

General Certificate of Secondary Education

Religious Studies 3062 / 3067 *Specification B*

Unit 4 (30604) Truth, Spirituality and Contemporary Issues

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 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 4: *Truth, Spirituality and Contemporary Issues*

A1 Truth and Spirituality

Look at the diagram below which contains four different types of truth.

- (a) (i) *Which type of truth is based on documentary and archaeological evidence?*
 (ii) *Which type of truth is based on religious authorities and conscience?*

Target: Knowledge of types of truth

- (i) Historical
 (ii) Spiritual – (allow moral / religious).

(2 marks) AO1

- (b) *What problems may be caused by relying only on scientific truth?*

Target: Understanding of need for more than one type of truth

Levels of Response

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

Look for ideas about distinct foci of other types of truth. Need for proof to establish scientific truth rules out God, abstract ideas, etc., which cannot be proved. Science is not all-inclusive and relies on other types of truth to help it to progress. “Why?” questions would be neglected in favour of “How?” questions / scientific truth changes.

(3 marks) AO1

- (c) *What is the difference between evidence and proof?*

Target: Understanding of difference between evidence and proof

Look for the idea that evidence is the weight of ideas and details that are used to establish something beyond reasonable doubt thereby proving it.

For two marks both evidence and proof must be considered.

(2 marks) AO2

(d) Explain why a person may choose to belong to a faith community.

Target: Understanding of the religious motivations behind the membership of a faith community

Levels of Response

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

Maximum Level 2 for simple list.

Ideas will be similar no matter which religion is chosen. If no specific religion is stated allow full range of marks as specifying a religion is not required here.

e.g. Fellowship in a community / lifestyle that is attractive / way of showing piety / devoting whole life to religion / more spiritual focus to life away from stress of modern living / to please God / life after death / to make a fresh start / calling / conversion / vocation / marriage / brought up in it / pastoral support, etc.

(4 marks) AO2

(e) Explain how religious belief helps a person to answer ultimate questions.

Target: Application of belief to answering ultimate questions

Levels of Response

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

For Level 4, candidates must show an awareness of what an ultimate question is.

Ideas will be similar no matter which religion is chosen. If no specific religion is stated allow full range of marks as specifying a religion is not required here.

Emphasis on ultimate questions being mainly “Why” questions, which religion / spirituality try to answer. Concept of God is involved in answers to many ultimate questions. Religious belief is mostly involved with spiritual and moral truth which are the focus of ultimate questions / use of holy books and religious authorities.

(4 marks) AO2

- (f) *‘Spirituality is very important in the 21st century.’*

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

Target: Evaluation of the relevance of spirituality today

Levels of Response

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

N.B. Spirituality is not spiritualism.

Look for ideas that support and argue against the statement. The skill in evaluation is to **use the ideas** to build a case, not just list them. If they are purely listed and, therefore, not used to evaluate, Levels 4 and 5 cannot be achieved.

Possible answers (accept any others that are valid)

Spirituality offers a way of life and thinking that may help in today’s stressful society / mankind has a need for spiritual fulfilment / lives are empty without spiritual enrichment / spirituality inspires selfless actions necessary for survival / dominance of science and technology over spirituality / modern living has no room for God or spiritual values / materialism does not value spirituality.

(5 marks) AO3

Section B Religious Responses to Contemporary Issues

B2 Religious Attitudes to Matters of Life

- (a)(i) *What is cloning?*

Target: Definition of cloning

Cloning is the artificial production of genetically identical individuals.

(1 mark) AO1

- (a)(ii) *Give two reasons why some religious people are in favour of cloning.*

Target: Reasons for agreement with cloning

Allow one mark for each of two reasons.

Possible answers

Creates life from life / ideas about soul not relevant as no-one can prove its existence / life has not begun when cloning happens / medical and therapeutic uses, e.g. provision of organs for transplant / research benefits / could reduce infertility / could reverse ageing process / helping God’s creation / animals for food.

(2 marks) AO1

- (b) *Explain two reasons why some religious people disagree with research on embryos.*

Target: Understanding of why some religious people disagree with embryology

Give one mark for each of two reasons and a further mark for each reason that is developed.

Against sanctity of life / embryos have the right to be treated respectfully / we do not have the right to destroy the life of an embryo / embryos should not be produced specifically for research.

(4 marks) AO1

- (c) *How might religious beliefs and teachings help a believer to decide whether to have fertility treatment? You should refer to two religions or Christian denominations in your answer.*

Target: Analysis of the effect beliefs and teachings of two religious traditions may have on decisions about fertility

Levels of Response (for each religion or Christian denominations 2 x 4 marks = 8 marks)

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

If no reference to a religion or Christian denomination, maximum Level 2. Accept references to IVF, AIH, AID and Surrogacy.

Buddhism	Individual choice / conception can take place naturally or artificially / little pressure on Buddhists to have children / some Buddhists are concerned about possible harm to embryos.
Christianity	Roman Catholics are opposed to it as conception is down to the choice of God and it involves unnatural sexual acts, e.g. masturbation / Protestants allow IVF and AIH used within the framework of a family – less happy with AID because it can be interpreted as adultery.
Hinduism	Medical help is allowed if natural conception cannot take place / AID is unacceptable as it would be impossible to trace male ancestry and cause problems deciding about caste / traditionally childless couples adopted from relatives / children are an important part of marriage.
Islam	IVF and AIH are allowed. AID is not because it is seen as adultery / frozen sperm of dead partner not allowed because death breaks the marriage contract / children are an important part of marriage.
Judaism	AIH and IVF are allowed, AID is not for reasons of adultery and that donor may be unknowingly father of many children / children are encouraged within marriage / AIH is wrong for some Orthodox Jews because masturbation is wrong.
Sikhism	It is important that a couple have at least one son / IVF and AIH are allowed, AID is not because procreation should be between husband and wife.

(8 marks) AO2

- (d) *‘All religious believers should give blood.’*

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

Target: Evaluation of religious teachings on giving blood

Levels of Response

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

Look for ideas that support and argue against the statement. The skill in evaluation is to **use the ideas** to build a case, not just list them. If they are purely listed and, therefore, not used to evaluate, Levels 4 and 5 **cannot** be achieved.

Possible answers (accept any others that are valid)

Individual conscience should be used to decide / Jehovah’s Witnesses against giving blood / can relieve suffering and save life / blood contains life so it should not be given to others / issues of HIV and Aids not now relevant due to screening.

(5 marks) AO3

B3 Religious Attitudes to Matters of Death

- (a)(i) *What is a hospice?*

Target: Knowledge and definition of a hospice

A hospice is to provide care for the dying, including respite care for the families involved / research.

(1 mark) AO1

- (a)(ii) *Give two reasons why some religious people support the work of a hospice.*

Target: Reasons for supporting the work of a hospice

Allow one mark for each of two reasons.

Possible answers

Allows person to die with dignity / many hospices receive no public funding / emphasis is on caring, pain relief, spiritual fulfilment and quality of life / families are involved.

(2 marks) AO1

- (b) **Explain two reasons why some religious people think that suicide is wrong.**

Target: Developed reasons for opposition to suicide

Give one mark for each of two reasons, and a further mark for each reason that is developed.

Possible answers

Only God has the right to take life / problems suicide causes the family / there are always alternatives, e.g. counselling / suicide can be seen as failure by individual or groups helping suicidal person solve problems.

(4 marks) AO1

- (c) **How might religious beliefs and teachings help a believer to decide whether it is right to continue a person's life with a life support machine? You should refer to two religions or Christian denominations in your answer.**

Target: Analysis of the effect beliefs and teachings of two religious traditions may have on decisions about continuing life using a life support machine

Levels of Response (for each religion or Christian denominations 2 x 4 marks = 8 marks)

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

If no reference to a religion or Christian denomination, maximum Level 2.

It is likely that answers to this may be a little vague.

Sanctity of life

Only God can take life when it is our time, but life is so precious we should use our technology to preserve it.

Quality of life

Implies that if there is no chance of decent quality of life, they should be allowed to die. Being kept alive can remove dignity. But life is a precious gift and if someone can be kept alive are they being killed by removing it ("Do not kill")? Ideas about life after death may be used, because they may mean that death is preferable to being kept alive.

Look for these ideas being used for specific religions. If a candidate writes "they both believe this" and writes the ideas only once, allow appropriate level for one religion / denomination and Level 1 for the other for knowing that they think the same.

Buddhism

It is wrong to kill a living thing – allow it to die? / life is to be respected / death is an opportunity for spiritual growth / metta (love and karuna (compassion)) – allow to die or keep alive? / karmic effects.

Christianity	Body is Temple of Holy Spirit / life is a gift from God – should it be preserved? Love your neighbour – which is most loving? / Church of England support idea of dying with dignity – not life at all costs / Roman Catholics more swayed towards keeping alive, unless there is no hope of survival.
Hinduism	Karmic effects important / life ends naturally when Supreme Spirit decides it should – does keeping alive artificially prevent this? / all forms of life respected.
Islam	Service to one’s parents is a duty and an honour – does this mean they must do everything to keep them alive? / suffering is for a purpose and a test from Allah / if all hope of recovery has gone life support machines can be turned off though / prolonging life unnaturally is against Allah.
Judaism	Life must be preserved if possible but to what extent? / life support machines can be turned off if life has all but ended / keeping people alive artificially is against God’s will.
Sikhism	Suffering is a part of life and has a place in God’s scheme / but nature should take its course / karmic effects.

(8 marks) AO2**(d) ‘Religious believers should never support euthanasia.’**

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

Target: Evaluation of religious beliefs about euthanasia**Levels of Response**

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

Look for ideas that support and argue against the statement. The skill in evaluation is to **use the ideas** to build a case not just list them. If they are purely listed and, therefore, not used to evaluate, Levels 4 and 5 **cannot** be achieved.

Possible answers (accept any others which are valid)

Euthanasia is illegal and religious believers should obey the law / issues of sanctity of life and quality of life / dying with dignity / different types of euthanasia (active, passive, voluntary, involuntary) can produce different responses / all religions are against defenceless killing.

(5 marks) AO3

B4 Religious Attitudes to Drug Abuse

(a)(i) Name a legal drug.

Target: Knowledge of legal drugs

Accept any medicine, caffeine, nicotine, alcohol, etc. Do **not** accept cannabis. Allow tobacco and any types of alcoholic drink.

(1 mark) AO1

(a)(ii) Explain two reasons why some religious people want taxes raised from the sale of social drugs to be used for medical research.

Target: Reasons for wanting taxes from social drugs to pay for medical research

Allow one mark for each of two reasons.

Possible answers

Effects of social drugs are a drain on the NHS / drug-related illness is self inflicted / medical research is expensive but could provide solutions in the future / social drugs are highly taxed so money is available / something good out of evil / put to good use.

(2 marks) AO1

(b) Explain two reasons why some religious people use legal drugs.

Target: Developed reasons for taking legal drugs

Give one mark for each of two reasons and a further mark for each reason that is developed.

To help cure illness / relaxation / social occasions / religious use / addiction.

(4 marks) AO1

(c) Explain why most religious believers would not use illegal drugs. You should refer to two religions or Christian denominations in your answer.

Target: Analysis of the effect beliefs and teachings of two religious traditions may have on decisions about using illegal drugs

Levels of Response (for each religion or Christian denominations 2 × 4 marks = 8 marks)

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

If no reference to a religion or Christian denomination, maximum Level 2.

Buddhism Precept not to cloud mind but stay aware / right awareness and right livelihood / need to care for others includes drug addicts / if under influence of drugs, harm can be done to others / addiction is wrong / karmic consequences / drugs must not be a way of escaping from life.

Christianity	The law must be obeyed / “surely you know that you are God’s temple and that God’s spirit lives in you” (1 Corinthians) / addicts should be cared for, e.g. Salvation Army / Christians should glorify God with their bodies – illegal drugs do not allow this.
Hinduism	Addiction is not good / “All those which produce.... Intoxicants are to be forbidden by those who desire spiritual rewards” (Manusmriti) / some Sadhus (holy men) have taken illegal drugs for meditation / drugs that affect the mind are wrong.
Islam	Completely forbidden / intoxicants take away self-control and can lead to wrongful behaviour / cannot pray after taking drugs / users should be helped / heavy punishments for drug takers and sellers in present day Muslim countries / Allah owns their bodies so they must respect them / Allah’s temple / allow reference to alcohol.
Judaism	Disrespectful to damage or destroy God’s creation / over-indulgence clouds judgement / the law should be obeyed / body should be treated with respect.
Sikhism	Body is God’s temple and to be used in service / not looking after the body is an insult to God / intoxicants not allowed for a member of the Khalsa / drugs cloud the mind making it difficult to know what God wants people to do / waste of money which could be used for the family / drugs not necessary for those who know God / kurahit prohibitions in Rahit Maryada / allow reference to alcohol.

(8 marks) AO2

(d) *‘Religious people should not smoke.’*

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

Target: Evaluation of religious attitudes to smoking**Levels of Response**

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

Look for ideas that support and argue against the statement. The skill in evaluation is to **use the ideas** to build a case not just list them. If they are purely listed and, therefore, not used to evaluate, Levels 4 and 5 **cannot** be achieved.

Possible answers (accept any others which are valid)

Freedom of choice is God-given / we have a right to smoke / tobacco was created by God / we shouldn’t jeopardise our God-given bodies / smoking is selfish – passive smoke and medical costs / God can provide stress relief or feeling of well-being better than cigarettes / money spent on cigarettes could be better spent in the home.

(5 marks) AO3

B5 Religious Attitudes to Media and Technology

(a)(i) *What is pornography?*

Target: Knowledge and definition of pornography

Pornography is the portrayal of explicit nudity, sex or violence in any form of media.
Credit an example.

(1 mark) AO1

(a)(ii) *Give two reasons why some religious people are against pornography.*

Target: Reasons for opposition to pornography

Allow one mark for each of two reasons.

Possible answers

Unsuitable for children / promotes immoral practices / demeaning to women or men / creates lack of respect for life / offensive / creates negative self-image / form of adultery / selfishness.

(2 marks) AO1

(b) *Explain two reasons why some religious people are concerned about the content of some newspapers.*

Target: Developed reasons for concern about newspaper content

Give one mark for each of two reasons, and a further mark for each reason that is developed.

Possible answers

Untruths / promoting immoral practices as normal / include images unsuitable for children / propaganda / giving importance to the trivial / invasion of privacy / bias portrayal of religion.

(4 marks) AO1

- (c) *How might religious beliefs and teachings help a believer to decide whether to allow children to listen to songs containing bad languages and references to violence? You should refer to two religions or Christian denominations in your answer.*

Target: Analysis of the effect beliefs and teachings of two religious traditions may have on decisions about listening to music containing bad language and references to violence

Levels of Response (for each religion or Christian denominations 2 x 4 marks = 8 marks)

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

If no reference to a religion or Christian denomination, maximum Level 2.

Expect generalised ideas about corrupting the young / copying images they hear / blasphemy being against religious laws and beliefs. These are all acceptable, but to access the higher levels they should develop the ideas with more specific references to their religions / denominations. If they put both religions / denominations think the same, allow appropriate level for one religion and Level 1 for the other for acknowledging that they think in a similar way.

Buddhism	Such material could offend against parts of Eightfold Path, e.g. right speech – right action, etc. / question the intention of the music being made / danger that young people may copy what they hear / such music is at odds with Buddhist principles and may mean young person has to choose between religion and this music / three evils are greed, hatred and ignorance / Buddhism encourages simplicity, generosity and kindness.
Christianity	Anything that devalues or dehumanises life should be avoided / Bible promotes good / focus should be on things that are honourable / pure, excellent, worthy of praise (Philippians 4:8) / avoid impurity (Ephesians 5:3) / motives of such music should be questioned / this music could hasten the decline in standards in society / Roman Catholic Church are likely to be more against this than others / such music thrives because traditional Christian values are less often seen in society.
Hinduism	No central source of authority therefore it is up to the believer to decide / guidance in writings on how not to get bad karma / violence will produce bad karmic effects / violence is contrary to the laws of Manu / Ahimsa would guard against violence and bad language.
Islam	Media should uphold values in Qur'an and Hadith therefore no unjustified violence / violence must not be encouraged because disorder created affects society / such music often associated with drug culture against Islamic law / bad language could be blasphemous against Allah or Muhammad / concern about westernised Muslims growing up in non-Islamic societies / makes unacceptable seem acceptable.
Judaism	Violence against Jewish Law as is blasphemy / anything that devalues human life or the family is against scriptural teaching / do not kill, etc.
Sikhism	Media should encourage people to respect family life and avoid needless violence / violence OK against oppressor, but that is rarely exercised in such music / media must present truthfulness and decent family values.

(8 marks) AO2

- (d) *'It is wrong to make fun of religion on television.'*

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

Target: Evaluation of the role of television in promoting a positive image of religion

Levels of Response

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

Look for ideas that support and argue against the statement. The skill in evaluation is to **use the ideas** to build a case not just list them. If they are purely listed and, therefore, not used to evaluate, Levels 4 and 5 **cannot** be achieved.

Possible answers (accept any others which are valid)

Religion is sufficiently robust to withstand comedy / it is wrong to mock what some people believe to be important / could be seen as prejudice / comedy is helpful as it provides light relief / depends on intent behind the making fun / censorship is wrong.

(5 marks) AO3

B6 Religious Attitudes to Crime and Punishment

- (a)(i) *What is parole?*

Target: Knowledge of the definition of parole

Parole is the early release of an offender from prison on the grounds of good behaviour, provided the parole board is satisfied they will not re-offend.

(1 mark) AO1

- (a)(ii) *Give two reasons why many religious people agree with parole.*

Target: Reasons for supporting parole

Allow one mark for each of two reasons.

More positive than imprisonment / cheaper than imprisonment / offers support to reform / can allow for treatment of addiction if needed / reasonable record at preventing re-offending / encouraging prisoners to behave well in prison / monitoring / second chance / forgiveness.

(2 marks) AO1

- (b) *Explain two reasons why some people commit crimes.*

Target: Developed reasons for committing crimes

Give one mark for each of two reasons and a further mark for each reason that is developed.

Possible answers

Boredom / low social status / provide for addiction / necessity / peer pressure / greed / good chance of getting away with it / breakdown of moral and social values.

(4 marks) AO1

- (c) *How might religious beliefs and teachings influence a believer's attitude to the punishment of murderers? You should refer to two religions or Christian denominations in your answer.*

Target: Analysis of the effect of beliefs and teachings of two religious traditions have on decisions about punishment for murder

Levels of Response (for each religion or Christian denominations 2 x 4 marks = 8 marks)

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

If no reference to a religion or Christian denomination, maximum Level 2.

Expect reference to either imprisonment and / or execution for murderers.

Buddhism	The ideal way of punishment is to assist reform, to improve karma / people should be punished to protect others and themselves / loving kindness (metta) and compassion (karuna) should be shown to the criminal so no execution / first precept is against execution (and also murder) / retribution is seen to be wrong / ideas about importance of life.
Christianity	Forgiveness and punishment go together / reform and reconciliation is important / prison achieves the above but execution does not / "eye for eye; a life for a life" opposed by Jesus but some Christians accept it / sanctity of life against murder and execution / good conquers evil / society should be protected from criminals / chaplains appointed to help prisoners cope with prison and to reform criminals / executing could kill an innocent person / Pope John Paul did not rule out execution when absolutely necessary to defend society / Church of England does not support capital punishment.
Hinduism	The law should protect people so they can carry out their dharma (duty) / lower castes were punished more severely / karmic effects / "great criminals should be put to death" (Vishnumriti 5:1) / death penalty still exists in India / Gandhi opposed execution (ahimsa) / Brahmins cannot be executed.

Islam	Shariah law is fundamental to Muslims / justice must be seen to be done / execution can become prison as an act of mercy or for compensation (blood money) / Qur'an specifies execution for murder / ultimately only Allah can forgive / deterrence and protection are important aims / Muhammad accepted "a life for a life".
Judaism	Death penalty is rarely practised in Israel as it does not give a chance for repentance / God will forgive a penitent murderer / prevention and rehabilitation are important / prison protects society / Torah allows execution but only if two people witness the murder / threat of execution is a deterrent / "eye for eye" is about fair justice not retribution.
Sikhism	Karmic effects / forgiveness and reform encouraged / Sikh teaching opposes capital punishment although some believe the threat is a deterrent / prison is supported to protect society / follow laws of the country.

(8 marks) AO2

(d) *'Religious offences should be treated as seriously as any other crime.'*

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

Target: Evaluation of seriousness of religious crime

Levels of Response

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

Interpret religious offences in the broadest sense.

Look for ideas that support and argue against the statement. The skill in evaluation is to **use the ideas** to build a case not just list them. If they are purely listed and therefore not used to evaluate, Levels 4 and 5 **cannot** be achieved.

Possible answers (accept any others which are valid)

No obvious victim in religious crime / freedom of speech is denied by some religious crimes / religious people hold their belief precious and take offence at any threat / religious crime is disrespectful to God / religious crime can be interpreted as prejudiced and may provoke retaliation / beliefs are not important and may be wrong anyway / the Law is the law whatever the type.

(5 marks) AO3

B7 Religious Attitudes to Rich and Poor in Society

(a)(i) *What is a ‘fat cat’ salary?*

Target: Definition of a ‘fat cat’ salary

A ‘fat cat’ salary is an enormous salary paid to company executives possibly enhanced by bonuses and share options, etc.

(1 mark) AO1

(a)(ii) *Give two reasons why some religious people are against ‘fat cat’ salaries.*

Target: Reasons for opposition to ‘fat cat’ salaries

Allow mark for each of two reasons.

Possible answers

Sometimes from the “public purse” / amount they have is disproportionate to the amount other employees have / they don’t deserve such a salary / earning so much is greedy / they don’t produce the wealth of the company / goes against the idea of equality / money could be better used, e.g. for the poor.

(2 marks) AO1

(b) *Explain two reasons why religious people are encouraged to work.*

Target: Developed reasons for the value of employment

Give one mark for each of two reasons and a further mark for each reason that is developed.

Possible answers

Mankind needs to work / employment gives opportunity to contribute to society / charity (faith community) gives self-respect / provides money for individual or family / society benefits from people using their skills in working / duty / punishment for the Fall / produces good karma.
N.B. Credit voluntary in addition to paid work.

(4 marks) AO1

- (c) *Explain why religious believers should help the homeless. You should refer to two religions or Christian denominations in your answer.*

Target: Analysis of the effect beliefs and teachings of two religious traditions may have on decision about helping the homeless

Levels of Response (for each religion or Christian denominations 2 x 4 marks = 8 marks)

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

If no reference to a religion or Christian denomination, maximum Level 2.

Many may interpret homeless more widely as being poor. This is acceptable. Religious information below covers this.

Buddhism	Wealth should be shared with needy and brings good karma to donor / craving wealth is obstacle to spiritual enlightenment / monks depend on charity so wealthy Buddhists should be charitable to them and others in need / in Mahayana Buddhism, generosity is one of the six perfections.
Christianity	Wealth is God-given and Christians should exercise stewardship in how they use it / tithe (one tenth) of income to Church or charity / “love of money is the root of all evil” (1 Timothy 6v10) / Jesus told rich man to sell his possessions and give proceeds to the poor and early church did this / love your neighbour / refusing to help needy is refusing to help Jesus / Salvation Army used as denomination that helps poor / possible “critical response” of Church being very wealthy and setting bad example by not using wealth for others / Parable of Sheep and Goats / Good Samaritan / Lost Sheep.
Hinduism	Hindus encouraged to use money for their families’ needs in the first instance with remainder going to local poor / dharma (religious and social duty) / before midday meal many Hindus give food to needy person / sacrificial giving brings unseen merit / up to 10% of income should be given to facilities for community, temples or charity.
Islam	Wealth is only of value for the good it can do / Allah expects Muslims to be charitable and help the poor / “He who eats and drinks while his brother goes hungry is not one of us” (Hadith) / Zakah (2.5% of surplus income to poor) is one of five pillars / voluntary giving (sadaqah) is encouraged / Allah gives wealth so should decide on use, i.e. for family and community.
Judaism	Wealth is a sign of God’s blessing, but should be used for the whole community / wealth should be used for the needy and this is what God requires / greed becomes the centre of life / one tenth of income should be given to poor (tzedaka) / tzedaka belongs to poor and not giving it is seen as robbing the poor / collection boxes (pushkes) are kept in homes.

Sikhism Three duties for a Sikh are pray, work, give / “Blessed is the godly person and the riches they possess because they can be used for charitable purposes.” (Guru Amar Das) / expectation to give as much as they can to help the poor-at least one tenth (daswandh) of their income, not necessarily money but food for langar / inheriting wealth is reward from previous life but should be used for others.

(8 marks) AO2

(d) ‘Helping the poor is the responsibility of religious people.’

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

Target: Evaluation of the use religious people make of their wealth

Levels of Response

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

Look for ideas that support and argue against the statement. The skill in evaluation is to **use the ideas** to build a case not just list them. If they are purely listed and, therefore, not used to evaluate, Levels 4 and 5 **cannot** be achieved.

Possible answers (accept any others which are valid)

Helping the poor is encouraged by all religions / everyone has common responsibility to help the poor / balance between whether it is only religious responsibility or whether responsibility for everyone.

(5 marks) AO3