



## **General Certificate of Secondary Education**

# **Religious Studies (3062/3067)** **Full or Short Course** *Specification B*

## **Unit 1      Thinking about God and Morality**

# **Mark Scheme**

*2007 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.

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## 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.

## Quality of Written Communication

Candidates are required to:

- Present relevant information in a form that suits its purposes
- Ensure the 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.

<b>0 marks</b>	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>1 mark</b>	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.
<b>2 marks</b>	The candidate presents relevant information in a way which assists with communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
<b>3 marks</b>	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.

### 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*

### Section A: Thinking About God

#### A1 Religious Experience and Belief in God

Read the passage in Figure 1.

(a)(i) *Is the event in Figure 1 an example of general revelation or special revelation?*

**Target: Knowledge of specialist term**

Special revelation.

**(1 mark) AO1**

(ii) *Explain the difference between general revelation and special revelation.*

**Target: Understanding of specialist terms**

Award 1 mark for something relevant, a second mark for some development.

Special revelation is direct / personal experience of God / a vision / an extraordinary experience / not open to everyone, but only open to the individual involved. General revelation is indirect / open to anyone / knowing God through nature or ordinary, common experiences.

**(2 marks) AO1**

(b)(i) *What is a religious conversion?*

**Target: Understanding of specialist term**

Award one mark for a simple definition, e.g. a change of heart / belief.

**(1 mark) AO1**

(ii) *Explain how a religious conversion might change a person's life.*

**Target: Explanation of relevance of religious conversion**

#### **Levels of Response**

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

e.g. a religious conversion changes the direction of someone's life / makes them question the way they have been living / the beliefs they hold and leads them to change. In Paul's case, he was a Jew who persecuted Christians, but after this changed to a great preacher of Christian faith.

**(3 marks) AO2**

- (c) **Explain why some people say that religious experiences are not real.**

**Target: Explanation of argument for illusory nature of religious experience**

**Levels of Response**

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

Religious experiences are subjective / unproven / a reflection of psychological needs / wish-fulfilment / matter of interpretation. There is a tendency for such revelation to be limited to own faith tradition. Miracles / overwhelming emotional experiences may have natural explanations. Some people do not believe in God.

**(4 marks) AO2**

- (d) **Apart from religious experience, briefly describe two other arguments for God's existence.**

**Target: Knowledge and understanding of two arguments for God's existence**

Award two marks per argument: one mark for a simple, valid statement, a second mark for elaboration.

Candidates may use any arguments for God's existence (apart from religious experience), not just the main arguments in the specification, e.g.

- upbringing
- millions of believers – not all are wrong
- evil in world requires opposite force for good
- provides purpose in life
- provides incentive to help others
- God provides explanation for mysteries / miracles
- since everything else has a cause, the universe too must have a cause – God is that First Cause (origins of the universe)
- world is so intricate and complex that it must have been designed by God – it couldn't have happened by random chance (the argument from design).

Accept two different design arguments, e.g. Paley and Newton.

**(4 marks) AO1**

(e) **‘Suffering makes it impossible to 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 suffering makes it impossible to believe in God**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or two elaborated reasons (for the same or for different points of view). <b>(N.B. Candidates who make no religious comment should not achieve more than Level 3.)</b>	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

The statement can relate to personal suffering or to suffering in the world in general.

**Agree**

- What sort of God creates a world in which suffering occurs?
- What sort of God allows suffering to continue despite the prayers of followers / the innocence of many of those who suffer?
- God is considered to be all powerful, all knowing, all loving, and all good.
- A God who creates and allows suffering cannot be all of these things, therefore is not a God worth believing in, a very limited God.
- If believers are suffering loss or pain, they may find it personally impossible to believe in God and may question why it is happening to them.

**Disagree**

- It is possible to believe in God despite suffering because suffering is not God’s fault.
- Suffering is either natural (just the way the world is) or caused by people’s free will.
- Suffering can be a good thing (e.g. test of faith, stronger person, teach a lesson, etc.) therefore it is possible to believe in a God who wants the best for people.
- Belief in God helps people cope with suffering.
- Credit specific religious responses to the problem of suffering, e.g. building up good karma will reduce future suffering and achieve release (moksha) so that a person can become one with Brahman; or God sent his son Jesus to die for people’s sins and break the power of evil over humans so that people can return to God.

**(5 marks) AO3**



**A2 Worship and the Nature of God**

Look at **Figure 2**, which shows two signs for worship at different churches.

- (a) **Describe two different kinds of worship.**

**Target: Knowledge and understanding of two different kinds of worship**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding, i.e. two relevant points or one statement with some development.	2 marks
<b>Level 3</b>	A clear knowledge and understanding or some development.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development of both.	4 marks

e.g. Charismatic worship – led by and filled with the Holy Spirit, uninhibited, speaking in tongues, singing, dancing, etc.

Sacramental ritual / liturgical worship – follows set pattern, sacrament gives spiritual blessing to those involved, e.g. receiving Holy communion, etc.

Accept other kinds of worship, e.g. puja, synagogue or Shabbat service, devotions, communal worship in the gurdwara, prayer, meditation, etc.

**(4 marks) AO1**

- (b)(i) **What do religious believers mean when they say that God is ‘immanent’?**

**Target: Knowledge and understanding of a technical term**

Award 1 mark for something relevant, a second mark for some development, e.g. God is involved in the world, God acts in human history, God is close to people.

**(2 marks) AO1**

- (ii) **If someone believes that God is ‘immanent’, how might this help them in their life?**

**Target: Explanation of the relevance of belief in an immanent God**

Award 1 mark for something relevant, a second mark for some development, e.g. an immanent God can be experienced by people / therefore gives faith / hope / comfort, etc. God is involved with human life / therefore people can pray for help / feel God’s presence, etc.

**(2 marks) AO2**

(c) **Describe how religious believers can have a meaningful relationship with God.**

**Target: Knowledge and understanding of ways in which believers can have a meaningful relationship with God**

**Levels of Response**

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

e.g. people can have a meaningful relationship with God through prayer / meditation / public or private worship / through their consciences / reason / through nature / religious people / religious writings / special revelation, e.g. miracle / personal experience of God.

**(3 marks) AO1**

- (d) ***Explain why some religious believers find it helpful to think of God as having many forms and others find it helpful to think of God as ‘One’.***

**Target: Explanation of the relevance of belief in many forms of God and in One God**

**Levels of Response**

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

Ignore rubric on numbers of religions for this question-part.

e.g. thinking of God as having many forms (aspects / characteristics):

- candidates might choose Hindu deities, Christian Trinity, Islamic names for God showing different aspects of the one God Allah.
- Hindus believe God is one, but find images helpful to show that there are many different sides to God’s nature, e.g. creator and destroyer, male and female. Images can help personalise God / help prayer to focus on aspect the believer wishes. Credit examples of these points.
- Christians believe there are three persons in one God, Father (Creator, sustainer of universe), Son (Jesus, saviour), Holy Spirit (comforter, living presence of God). It helps them know God more fully, and relate to God.
- Allah’s 99 ‘names’ or characteristics show God cannot be completely known, but help Muslims know God more deeply.

e.g. thinking of God as One:

- God is perfect, greater than anything humans can imagine, can have no ‘rivals’ so must be One.
- Creator of all that is – so must be One. If there were more than one God with independent wills, there would be chaos.
- Credit Muslim concept of Tawhid (unity of Allah).
- Also credit practical suggestions, e.g. Believers find it helpful to avoid confusion / to avoid singling out only one aspect of God thereby limiting God / to avoid worshipping images rather than God.

**(4 marks) AO2**

(e) ***'It is wrong to describe God as a person.'***

***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 God is a person or not**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or two elaborated reasons (for the same or for different points of view). <b>(N.B. Candidates who make no religious comment should not achieve more than Level 3.)</b>	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Agree**

- A person – meaning a human being – could not create the world.
- A person can not be everywhere at the same time / caring for everyone / listening to everyone's prayers
- A person has limitations / is sometimes evil – God is not limited / bad
- God is spirit – not material – unlike people.
- God is not 'a' person, God is three people (Trinity).

**Disagree**

- God is called Father / spoken about like a person with human characteristics – merciful, loving, powerful, etc.
- People can have meaningful relationships with God – people cannot relate to a force in the same way.

Candidates may argue that in the human sense of 'person' God is not a person, but that God is personal in the way many believers understand God's nature and relate to God.

**(5 marks) AO3**

**Section B: Thinking About Morality**

**B3 Abortion**

Look at **Photograph A**, which shows a foetus in the womb.

(a)(i) **Name two different sources of moral authority for religious believers.**

**Target: Knowledge of two different sources of moral authority for religious believers**

Award 1 mark per source of authority: scripture, tradition, reason, conscience, religious leaders.

Accept named religious leaders / scriptures / **God**.

**(2 marks) AO1**

(ii) **Give a way that one of these sources may help someone make a moral decision.**

**Target: Understanding of the relevance of one of these sources in making moral decisions**

Award 1 mark for relevant answer, e.g. a priest could help someone make a moral decision by explaining to them what the church teaches.

**(1 mark) AO2**

(b)(i) **Explain what is meant by the ‘sanctity of life’.**

**Target: Knowledge and understanding of the concept of sanctity of life**

Award 1 mark for a correct definition, a second mark for some development, e.g. sanctity of life means life is precious / worthy of the highest respect / sacred / a gift from God / therefore only God can take it away.

**(2 marks) AO1**

(ii) **Explain how some people use a belief in the ‘sanctity of life’ to argue against abortion.**

**Target: Understanding of the relevance of the concept of sanctity of life in arguments against abortion**

**Levels of Response**

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

e.g.

- God is the creator of life, not us, therefore only God has the right to end life, not us.
- Baby is a gift from God, possessing a soul from the first moment of conception (Roman Catholic belief).
- Humans were made in God’s image – each person is known to God and therefore unique; one cannot know how valuable that child’s life might be.
- The taking of another person’s life is a sin against God – do not murder.
- A handicapped foetus should have the same rights as a ‘perfect’ foetus; handicapped people can live happy and fulfilled lives (have a good ‘quality of life’).
- All life sacred therefore unborn baby has same rights as babies which are born; should be protected not destroyed.

**(4 marks) AO2**

(c)(i) **Explain what is meant by the ‘quality of life’.**

**Target: Knowledge and understanding of the concept of quality of life**

Award 1 mark for a correct definition, a second mark for some development, e.g. quality of life means how good or poor a person’s lifestyle and physical conditions are / not merely being alive, but living / living without excessive suffering / able to experience life and communicate with others.

**(2 marks) AO1**

- (ii) **Explain how some people use a belief in the ‘quality of life’ to argue for abortion.**

**Target: Understanding of the relevance of the concept of quality of life in arguments for abortion**

**Levels of Response**

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

e.g.

- Quality of life is used mainly to defend a woman’s decision to have an abortion if the foetus is severely mentally or physically handicapped and its prospects of living a fulfilled life / a life without pain and suffering are poor.
- It would be cruel / wrong to bring such a baby into the world and make it suffer for a lifetime.
- If the mother’s quality of life would be jeopardised by continuation of the pregnancy, e.g. there was danger to her mental or physical health, abortion may be justified.
- If the pregnancy was the result of incest or rape, the mother’s mental stability could be threatened – her quality of life and that of her family would suffer.
- Quality of life may also apply to the financial situation of the family, the age of the pregnant woman or her circumstances, the size of her family, whether the child is unwanted and will therefore be unloved / uncared for.

**(4 marks) AO2**

(d) ***‘Religious people should never agree with abortion.’***

***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 religious people should never agree with abortion**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or two elaborated reasons (for the same or for different points of view).	
	<b>(N.B. Candidates who make no religious comment should not achieve more than Level 3.)</b>	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

While candidates may repeat some points made earlier about sanctity and quality of life, credit can be given as long as they are demonstrating evaluation skills. Candidates who do not address the statement of whether religious people should or should not agree with abortion cannot reach Level 5.

**Agree**

- All religions teach that life is sacred / precious and that taking life is wrong, therefore religious people should be against abortion.
- Credit a specific religion’s teachings about abortion, e.g. Buddhists believe life is a continuous cycle (samsara) until Nibbana is reached so life has begun at conception, therefore taking it goes against the first precept of not harming living things; or Roman Catholics believe life begins at conception and must be ‘protected with the utmost care’, God has a purpose for everyone, everyone is created in God’s image.
- Religious people should believe in equality / justice / not being prejudiced so they should not think it is right to treat the unborn baby any differently from its parents.

**Disagree**

- Despite this, some religious people would support abortion when it was the lesser of two evils.
- Credit the mention of circumstances, e.g. rape, severe handicap, danger to mother or her family, etc.
- Credit specific religious teachings, e.g. ‘Love your neighbour’ makes some Christians believe that abortion is the most loving thing to do in certain severe circumstances, or Muslims would make an exception if the mother’s life was at stake.
- Sometimes a religious person’s circumstances cause a conflict with their religion’s teachings, and when that happens they have to follow their conscience.

**(5 marks) AO3**



**B4 Marriage and Divorce**

Look at **Photograph B**, which shows a married couple having an argument.

(a)(i) **Name two different sources of moral authority for religious believers.**

**Target: Knowledge of two different sources of moral authority for religious believers**

Award 1 mark per source of authority: scripture, tradition, reason, conscience, religious leaders.

Accept named religious leaders / scriptures / God.

**(2 marks) AO1**

(ii) **Give a way that one of these sources may help someone make a moral decision.**

**Target: Understanding of the relevance of one of these sources in making moral decisions**

Award 1 mark for relevant answer, e.g. a priest could help someone make a moral decision by explaining to them what the church teaches.

**(1 mark) AO2**

(b)(i) **What do religious believers mean when they say that marriage is a covenant?**

**Target: Knowledge of technical term**

Award 1 mark for a correct definition of covenant, a second mark for some development, e.g. a covenant is a binding agreement / contract between the partners (1 mark); a contract drawn up in the sight of God / God is witness to the contract / lifelong binding agreement (2 marks).

Credit understanding of the covenant between God and the Israelites.

**(2 marks) AO1**

(ii) **How might the marriage vows (promises) help a couple in their married life?**

**Target: Explanation of the impact marriage promises have on married life**

**Levels of Response**

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

e.g. the promises or vows are a binding lifelong contract – they help to reinforce faithfulness, commitment, trust; believers think God is the witness to the vows – it helps people to keep the vows because God is part of the agreement / should not go back on one’s word before God. Public nature of vows reinforces the commitment, brings a certain sense of security, gives legal protection. Christian vows emphasise companionship, sharing a loving sexual relationship, bringing children into the world, living faithfully unto death.

**(4 marks) AO2**

(c)(i) **Explain circumstances which might make it difficult for a couple to follow their religion’s teachings about marriage.**

**Target: Explanation of the relevance of religious beliefs to life circumstances**

**Levels of Response**

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

e.g. accept explanation of any circumstances that threaten a marriage, i.e. adultery, inability to have children, illness, addiction, unemployment, etc.

Accept idea that couples might find it difficult to follow the teaching of ‘no sex before marriage’.

Candidates must implicitly demonstrate knowledge of a religion’s teachings about marriage that might be difficult for a couple to follow in the circumstances described, e.g. if they talk about adultery they need to show how it might force the couple to consider divorce, and if they were Roman Catholics, it would put them immediately in conflict with the teachings of their religion.

**(4 marks) AO2**

- (ii) **Explain one reason why religious believers might disagree with divorce.**

**Target: Knowledge of one reason why some religious believers oppose divorce**

Award one mark for something relevant, a second mark for development, e.g. it is wrong to break a promise / if a person vows to stay with their partner till death they should do so / it harms the children / it will bring harmful consequences (Buddhist) / it is a sacrament that cannot be undone (Roman Catholic) / Hindu scripture forbids it / it is seen as shameful for Hindus / it is hateful to Allah / Sikhs believe marriage is for life – ‘one spirit in two bodies’.

**(2 marks) AO1**

(d) ***‘Couples who are having problems should stay together for the sake of their children.’***

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

**Target: Evaluation of whether couples should stay together for the sake of their children**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or two elaborated reasons (for the same or for different points of view).	
	<b>(N.B. Candidates who make no religious comment should not achieve more than Level 3.)</b>	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

N.B. answers must mention the effect on the children and not merely be about whether divorce is right or wrong.

**Agree**

- Children from broken homes experience more difficulties in schooling, health, behaviour.
- Divorce is like bereavement for children with no grieving.
- Experience of rejection, guilt bad for children.
- Divorce can cause financial hardship.
- Divorce too easy, couples need to try harder to reconcile, not be selfish and think of the damage to the children.
- They have promised to be faithful and stay together till death (or other religious promises at a wedding) therefore they should give example to their children of keeping their vows.
- Forgiveness is demanded for a partner’s faults (Christianity, Hinduism).
- Religious couples should be role models. If they cannot work hard to keep their marriage alive, there is little hope for the rest of the population.

**Disagree**

- Unhappiness to children seeing fighting parents – might be better to have a clean break so that they enjoy a calmer life.
- Separation justified if children’s well being is in danger, e.g. physical or psychological abuse, addiction, financial hardships caused by the actions of one parent.
- If reason for break up is one parent changing religion or no longer practising their faith, better for children to live with the one who brings them up in the religious tradition.
- Other arguments which include a particular religious perspective should be credited, e.g. from a Buddhist perspective of ‘harmlessness’ divorce may do the least harm, Christian principle of doing the most loving thing.

**(5 marks) AO3**

**B5 World Poverty**

Look at **Photograph C**, which shows people living in poverty.

- (a) ***Describe how people in less developed countries suffer because of poverty.***

**Target: Knowledge and understanding of the issue of world poverty**

**Levels of Response**

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

Ways in which people in the developing world suffer because of poverty include e.g. the vicious circle of malnutrition, poor health / diseases, lack of education, unemployment, no money therefore to break out of the cycle. People suffer in emotional, spiritual, cultural, political, really every way. Credit any relevant points made.

**(3 marks) AO1**

- (b) **Explain the teachings of two religions or two Christian denominations that encourage believers to care for the poor.**

**Target: Knowledge and understanding of religious teachings that encourage believers to care for the poor**

For each religion / Christian denomination, mark on four levels of response for AO1, one mark per level. N.B. Two different religions / denominations must be chosen. For candidates who choose two Christian denominations, credit must be given for accurate teachings even if repeated, but there should be some indication that candidates know what denomination they are discussing.

**Levels of Response**

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

In general, principles of sanctity of life, human rights, equality, justice, love, stewardship, compassion, sharing, generosity, creation by God (not Buddhism).

<b>Buddhism</b>	Buddhist principle that greed causes suffering, wealth does not bring happiness, alms-giving practised, generosity is one of six perfections. Compassion (karuna) is one of the qualities (Brahma Vihara) on which Buddhists meditate. Offering gifts (dana), especially food to the monks, develops unselfishness. Belief in the Middle Way – finding a balance between wealth and poverty.
<b>Christianity</b>	Christian principles of love of neighbour, sharing, all created by God, stewardship, compassion. Jesus' teaching and example in incidents, parables, e.g. Rich Young Man, Rich Man and Lazarus, Sheep and Goats, association with poor, outcasts, sinners, healing, feeding 5000. Church teaching and words and actions of religious leaders, e.g. Mother Teresa, Desmond Tutu.
<b>Hinduism</b>	Hindu emphasis on developing qualities of generosity and compassion, give money to the poor to fulfil this 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. Artha is one of four aims of life – to make wealth to support others and benefit the community.

<b>Islam</b>	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 & law important.
<b>Judaism</b>	Jewish duty to give about 10% to charity, responsibility for 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 retain self-respect and can help themselves.
<b>Sikhism</b>	Sikh duty of Vand Chhakna – to practise charity – 10% of income – and (seva) 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.” Two of the five vices are greed and covetousness. Poverty causes anxiety and Sikhs work hard to eradicate it.

**(8 marks) AO1 / 2**

**(c) Explain how religious believers might help the poor in less developed countries.**

**Target: Explanation of how religious believers help the poor in less developed countries (practical application of religious beliefs)**

Mark on four levels of response for AO2, one mark per Level.  
A mere list of 4 items cannot gain Level 4.

**Levels of Response**

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

e.g. emergency aid, long term aid, organisations like Christian Aid, personally helping or sending others to help, prayer, raising awareness. Specific projects run by religious aid organisations within the six world religions should be credited.

**(4 marks) AO2**

(d) ***‘Religious believers should do more than other people to help the poor.’***

***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 religious believers have more responsibility than other people to help the poor**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or two elaborated reasons (for the same or for different points of view).	
	<b>(N.B. Candidates who make no religious comment should not achieve more than Level 3.)</b>	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Agree**

- Religious people have more responsibility for their fellow humans since they believe that God created everyone.
- They believe in justice – poverty is unjust / partly caused by unfair trading arrangements.
- Religious belief requires higher standards – people should be role models for others.
- People should practise what they preach.
- Specific beliefs like ‘love your neighbour’ or ‘He who eats and drinks while his brother goes hungry is not one of us’ require extra effort on the part of believers.

**Disagree**

- Religious people could not possibly do any more! There is a limit to what any individual can do.
- They are already campaigning to drop the debt, raising and giving money, volunteering etc.
- They should not do more than other people – everyone has an equal responsibility for the poor as everyone is part of this world.
- It is not fair to expect religious people to give all the time.

**(5 marks) AO3**



**B6 The Natural World**

Look at **Photograph D**, which shows the effects of oil pollution on sea birds.

- (a) **Describe how people are damaging the environment.**

**Target: Knowledge and understanding of how people damage the environment**

**Levels of Response**

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

Ways in which the environment is being damaged include e.g. various types of pollution, destruction of habitats, deforestation, damage to ozone layer, etc. Credit any relevant points made.

**(3 marks) AO1**

- (b) **Explain the teachings of two religions or two Christian denominations that encourage believers to protect the natural world.**

**Target: Knowledge and understanding of religious teachings that encourage believers to protect the natural world**

For each religion / Christian denomination, mark on four levels of response for AO1, one mark per level. N.B. Two different religions/denominations must be chosen. For candidates who choose two Christian denominations, credit must be given for accurate teachings even if repeated, but there should be some indication that candidates know what denomination they are discussing.

**Levels of Response**

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

In general, principles of sanctity of life, stewardship, responsibility, creation by God (not Buddhism).

**Buddhism** Buddhist Declaration at Assisi: good thoughts and actions bring happiness, attitude towards natural environment important, concepts of love, understanding, compassion, and non-violence. "...Just as with her own life a mother shields from hurt her own, her only, child, - let all-embracing thoughts for all that lives be thine, – an all-embracing love for all the universe in all its height and depth and breadth..." (Sutta-nipata 149-150) The Buddha criticised a monk who cut down a tree because it was a home to living beings (Vinaya III, 156). Monks and nuns may not 'destroy any plant or tree' (Vinaya Pitaka). Dalai Lama has spoken out on environmental issues.

<b>Christianity</b>	Christian views of creation by God and stewardship in Bible (Psalm 24:1 – 2, and Psalm 8:1, 3 – 6). Catholic bishops' statement of rich nations' exploitation of natural resources and dumping of waste, papal encyclical urging conservation and planning for future generations. Church of England and Methodist reports urging just and economical use of earth's resources. Quaker view that environmental problems result from poverty, abuse of human rights, and exploitation.
<b>Hinduism</b>	Hindu teaching that Brahman, the earth and the individual human are one: Chandogya Upanishad VIII, i, 1 – 3: "for the whole universe is in Him (Brahman) and He dwells within our heart." Attitude of harmony with rather than control of nature.
<b>Islam</b>	Greatness of God described in the Qur'an, "to Him belongs all that is in the heavens and the earth..." People have role of 'khalifa' or viceregent / trustee of God. "We are not masters of this earth; it does not belong to us to do what we wish. It belongs to God and he has entrusted us with its safekeeping...His trustees are responsible for maintaining the unity of His creation, the integrity of the earth, its flora and fauna, its wildlife and natural environment." Muslim Declaration on Nature at Assisi: human race not separate from nature, nature is sacred, "...Earth is our mother, and we are all her children."
<b>Judaism</b>	Jewish Biblical views similar to Christian. Practical conservation guidelines in Exodus 23:10- land to lie fallow, partly to help poor but also to allow it to recover; Deuteronomy 20:19, 22:6 'fruit trees not to be cut down in time of war so that when peace returns people can resume their life on the land.' 'Man given dominion over nature but commanded to act in justice and compassion towards the rest of creation' (Jewish Declaration on Nature); "We have a responsibility to life, to defend it everywhere, not only against our own sins but also against those of others. We are all passengers together in this same fragile and glorious world..."
<b>Sikhism</b>	Sikh view – creation by God who provides for people's needs through nature therefore it deserves respect and gratefulness. The world is the sphere of dharma, i.e. where each species lives out destiny and follows inner law of its being and subsequently will be judged in God's court. (Japji 34, 37) People are custodians of God's creation. Sikhs share the Hindu idea of the indwelling of God in all things. "The heaven is thy salver, the sun and moon thy lamps...Lord of light!" (Rag Dhanasri, Adi Granth) Sikh teachings say that people should slow down and halt the destructive trends in society.

**(8 marks) AO1 / 2**

(c) **Explain how religious believers can care for the environment.**

**Target: Explanation of how religious believers care for the environment (practical application of religious beliefs)**

Mark on four levels of response for AO2, one mark per Level.  
A mere list of four items cannot gain Level 4.

**Levels of Response**

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

Ways believers care include, e.g. working on practical conservation projects, campaigning for particular issues, vegetarianism / other personal choices which preserve some aspect of the environment, e.g. limiting one's use of the car, prayer / meditation / raising consciousness. Specific projects run by any of the six world religions should be credited.

**(4 marks) AO2**

(d) ***‘Religious believers should do more than other people to care for the environment.’***

***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 religious believers have more responsibility than other people to care for the environment**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or two elaborated reasons (for the same or for different points of view). <b>(N.B. Candidates who make no religious comment should not achieve more than Level 3.)</b>	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Agree**

- Religious believers have more responsibility than others for the environment since they believe that God created the world and creatures (not Buddhism).
- They believe in stewardship, justice, compassion and responsibility towards the natural world.
- Religious belief requires higher standards – people should be role models for others.
- People should practise what they preach.
- Specific beliefs like ‘earth is our mother and we are all her children’ or ‘we are all passengers together in this same fragile and glorious world’ require extra effort on the part of believers.

**Disagree**

- Religious people could not possibly do any more! There is a limit to what any individual can do.
- They are already campaigning, making personal choices like vegetarianism, etc.
- They should not do more than other people – everyone has an equal responsibility for the natural world as everyone is part of it.
- It is not fair to expect religious people to be better than others – they are only human.

**(5 marks) AO3**