (3 Levels)

- 0 Nothing relevant or worthy of credit.
- Level 1 A minimal application of knowledge and understanding.
- Level 2 Some application of knowledge and understanding.
- Level 3 A clear application of knowledge and understanding with sound development.

Assessment Objective 2 (4 Levels)

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

Assessment Objective 3 (5 Levels)

- 0 Unsupported opinion or no relevant evaluation.
- Level 1 Opinion supported by simple reason.
- Level 2 Opinion supported by one elaborated reason or two or more simple reasons (for the same view or for different points of view).
- Level 3 Opinion supported by one well-developed reason or two elaborated reasons (for the same view or for different points of view).

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

- Level 4 Evidence of reasoned consideration of two different points of view.
- Level 5 Evidence of reasoned consideration of two different points of view expressed coherently.

Section A Thinking About God**A1 The Existence of God**

Look at Figure 1.

Andy: “There must be a God. The world is so well designed.”

Tim: “Science can explain how the world began. I don’t believe in God.”

Meera: “No one can know for certain whether or not God exists.”

- (a)(i) *One of these people is a theist. Is it Andy, Tim or Meera?*
 (a)(ii) *One of these people is an agnostic. Is it Andy, Tim or Meera?*
 (a)(iii) *How do you know which one of these people is an agnostic?*

Target: Knowledge of specialist terms

- (a)(i) Andy (1 mark)
 (a)(ii) Meera (1 mark)
 (a)(iii) An agnostic thinks it is impossible to know whether God exists or not / is not sure whether God exists / no one can know for certain whether or not God exists. (1 mark)

(3 marks) AO1

- (b)(i) *Briefly describe the ‘Big Bang’ theory.*

Target: Knowledge of a scientific theory of the origins of the universe

Award one mark for a valid answer, simply stated, with a further mark for elaboration or explanation.

e.g. Scientists think the universe began with a huge explosion. (1 mark) All the planets and stars were formed when the matter sent out by the big bang cooled down. (1 mark)

The Big Bang theory states that about 15,000 million years ago all matter in the universe was concentrated into a dense mass, much smaller than the eye of a needle. For some reason, it began to expand with the speed and force of an explosion. It is still expanding today. All the planets, stars and matter in the universe come from the cooling and gathering of matter sent out by the Big Bang.

(2 marks) AO1

- (b)(ii) *Briefly describe the theory of evolution.*

Target: Knowledge of a scientific theory of the origins of life

Award one mark for something relevant or worthy of credit, and a second for an answer that shows some clear knowledge and understanding of the theory of evolution.

e.g. Life began in sea / developed from single celled creatures / simple to complex forms / over many hundreds of millions of years / natural selection / survival of fittest / adapting to environmental change, etc. Examples of development can be credited, e.g. amoeba, jellyfish, fish, amphibians, reptiles, mammals, apes and eventually humans.

(2 marks) AO1

(c) *Explain the design argument for God’s existence.*

Target: Knowledge of the argument from design

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

0	Nothing relevant or worthy of credit.	0 marks
Level 1	One relevant statement, e.g. ‘The world is so beautiful, it must be designed.’	1 mark
Level 2	Two relevant statements or one statement with some development, e.g. ‘The world is so beautiful, it must have a designer. It could not have come about by accident.’	2 marks
Level 3	Some development beyond Level 2, e.g. ‘The world is so beautiful, it must have a designer. It could not have come about by accident. The human eye is so intricate, for example.’	3 marks
Level 4	Good development shown either by the Paley or Newton argument well explained, or at least two general points with development of each.	4 marks

Credit general ideas of intricacy, complexity, interdependence, order, beauty of the natural world or the human body. Credit examples of camera / human eye, etc.

Credit use of the arguments of William Paley or Isaac Newton (or even Aquinas’s Fifth Way), but candidates do not need to use all of these in order to gain full marks if they have answered comprehensively about one of them.

William Paley argued that if you were walking in a deserted place and found a stone, you might conclude it had always been there or was natural to that place. But if you came across a watch, even if you had never seen one before, the fact that it had all the little cogs and wheels and springs which made it work would convince you that someone had designed it. Even if the watch was broken, its structure would make you conclude that the intricate pieces could not have come together by themselves. Paley said that the universe is even more complicated than the watch. The human eye, for example, is far more complex than a human-made telescope, which can only *help* the eye. Therefore the universe, like the watch, must have had a designer. The only designer able to design such a complex and intricate universe is God.

Isaac Newton argued that the design of the thumb was so clever and unique to each person that it must have been designed. Even if it was the only proof that God existed, the thumb alone would convince him that there was a Designer of the universe.

(4 marks) AO1

- (d) *Explain, using examples, why some people say that the world is not “well designed”.*

Target: Analysis of the evidence for a lack of design to the world

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

0	Nothing relevant or worthy of credit.	0 marks
Level 1	One brief example or simple reason, e.g. ‘because of all the suffering.’	1 mark
Level 2	Two relevant reasons or a statement with some explanation, e.g. ‘because people suffer and there are earthquakes that cause destruction.’	2 marks
Level 3	Some development beyond Level 2, e.g. ‘because people suffer and there are earthquakes that cause destruction. A designer would have made the world more stable.’	3 marks
Level 4	Good development shown by two reasons (nature is cruel and existence of suffering / moral evil) well explained or illustrated or a convincing argument with some examples based on one of these.	4 marks

Cruelty within nature and the problem of suffering and evil are the main arguments against the world being well designed. Credit examples of these arguments.

(4 marks) AO2

- (e) *‘It is possible to agree with the theory of evolution and still believe in God.’*

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

Target: Evaluation of whether belief in evolution and belief in a creator God are mutually exclusive

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

Agree

- Evolution is accepted by many believers – God could have created the conditions for evolution to take place.
- It was such a unique event that the conditions for life to begin and develop were just right; it couldn’t have been random chance.
- Creation stories are not meant to be ‘scientific’ – they show how people tried to make sense of their place and purpose in creation.

Disagree

- Evolution says people came from apes, not the soil and a man’s rib, or the earth from a lotus flower.
- It took millions of years not seven days.
- Evolution was not guided by God – it was just chance whether one species or another survived.

(5 marks) AO3

A2 Suffering and the Nature of God

Look at Photograph A.

Photograph of suffering.... “Why does God let people suffer?”

- (a) *Explain, using examples, the difference between natural suffering and man-made suffering.*

Target: Knowledge and understanding of different types of suffering

Award one mark for a simple explanation of the difference between each type of suffering and further marks for elaboration or examples, e.g.

- Natural suffering is caused by natural occurrences like earthquakes, volcanoes, floods, drought.
- Man-made suffering is caused by human actions, either deliberately like murder or theft, or through carelessness, like hurting someone without meaning to.
- A difference is that the former is no one’s fault, and the latter is a result of free will.
- Some suffering is both natural and caused by people, e.g. famine.

(3 marks) AO1

- (b) *Explain why suffering makes it hard for some people to believe in*

- (i) God’s love, and
(ii) God’s power.*

Target: Knowledge of questions suffering raises about God’s benevolence and omnipotence; explanation of relevance of belief to personal experience

In each of parts (i) and (ii), award one mark for simple explanation, a further mark for developed explanation.

- (i) God’s love doubted: if God truly loved His creatures, He would not want them to suffer. God would not have created a world in which suffering exists or people are able to commit evil acts. If God wants us to suffer, God is cruel. (2 marks).
- (ii) God’s power doubted: if God can do anything, why can’t he stop evil and suffering from happening? Surely He could prevent illness or death, and He could have created people to be good rather than bad, or prevent them from doing evil. If God can not stop evil, God is weak. (2 marks).

(2 marks) + (2 marks) = (4 marks) AO1 / AO2

(c) Explain the teachings of one religion about suffering.**Target: Knowledge and understanding of religious teachings about suffering**

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

Buddhism	Life is unsatisfactory (full of dukkha); its cause is desire; the cure is to follow the ‘Middle Way’ set out in the ‘Eightfold Path’ leading to escape (nibbana).
Christianity	Suffering came into God’s perfect creation through human disobedience (the Fall). Natural suffering not God’s fault, just the way the world is. Human suffering is result of God-given free will. Suffering can be seen as a test / punishment / education / balance for blessings.
Hinduism	Suffering is the result of sin in this and previous lives; people reap what they sow (karma). Living a good life builds karma which will reduce future suffering and achieve release (moksha).
Islam	Allah gave Adam free will; Satan (Iblis) tests man’s faith. Suffering is a test of faith and character. People who cause others to suffer will be judged (Day of Judgement).
Judaism	Suffering entered creation through Adam and Eve’s sin. God uses suffering to bring His people back to Him. Book of Job: suffering a test of faith, punishment for sin (which God rejects) and part of God’s mysterious purpose.
Sikhism	Suffering caused by selfishness, a result of karma. Actions have consequences, so aim is to rise beyond (transcend) suffering. Some suffering a mystery.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant, e.g. ‘suffering is sent to test us.’	1 mark
Level 2	Two teachings or one teaching with some development, e.g. ‘suffering tests our faith in God and makes us better people.’	2 marks
Level 3	Some development beyond Level 2, e.g. ‘suffering tests our faith in God and makes us better people. Religious people believe that suffering is a result of our free will.’	3 marks
Level 4	Good development shown, e.g. ‘Suffering came into the world because the devil tempted Eve and Adam to sin. They disobeyed God and were punished by suffering and death. However, God sent Jesus to save humans from sin and give them eternal life.’	4 marks

(4 marks) AO1

(d)(i) *How might believing that God is ‘personal’ help someone who is suffering?*

Target: Explanation of relevance of religious beliefs to personal experience

Award one mark for something relevant, a second mark for some development.

- Personal God – can be described in human terms, as having human qualities (‘loving Father’), close to people; they can have a relationship with God.
- Someone who is suffering might be comforted and strengthened by belief in a personal God to whom they could pray for help in their time of need. God will listen, change things or help them to understand.

(2 marks) AO2

(d)(ii) *How might believing that God is ‘transcendent’ help someone who is suffering?*

Target: Explanation of relevance of religious beliefs to personal experience

Award one mark for something relevant, a second mark for some development.

Allow responses that a transcendent God is no help.

- Transcendent God – outside the world, beyond and not limited by time / space, taking no active part in human life.
- If someone who was suffering believed God to be transcendent, he / she might not blame God for their suffering as God would not be causing the suffering. Suffering’s purpose might therefore be seen as mysterious and beyond human comprehension.

(2 marks) AO2

(e) *‘All suffering has a purpose.’*

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 all suffering has a purpose

Agree

- Not all suffering is pointless, e.g. pain tells us something is wrong.
- Suffering can strengthen character / test faith / teach a lesson.
- Some suffering useful to achieve a goal (painful training leads to gold medal) / help others (self-sacrifice in war).
- Suffering may have a purpose not yet known or understood (part of God’s mysterious plan).

Disagree

- While some suffering may have a purpose, not all does.
- Some suffering seems pointless: children / innocent people / undeserved suffering / examples of these.
- Some people suffer through the gratuitous cruelty of others or random acts of violence which seem to have no point.

Mark on five Levels of Response for AO3, one mark per Level. N.B. Candidates who make no religious comment should not achieve more than Level 3. However, ‘test faith’ or ‘suffering has a purpose that we may not be able to know’ are religious comments even though they do not specifically mention God or a religion. The purpose and meaning of suffering are questions raised by religions, so should be considered ‘religious’ for this answer.

(5 marks) AO3

Section B Thinking About Morality**B3 Sex and Marriage****Look at Photographs B and C.**

- (a) *Describe the responsibilities that couples take on when they marry.*

Target: Knowledge and understanding of the concept of responsibility in marriage and the purpose of marriage

Mark on Levels of Response for AO1 (3 Levels), one mark per Level. Accept a list of three reasonable points as showing good development (3 × 1 mark).

Responsibilities include: love each other, faithfulness, upbringing of children, lifetime commitment, mutual companionship, financial support / care for each other and children.

(3 marks) AO1

- (b) *Explain religious teachings about the use of contraception within marriage. Refer to two religions or Christian denominations in your answer.*

Target: Knowledge of teachings from two religions or Christian denominations about the use of contraception within marriage

For each religion / denomination, mark on Levels of Response for AO1 (3 Levels), one mark per Level.

e.g. In general, most religions accept the use of contraception if the couple agree and it is not used to prevent having children altogether.

Buddhism Rebirth takes place at conception, so no methods which cause an abortion should be used. Principles of ahimsa (non-harming) and right intention operate.

Christianity Contrasting views. Orthodox and Roman Catholics teach artificial contraception is wrong – against natural law and purpose of marriage; might encourage infidelity. Every sexual act should have the possibility of creating new life (*Humanae Vitae*, 1968). Other Christians accept its use in family planning for health, financial and other personal reasons.

Hinduism Dharma (duty) to marry and have children, but overpopulation means contraception is encouraged in India. Respect for life (each person a reincarnated soul) means Hindus should not bring a child into the world to suffer.

Islam Although Muslims prefer natural methods, most accept artificial methods for reasons of wife's health, financial difficulties, to help 'space' children or avoid passing on genetic disorders. Some Muslims oppose it as against Allah's plans. Allah gives strength to cope with any children who come along.

Judaism A large family is a blessing from God. Orthodox Jews only allow contraception if the mother's health is at risk, not for social or economic reasons. Pill is preferred as it does not destroy semen or interfere with the sexual act. Reform and Progressive Jews accept it for reasons of mother's mental or physical health or welfare of rest of family.

Sikhism No specific teachings so Sikhs follow local custom. Natural methods preferred, but up to the couple.

(3 marks) + (3 marks) = (6 marks) AO1

- (c) ***Explain the ways in which religion might influence a believer's choice of marriage partner.***

Target: Application of religion to behaviour.

Mark on Levels of Response for AO2 (3 Levels), 2 marks per Level.

Level 1 – 1 or 2 marks

Level 2 – 3 or 4 marks

Level 3 – 5 or 6 marks

Accept illustrations from a range of different religions.

e.g.

- Some religions have arranged marriages so parents would choose a suitable marriage partner for their son or daughter. (Credit examples of what a 'suitable' choice would mean.)
- A religious person might want to marry someone who shares the same beliefs and values, particularly about bringing up children in the faith. (Credit examples of the sorts of values held by religious believers that might influence their choice of partner.)
- Specific rules apply in some religions: a Roman Catholic must marry in the Catholic Church and must undertake to do their best to bring children up Catholic; Muslim women must marry a Muslim, Muslim men can marry a Muslim, Christian or Jew. Sikh women are expected to marry a Sikh; Orthodox Jews must marry from within faith. Caste important to traditional Hindus in choice.
- A Roman Catholic would not normally be able to marry a divorced person in the church.

(6 marks) AO2

- (d) ***'Couples should marry before they have 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 religious beliefs about whether people should have children before marriage

Mark on five Levels of Response for AO3, one mark per Level. N.B. Candidates who make no religious comment should not achieve more than Level 3.

Agree

- Marriage is more stable environment in which to bring up children.
- Public commitment of marriage needed for security.
- Financially more advantageous.
- Makes children 'legitimate'; gives legal security (via contract, covenant).
- Religions teach sex before marriage wrong / children should be brought up in a religious faith / responsibility taken seriously as vows made before God / marriage a sacrament, etc.

Disagree

- Marriage ceremony not needed for love, commitment, stability – just a 'piece of paper'.
- Divorce prevalent – marriage does not prevent a partner from abandoning the relationship.
- Marriage expensive – some people can not afford it.
- Accidental pregnancy might mean couple has no opportunity to marry first.
- Many people no longer religious, so do not want a religious ceremony.

(5 marks) AO3

B4 Prejudice and Discrimination**Look at Photograph D. A protest against racism.****(a)(i) What does the term *discrimination* mean?****Target: Knowledge of technical term**

Discrimination is deliberately treating someone unfairly; acting on a prejudice; acting unfairly.

(1 mark) AO1**(a)(ii) Give two reasons why some people are discriminated against.****Target: Knowledge of reasons for discrimination**

Award one mark per reason.

e.g. colour of skin, religion, class, nationality, gender, disability, age. Also credit reasons for the prejudice that leads to discrimination, i.e. fear, ignorance, upbringing, stereotyping.

(2 marks) AO1**(b) Explain religious teachings about equality. Refer to two religions or Christian denominations in your answer.****Target: Knowledge of religious teachings about equality**

For each religion / denomination, mark on Levels of Response for AO1 (3 Levels), one mark per Level.

Buddhism Buddha taught all members of sangha were equal; he gave full ordination to women and accepted that they were equally capable of enlightenment. ‘The things which divide and separate people – race, religion, gender, social position – are all illusory’ (Dhammapada 6). He rejected the caste system in India. Dalai Lama has said, ‘We must build a closer relationship among ourselves, based on mutual trust, mutual understanding, mutual respect, and mutual help, irrespective of culture, philosophy, religion or faith.’ (Voices of Survival in the Nuclear Age). An 8th century Buddhist master from India, Shantideva, said, ‘First of all I should make an effort to meditate on equalising self and others. I should protect all beings as I do myself because we are equal in wanting pleasure and not pain.’ (Guide to the Bodhisattva’s Way of Life). When enlightenment is reached there is no more division between male and female. People should be treated with equal respect and compassion.

Christianity Parables / incidents which illustrate equality / not discriminating, e.g. Good Samaritan (Luke 9⁵¹⁻⁵⁶); Centurion’s Servant (Luke 7¹⁻¹⁰); Peter’s vision / Cornelius’ conversion (Acts 11¹⁻¹⁸); The Great Feast (Luke 14¹⁵⁻²⁴). Everyone created by God and equal in his sight. ‘From one human being he created all races on earth and made them live throughout the whole earth.’ (Acts 17²⁶) Paul’s teaching ‘So there is no difference between Jews and Gentiles, between slaves and free people, between men and women; you are all one in union with Christ Jesus.’ (Galatians 3²⁸) Jesus’ helping of disabled and his treatment of those of different religious belief (e.g. Samaritan woman) could be cited.

- Hinduism** Hindu's dharma (duty) is to respect everyone because all created by God: 'I look upon all creatures equally; none are less dear to me and none more dear. But those who worship me with love live in me and I come to life in them.' (Bhagavad Gita 9:29) Men and women of any caste can reach moksha. From the laws of Manu 5: 55-6: 'Where women are honoured, there the gods shower blessings; but where they are ill-treated, sacred rites bring no rewards.' Gandhi taught that the practice of ahimsa, the way of love and respect for all human beings, was the surest way to spiritual progress: '...one must be able to love the meanest of creation as oneself.' (Gandhi's *An Autobiography*) (However, Hindu teaching about varna, 'colour' literally, but taken to mean caste or position in society, does encourage discrimination.)
- Islam** Equality emphasised. The Qur'an teaches that all authority belongs to Allah and that people are his 'caliphs', exercising authority on behalf of Allah. Everyone is a caliph within his / her own sphere of life, therefore all are equal. Men and women were created from a single soul (Surah 4:1) 'And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours...' (Surah 30:22) and 'O mankind, We created you from a single pair of a male and a female, and made you into tribes and nations that you may know each other (not that you despise each other)...' (Surah 49:13) Muhammad's last address: 'All of you descend from Adam... There is no superiority for an Arab over a non-Arab, neither for a white man over a black man nor a black man over a white man except the superiority gained through consciousness of God (taqwa)...' Clear from Muhammad's teaching and Qur'an that differences in colour, tribe, race or traditions are not to be used as excuses for unjust treatment. Muhammad preached against slavery, angering the Makkans. All people are considered Muslims and when they turn to Islam in later life, Muslims call them 'reverts' – reverting back to their true faith.
- Judaism** Torah teaches that the alien is to be treated with compassion, just like the poor: Leviticus 19⁹⁻¹⁰ 'When you reap the harvest of your land, you shall not reap right into the edges of your field; neither shall you glean the loose ears of your crop... You shall leave them for the poor and the alien.' Many prophets, e.g. Amos, Isaiah, emphasised correcting social injustice above religious ritual. Story of Jonah's attitude to Nineveh an example of disapproval of prejudice / narrow racialism. Laws of Moses gave guidance about living in harmony and creating just society. 'Do not deprive foreigners and orphans of their right.' (Deuteronomy 24¹⁷) 'And if a stranger should live in your country, you must do him no wrong. The stranger who lives with you shall be as the home-born among you, and you shall love him like yourself.' (Leviticus 19³³⁻³⁴). 'The righteous of all nations have a share in the world to come.'
- Sikhism** Equality emphasised. To discriminate on grounds of race, religion or gender is wrong according to Sikh belief. 'All men and women are equal – all are children of God.' (Guru Granth Sahib, 611) All people are worshipping the same God no matter what religion they follow and Sikhism has for this reason always been tolerant of other faiths. One God is the source of all life. God has no colour or form. Male and female, brown or white are only functional distinctions. '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.' (Guru Nanak, AG 349). Untouchability was ridiculed by Guru Nanak: 'All impurity contracted by touch is mere superstition.' (AG472).

(3 marks) + (3 marks) = (6 marks) AO1

- (c) ***Explain the ways in which religious believers could help to stop prejudice and discrimination.***

Target: Application of religion to behaviour

Mark on Levels of Response for AO2 (3 Levels), 2 marks per Level.

Level 1 – 1 or 2 marks

Level 2 – 3 or 4 marks

Level 3 – 5 or 6 marks

e.g. Campaigning for rights / educate people / show kindness to those of other religions / races, etc. in daily life / speak up when friends tell racist or sexist jokes / join groups which raise awareness of issues / participate in religious services with those of other religions / denominations, etc.

(6 marks) AO2

- (d) ***'It is sometimes right to treat people differently.'***

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 sometimes right to treat people differently

Mark on five Levels of Response for AO3, one mark per Level. N.B. Candidates who make no religious comment should not achieve more than Level 3.

Agree

- Treating people equally does not mean treating them exactly the same as others.
- Some people need different treatment because they have different needs.
- Examples of positive discrimination, e.g. treating handicapped in special way / helping less able / reversing past trends of discrimination to give certain groups a boost.
- Religious teachings that support treating each person as child of God / unique individual / with different strengths / weaknesses.
- Example of Jesus / Parable of Prodigal Son / different roles given to women and men within religions seen as 'equal but different'.

Disagree

- Allowing different treatment may lead to injustice.
- Examples of this point, e.g. allowing a woman / member of minority group to get a job just because they have traditionally been discriminated against might mean a well-qualified candidate would be unfairly treated.
- Treating people differently might increase prejudice against them / make people patronise them because of their different needs.
- Religious teaching that people are equal, all have same value, justice should be done could be used to argue that people should be treated the same when it comes to rights, e.g. equal pay for equal work, right to education, healthcare, etc.)

(5 marks) AO3

B5 World Poverty

Look at Photograph E. A protest against unfair trade.

- (a) *Explain, using examples, how poor people are treated unfairly.*

Target: Knowledge and application of the concept of injustice to world poverty

Mark on Levels of Response for AO1 (3 Levels), one mark per Level.

Accept any relevant comment on unfair treatment of the poor, not just in the developing world.

e.g. Poor people are treated unfairly by rich nations not giving them fair recompense for what they produce. Huge debts cripple the poorest countries, especially interest rates on loans. They pay rich nations 13 times as much in interest as they receive from them in aid. Enough food is produced globally to feed everyone in the world, but the poor cannot afford to buy it. Trade rules disadvantage the developing world.

(3 marks) AO1

- (b) *Choose one religion or Christian denomination. Explain the reasons a believer might give for caring for the poor. Refer to religious beliefs and teachings in your answer.*

Target: Knowledge and understanding of religious reasons for caring for the poor

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

Many candidates will argue from general principles: creation by God, equality, justice, sense of community, responsibility, duty, stewardship, compassion. Credit these. More specific teaching follows.

Buddhism	Principle that greed causes suffering, wealth does not bring happiness, almsgiving practised, generosity is one of six perfections. Compassion (karuna) is one of the qualities (Brahma Vihara) on which Buddhists meditate. The law of karma encourages them to help. Offering gifts (dana), especially food to the monks, develops unselfishness.
Christianity	Christian principles of love of neighbour, sharing, all created by God, stewardship, compassion. Jesus' teaching and example in incidents and parables, e.g. the Rich Young Man, Rich Man and Lazarus, Sheep and Goats, Jesus' association with poor, outcasts, sinners, healing, feeding 5000. Church teaching and words and actions of religious leaders, e.g. Mother Teresa, Desmond Tutu.
Hinduism	Hindu emphasis on developing qualities of generosity and compassion, give money to the poor to fulfil duty (dharma). The law of karma requires Hindus to help others who suffer. This will ensure a good rebirth and release (moksha). Tradition of generosity to members of extended family and to their village.
Islam	Muslim teaching on equality, using wealth which comes from God to help others, Zakat, 'He is not a believer who eats his fill while his neighbour remains hungry by his side.' (Hadith) 'To be charitable in public is good, but to give alms to the poor in private is better and will atone for some of your sins. Allah has knowledge of all your actions.' (Qur'an) Fasting during Ramadan gives sympathy with poor. Justice and law important.

Judaism	Jewish duty to give about 10% to charity, responsibility for the poor in Bible, e.g. Jubilee year, prophets' teaching. In Rabbinic literature charity is 'zedakah' meaning 'justice' – an obligation / what God requires. Emphasis on giving in such a way that poor people can retain self-respect and can help themselves.
Sikhism	Sikh duty of Vand Chhakna – to practise charity – 10% of income – and (Sewa) community service, emphasis on equality. In scriptures, principle of sharing earnings with others, example of Guru Nanak staying with a poor man rather than the rich Malik Bhago whose 'bread was made with the blood of the people he exploited' and teaching of Guru Nanak 'Be grateful to God whose bounties you enjoy; be compassionate to the needy and the people you employ.'

(4 marks) AO1 / AO2

- (c) **Choose a different religion or Christian denomination. Explain the reasons that a believer might give for caring for the poor. Refer to religious beliefs and teachings in your answer.**

Target: Knowledge and understanding of religious reasons for caring for the poor

Mark on four Levels of Response for AO1, one mark per Level. A different religion / denomination must be chosen. For candidates who choose two Christian denominations, credit must be given for accurate teaching / reasons even if repeated from part (b), but there should be some indication that candidates know what denomination they are discussing.

See table in part (b) above for religious teaching / reasons.

(4 marks) AO1 / AO2

- (d) **Describe the work of one religious organisation that cares for the poor in the developing world.**

Target: Knowledge and understanding of the work of one religious organisation that cares for the poor in the developing world

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

The organisation chosen must be a religious one. If candidates accurately describe the work of a non-religious organisation, e.g. Oxfam, Save the Children, Unicef, and it matches the types of work done by religious organisations, do not award more than Level 2. Local religious organisations known to the candidate are acceptable.

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

Buddhism

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

Christianity

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

Hinduism

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

Islam

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

Judaism

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

Sikhism

Khalsa Aid – British Sikh organisation – emergency disaster relief.

(4 marks) AO1

- (e) *‘There is too much poverty for us to do anything about it.’*

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 the problem of world poverty is too great for individuals to overcome

Mark on five Levels of Response for AO3, one mark per Level. N.B. Candidates who make no religious comment should not achieve more than Level 3.

Agree

- The size of the problem is overwhelming – 1.3 billion living on less than about 53 pence a day.
- Individuals can do little to change governments, trade laws, world economics, etc.
- Charity is limited to helping small projects or emergency relief for disasters that merely reoccur.
- Poverty at home, in own family, is first priority.

Disagree

- Campaign to drop the debt quite successful.
- Morally indefensible to let people starve when the means to prevent it exist.
- Religions teach basic human dignity, equality, justice, etc.
- Campaigns have to start with individuals (e.g. Parable of mustard seed).

(5 marks) AO3

B6 War and Peace**Look at Figure 2.**

- (a) *Explain, using examples, the difference between a ‘just war’ and a ‘holy war’.*

Target: Knowledge of technical terms ‘just war’ and ‘holy war’

Award one mark for a simple, valid explanation, further marks for examples or elaboration.

Just war – war fought for a just cause / according to principles of a just war, e.g. World War II.

Holy war – war fought for religious reasons / ‘with God on your side’, e.g. the Crusades.

NOTE – technically, there is no ‘holy war’ in Islam. A ‘jihad’ is a just war in defence of Islam, self-defence and justice, not a holy war. However, Saddam Hussein tried to persuade Muslims that the attack on Iraq by US-led coalition forces was an attack on Islam and that a holy war should be declared. He misused the term ‘jihad’ in this context. **Do not therefore penalise candidates who give ‘jihad’ as an example of holy war, as long as they explain the meaning of a ‘holy war’.**

(3 marks) AO1

- (b) *Choose one religion or Christian denomination. Explain the reasons a believer might give against going to war. Refer to religious beliefs and teachings in your answer.*

Target: Knowledge and understanding of religious reasons for opposing war

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

- Religious reasons for pacifism, e.g. sanctity of life, love of enemies, ‘do not kill’, compassion, ahimsa, Quaker peace testimony, love of neighbour as oneself.
- Conditions of just war theory not fulfilled by this war, e.g. attacking another country that had not attacked one’s own, danger to innocent civilians / environment.
- Need for peace and reconciliation.
- Religious teaching against revenge, hatred.
- War solves nothing, negotiation needed eventually, two wrongs don’t make a right.
- Morally wrong to act without UN agreement or against international law.

(4 marks) AO1 / AO2

- (c) **Choose a different religion or Christian denomination. Explain the reasons a believer might give for going to war. Refer to religious beliefs and teachings in your answer.**

Target: Knowledge and understanding of religious reasons for supporting war

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

- Sanctity of life of those who could be attacked by weapons of mass destruction in future.
- Compassion for those persecuted by a dictatorial government; self-sacrifice for freedom of victims of oppression.
- Religious arguments based on just war theory, e.g. self-defence against weapons of mass destruction, proportionality, innocent civilians protected, duty to defend innocent people, good outweighs harm done, evil dictator removed, etc.
- Peace requires justice first.
- Morally reprehensible to stand by while others suffer or to allow leader to flout international law / UN resolutions about disarmament.

(4 marks) AO1 / AO2

- (d) **Describe the work of a religious believer who has worked for peace.**

Target: Knowledge of the work of a religious believer who has led non-violent protest or worked for peace

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

Although other religious believers, including a local person known to the candidate, can be used, the work of Gandhi, Martin Luther King or the Dalai Lama are the most obvious examples. It is not necessary that the person should be named as long as the work described has occurred or is occurring.

Gandhi developed his non-violent passive resistance while living in South Africa for twenty years where he experienced the apartheid regime. He would disregard unjust laws without hatred or retaliation and face the consequences of his resistance. During WWI Gandhi returned to India, and discovered the same situation and attitude he resisted in South Africa existed between British and Indian people. He called for the Indian people to resist British rule and gain independence by non-violent means. He led the salt march against the salt tax. He was shot dead.

Martin Luther King led civil rights demonstrations including the march on Washington at which he made his famous 'I have a dream' speech, sat down in white-only restaurants, organised a bus boycott, won the Nobel peace prize, gave sermons, was imprisoned and finally assassinated for opposing by non-violent means the segregation laws in the southern USA. He worked towards getting blacks the right to vote, to use public facilities and to be educated with whites. In his speeches, King also opposed the Vietnam war.

The Dalai Lama, the spiritual leader of the Tibetan people, held peace talks with Mao Tse-tung, after Chinese troops invaded Tibet in 1950, and later with Nehru, but the Chinese troops continued to occupy Tibet and treated the Tibetans badly. The 1959 uprising was crushed, Dalai Lama escaped to India where he leads the Tibetan government in exile. He has consistently opposed violent means to win back his country; instead he encouraged refugees to preserve their culture and language. He won the Nobel peace prize in 1989 for his continued work for a peaceful solution to the liberation of Tibet.

Desmond Tutu has also led non-violent protest in the effort to overturn apartheid in South Africa, not exactly in the context of war, but like Martin Luther King, in the interests of peace within his own country between different racial groups.

(4 marks) AO1

(e) ‘Religious people should not protest against war.’

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 anti-war protest is wrong

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

N.B. The focus of the question is protest, not merely war. Candidates who do not mention protest but merely rehearse arguments for or against war should not gain more than Level 3. Candidates who make no religious comment should not achieve more than Level 3.

Agree

- Religious people should follow the law / accept the democratically elected government’s decisions / be responsible / feel a sense of community.
- Jesus taught that the authority of the state should be accepted (Give to Caesar, etc.) / most religions accept the authority of the state to declare war when justifiable.
- Protest may start peaceful but turn violent, going against religious principles.
- Good citizens support their country’s troops in battle / avoid giving consolation to their country’s enemies.

Disagree

- Duty to conscience / moral principles / religious beliefs outweigh duty to state.
- Serving one’s country better by speaking out against war in which fellow-citizens will be killed or injured.
- Buddhist monks set fire to themselves to highlight the horror of the Vietnam war, having considerable impact.
- Good citizens, like good friends, tell their country’s leaders when they think they are making a mistake.
- Specific religious teachings which prompt believers to oppose war can be credited.

(5 marks) AO3