



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Secondary Education

Religious Studies (3062/3067)

Full or Short Course

Specification B

**Unit 3 Faith Studies and Ethics in Two
Religions 30603**

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.

Assessment of Quality of Written Communication

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

Candidates will be required to:

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

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

3 marks are available.

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

Additional Guidance to Examiners

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

How to assess quality of written communication

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

Recommended procedure

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

Unit 3: Faith Studies and Ethics in Two Religions







A1 Worship

Look at Figure 1

(a)(i) *For each of the two religions you have studied, name a religious symbol.*

Target: Knowledge of symbol appropriate to specified religions

Award one mark per appropriate symbol for each of two religions.
Accept any appropriate symbol, as well as the one listed.

Buddhism		Dharmachakra
Christianity		Cross
Hinduism		Aum
Islam		Star and Crescent Moon
Judaism		Star of David
Sikhism		Khanda

(2 marks) AO1

(a)(ii) *Briefly explain the meaning of each of the two symbols you have chosen.*

Target: Understanding of meaning behind symbol

Award one mark for each explanation per religion.

Buddhism – dharmachakra. Wheel with eight spokes (Eightfold Path); represents cycle of birth / death / rebirth. Wheel of dharma.

Lotus flower – symbol of enlightenment

Any of the symbols representing eight – Eightfold Path.

Christianity – cross – Jesus rose from the dead. Victory of life over death.

Crucifix – Jesus died as a sacrifice for the sins of humanity

Hinduism – aum symbol – sound of the universe. Trimurti.

Swastika – good fortune

Islam – crescent moon and star – guidance given by Allah. Five pointed star = Five Pillars.

Judaism – Star of David; six points represent north/south/east/west/ up/down (God is everywhere); Magen David (Shield of David) showing God gave David his authority and power

Menorah – seven branched candlestick – seven days of creation.

Sikhism – Khanda – circle = God (no beginning, no end); swords – truth and justice.

(2 marks) AO1

(b) Explain how religious believers use holy books in their worship.

Target: Understanding of how religious scriptures are used in acts of worship (public or private)

Mark according to Levels of Response for AO1.

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 some development.	3 marks
Level 4	A clear knowledge and understanding with good development.	4 marks

Expect generic responses such as – being read (in silence or aloud); forming the basis for teaching or study or sermon; displayed symbolically.

Candidates may also specify from the two religions they have studied the various uses.

Buddhism – used as basis for meditation / study / sermon; recitation; veneration.

Christianity – processed into the church; used for wedding rings; basis for study / sermon; hymns from the Psalms; readings.

Hinduism – basis for study; study; meditation; recitation; veneration.

Islam – basis for sermon; private reading; parts read from memory in raka.

Judaism – processed around synagogue; read aloud in service.

Sikhism – processed into / out of prayer hall; read aloud in service.

(4 marks) AO1

(c) Offerings of food, money or flowers are given as part of worship. Why do many religious believers think it is important to do this?

Target: Understanding of the importance of offerings to worshippers

Mark according to Levels of Response for AO2.

Levels of Response

0	Nothing relevant.	0 marks
Level 1	Simple relevant statement.	1 mark
Level 2	Some application of knowledge and understanding.	2 marks
Level 3	Clear application of knowledge and understanding with sound development.	3 marks

Expect generic responses such as: they are given as thanks; to purify the rest of their money; to get God's blessing; to create good karma; merit; duty; charity.

Also accept explanations of symbolism of acts, e.g. flowers in Buddhism represent the teaching of anicca.

(3 marks) AO2

(d) **Explain the advantages of having a special day for worship.**

Target: Understanding of the advantages of having a special day of worship

Levels of Response

0	Nothing relevant.	0 marks
Level 1	Something relevant.	1 mark
Level 2	Some clear knowledge and understanding.	2 marks
Level 3	A clear knowledge and understanding with some development.	3 marks
Level 4	A clear knowledge and understanding with good development.	4 marks

Expect generic responses such as: for worship; to show greater devotion to God; for communal worship; to reflect a day of rest by God; to make a day special.

(4 marks) AO2

(e) **'Religious leaders give more help to believers than holy books do.'**

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

Target: Evaluation of whether religious leaders or holy books are more useful to believers

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 or more simple reasons (for the same or for different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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

Generic responses may include

Agree

Up-to-date; can explain in different ways, so easier to understand; more accessible (could be easier to get hold of religious leader than holy book; could speak in more straightforward way than book reads).

Disagree

Word of God; no mistakes; religious leaders can misinterpret holy books; can't always get to a religious leader; allows greater privacy.

(5 marks) AO3

Section B

From this Section, candidates choose **either** B2 or B3.

Each question is worth 20 marks in total.

Where a candidate has answered both, then both answers should be read and assessed. The higher marking question counts for the purpose of the examination. The question not being used should be crossed through (including its marks) and the word 'RUBRIC' written in any margins.

EITHER

B2 Animals and Protest

Look at the protest banner below.

Ban all hunting in the United Kingdom

- (a) *Religious believers might decide to protest against hunting.*
- (i) *Write one religious statement they might have on a banner in their protest.*

Target: Ability to give a relevant religious protest slogan

Award one mark for any appropriate statement.

Responses may be religious quotes, or slogans, or general statements of disagreement.

(1 mark) AO2

(ii) **Explain why religious believers might want to protest against hunting.**

Target: Understanding of reasons for protesting against hunting

Mark according to Levels of Response for AO2.

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

Generic ideas may include references to right to protest; needing to voice disagreement; trying to seek justice; a way of helping others, or standing up for fellow man. They may also be linked to that particular protest – sanctity of all life; idea that foxes are reincarnated beings; perceived cruelty involved in the hunting.

Buddhism	Cycle of rebirth; karma; compassion; sanctity of all life; Precept references; Eightfold Path references.
Christianity	Destroying God's creation for no good reason; against example of St Francis of Assisi; disrespect for God's creation; sanctity of life; questionable stewardship.
Hinduism	Cycle of reincarnation; ahimsa; karma; Divine Essence in all living things
Islam	Disrespect for Allah's creation; destruction of Allah's creation for no good reason; questionable stewardship.
Judaism	Questionable stewardship; disrespect for God's creation; destruction for no good reason.
Sikhism	Credit candidate making the point that the Sikh gurus hunted, so Sikhs might not argue against fox-hunting. Idea of unreasonable destruction of God's creation. Fighting for justice.

(4 marks) AO2

- (b) ***Explain the beliefs and teachings about animals in each of the two religions you have studied.***

Target: Understanding of religious attitudes to animals in two religions studied

Mark according to Levels of Response for AO1. Award up to 3 marks for each religion.

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 some development.	3 marks

Buddhism	Animals are part of cycle of rebirth; karmic need to help not hurt other living beings; stories from lifetimes of Buddha of him helping animals even to the sacrifice of his own life; compassion; sense of protecting future by looking after world and all in it.
Christianity	St Francis; duty to look after created world, and all in it (stewardship); respect for animals but not equality.
Hinduism	Respect for animals as part of creation; role of animals in Hindu worship; all beings part of cycle of reincarnation; ahimsa; karma; vegetarianism.
Islam	Respect for God's creation; heavenly reward; compassion and kindness toward all living beings balanced against need to help others; punishment after death for maltreatment of animals.
Judaism	Animals are not equal to humans and were created for our use; balance with idea that no unnecessary pain to be caused; instruction to teach the young to respect all animals; respect for and stewardship of God's creation.
Sikhism	Spirit of God in all; respect for God's creation; stewardship role; will be judged according to all actions, including how we treated animals.

(6 marks) AO1

- (c) **Explain why some religious believers agree with the use of live animals in laboratory experiments.**

Target: Understanding of positive attitudes towards the use of animals in experiments

Mark according to Levels of Response for AO2.

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

Generic responses will include references to the benefits of medical experiments; relative superiority of humans over animals, so they have to be first in line for tests; idea of causing suffering for the greater good; duty to help others; idea that God gave us the intelligence to do these things. Also generic disapproval of non-medical experimentation, as needless, cruel.

Buddhism	Respect for all life; compassion; need to balance what is good and what is necessary; karma and rebirth; medical may be acceptable, other not so.
Christianity	St Francis; duty to help others; stewardship means we have to find ways to help others. Medical more acceptable than non-medical.
Hinduism	Ahimsa; compassion; respect for all life; need to help others for karmic reasons, as well as a virtue. Medical more acceptable than non-medical, as it is not for selfish or vain reasons.
Islam	Stewardship would allow use of animals for this purpose as they are lesser creations of Allah; duty to help others. Medical more acceptable than non-medical, especially make-up testing.
Judaism	Duty to help others and make life better for others, so these experiments do this. Medical use acceptable.
Sikhism	Duty to help others; respect for life. Medical use acceptable.

(4 marks) AO2

- (d) ***‘Religious believers can only carry out their duty to care for animals if they stop eating them.’***

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

Target: Evaluation of whether eating meat conflicts with stewardship role

Mark according to Levels of Response for AO3.

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 or more simple reasons (for the same or for different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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

Generic responses may include:

Agree

Contradictory ideas to eat meat, but look after animals; all God’s creation, so should respect not exploit animals; cruel conditions of farming go against stewardship idea; many religions or religious people are vegetarian.

Disagree

Animals given us for use, including to eat; some people have to have meat in their diet, e.g. those living at altitude; can treat animals well until they are killed for food.

(5 marks) AO3

OR

B3 The Environment and Protest

(a) ***Religious believers might decide to protest against the destruction of a natural habitat.***

(i) ***Write one religious statement they might have on a banner in their protest.***

Target: Ability to give a relevant religious protest slogan

Award one mark for any appropriate statement.

Responses may be religious quotes, or slogans, or general statements of disagreement.

(1 mark) AO2

(ii) ***Explain why some religious believers might be concerned about the destruction of natural habitats.***

Target: Understanding of arguments against destruction of natural habitat

Mark according to Levels of Response for AO2.

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

Generic responses may include: destruction of what God has created; environmental impact; loss of species; loss of beauty of countryside; disrespect to God's creation; idea that we should look after, not rip apart God's world; putting profits before life.

(4 marks) AO2

- (b) **Explain the beliefs and teachings about the environment in each of the two religions you have studied.**

Target: Understanding of religious attitudes to the natural world

Mark according to Levels of Response for AO1. Award up to 3 marks per religion (2 × 3).

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 some development.	3 marks

Buddhism It is an act of loving compassion to look after the world, people now, and future; positive karma of looking after world versus negative karma of not doing; most Buddhists respect vegetarianism, suggesting looking after the world; allusion to the bee – taking but not harming; interdependence of all.

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

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

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

Judaism World is God's creation; duty of stewardship; idea of using but not destroying nature; laws about not damaging plants, etc. in war; laws regarding fallow land.

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

(6 marks) AO1

- (c) ***Explain why some religious believers support pressure groups which try to protect the environment.***

Target: Understanding of motivation for support of environmental pressure groups

Mark according to Levels of Response for AO2.

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

Responses may include: doing the right thing; as an act of worship to protect God's creation; to show their disapproval of what is happening; personal fear because of what is happening; knowing the group has an impact; as an act of stewardship or service.

(4 marks) AO2

(d) ***‘Religious believers should never take part in violent protest.’***

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

Target: Evaluation of whether it is acceptable for religious believers to take part in violent protest

Mark according to Levels of Response for AO3.

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 or more simple reasons (for the same or for different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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

Generic responses may include:

Disagree

Most dramatic, so makes headlines; creates greatest popular movement to submit; frightens people into agreement, and away from disagreement; may be the only thing that will make people listen; examples from religions, e.g. Jesus in temple, Sikh / Muslim injunction to fight in last resort.

Agree

Leads to people being hurt / killed, which is against religious rules; most religions are peaceful; makes people mistrust and dislike the protestors, so gets their cause a bad name; can do opposite of what is intended, so that protest fails.

(5 marks) AO3

Section B

From this Section, candidates choose **either** B4 or B5.

Each question is worth 20 marks in total.

Where a candidate has answered both, then both answers should be read and assessed. The higher marking question counts for the purpose of the examination. The question not being used should be crossed through (including its marks) and the word 'RUBRIC' written in any margins.

EITHER

B4 Prejudice and Ageism

Look at the photographs below.

- (a) *Explain what is meant by 'ageism'.*

Target: Understanding of technical term via definition

Award one mark for correct definition, with additional mark for development of definition, perhaps via example.

Ageism is discrimination on the grounds of age.

Appropriate examples include: disbarring someone from a job because of their age; rejecting someone's views as valid because of their age; labelling old or young as useless because of their age.

(2 marks) AO1

- (b) *Give two ways in which some people show their prejudice against young people.*

Target: Understanding of how prejudice is shown

Award one mark per relevant way given.

Relevant examples may include: verbal (name-calling; abusive language; telling lies about them); physical (assault; murder); affecting their life chances (denying promotion); denying entry to places (shops).

(2 marks) AO2

- (c) *Explain reasons why some people might become prejudiced.*

Target: Knowledge of the reasons why people become prejudiced

Mark according to Levels of Response for AO1.

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 some development.	3 marks

Relevant responses may include: upbringing; experience; media or other influence; fear; ignorance; jealousy.

(3 marks) AO1

- (d) **Explain attitudes to prejudice and discrimination in each of the two religions you have studied. Refer to religious beliefs and teachings in your answer.**

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

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

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

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

Judaism	Torah teaches that foreigners are to be treated with compassion; laws regarding feeding and support of foreigners (Leviticus); story of Jonah can be seen as God’s disapproval of prejudice; Laws of Moses regarding a just society (also many prophets pushed social justice above religious ritual); idea that men and women are equal but with different roles; Holocaust gives them particular reason to not be prejudiced.
Sikhism	Equality of all ‘All men and women are equal – all are children of God’ (Guru Granth Sahib 6: 11); amrit / karah parshad at services is for all; everyone welcome to be granthi; langar; tolerance of other faiths, because of idea of all worshipping one God; ‘Know people by the light which illumines them, not by their caste. In the hereafter no-one is regarded as different from another on grounds of caste’ Adi Granth 349; Guru Nanak’s teachings were all against prejudice and inequality.

(8 marks) AO2

(e) ‘Old people’s opinions are not worth listening to.’

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 the value of opinions of young and old people in society

Mark according to Levels of Response for AO3.

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 or more simple reasons (for the same or for different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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

Generic responses may include:

Agree

They can’t quickly understand the modern world and its technology; too old to be able to be flexible in thought; they take from rather than give to society, so shouldn’t be consulted; always want it to be the past again; in some cultures, the old leave their families and go to die.

Disagree

Jesus accepted everyone; old people make debates more rounded ; respect for the elderly; experience and wisdom of the elderly; equality on all religions; tradition to look after elderly.

(5 marks) AO3

OR

B5 Prejudice and Women

- (a)
- Explain what is meant by 'sexism'.***

Target: Understanding of technical term

Award one mark for correct definition, with additional mark for development of definition, perhaps via example.

Sexism is discrimination on the grounds of gender.

Appropriate examples include: insults; assault; denial of promotion; sexist language; lowered expectations.

(2 marks) AO1

- (b)
- Give two reasons why some people become prejudiced.***

Target: Knowledge of reasons for prejudice

Award one mark per relevant answer.

Relevant responses may include: upbringing; experience; media or other influence; fear; ignorance.

(2 marks) AO1

- (c)
- Explain how religious people might try to end prejudice and discrimination.***

Target: Understanding of ways religious people fight prejudice and discrimination

Mark according to Levels of Response for AO1.

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 some development.	3 marks

Relevant responses may include: protest marches / demos; political action; by setting a good example; working with victims; educating people; praying for God's help.

Credit should be given where candidates describe the work of a particular religious person in this area, e.g. Martin Luther King, Trevor Huddleston, Desmond Tutu, etc.

(3 marks) AO1

- (d) **Explain attitudes to women of each of the two religions you have studied. Refer to religious beliefs and teachings in your answer.**

Target: Understanding of attitudes to women in each of two religions

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

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

Credit responses about women's roles, sexism, and generally.

Buddhism	Idea in some forms of Buddhism that women are less spiritually advanced than men, though modern thinking says women and men are equally capable of enlightenment; Buddha allowed women into his community; some forms of the Buddha are female, e.g. Guanyin, Green Tara; to be prejudiced against women would break Precepts, and not be compatible with following the Eightfold Path; respect for mothers, and idea that every sentient being has been a mother; conditions for behaviour in marriage are same for men and women.
Christianity	Equal creation of God; split in church thinking re whether women may have leadership roles or not; modern Christians see equality in home roles, but traditionally women stayed at home (Pauline teachings); prejudice would be wrong – against <i>love thy neighbour</i> , Golden Rule; Jesus gave time to women, including outcasts, contrary to the norm of his time (Martha, Mary Magdalene).
Hinduism	All have Divine Spark, so all equal; cultural attitudes which leave women susceptible to prejudice / discrimination; specific areas which are for men only – priesthood, sacred thread, funeral rites; ISKCON allow women priests; woman's role at home often traditional.
Islam	Prophet Muhammad addressed inequality of women with many rules; first convert was Khadijah (wife); women different but equal; respect for mothers; any prejudice is wrong; all created by Allah; all judged and sorted for heaven or hell – gender has no relevance to that.
Judaism	Orthodox more traditional in views than Progressive; within religion women observe rather than participate in worship (Orthodox), but Progressive allow equal opportunities; woman begins Shabbat; prejudice seen as wrong however it occurs; all created by God.
Sikhism	Equality and justice key to religion; women have exactly same opportunities as men in all things in religion; traditional roles put woman at home with children, but this is cultural, and pragmatic (woman having children); equality in marriage; Guru Amar Das appointed women as missionaries and preachers.

(8 marks) AO2

- (e) ***‘Men should have more important roles in religion than women.’***

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

Target: Evaluation of whether it is proper for men to have the most important religious roles or not

Mark according to Levels of Response for AO3.

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 or more simple reasons (for the same or for different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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

Generic responses may include:

Agree

Leadership often completely male; traditions give power to males; specifics of founders being male, and their followers also; need for men in specific ceremonies (Jewish minyan; Hindu cremation; Islamic burial); examples of religions where this is the case, e.g. Roman Catholicism.

Disagree

All religions teach equality; all made by God; different physiology does not equate to differing value; women better at some things than men; yin / yang type ideas; examples from religions where this is not the case, e.g. ISKCON Hindu movement.

(5 marks) AO3

Section B

From this Section, candidates choose **either B6 or B7**.

Each question is worth 20 marks in total.

Where a candidate has answered both, then both answers should be read and assessed. The higher marking question counts for the purpose of the examination. The question not being used should be crossed through (including its marks) and the word 'RUBRIC' written in any margins.

EITHER

B6 Human Relationships

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

Target: Knowledge of birth/initiation ceremonies in religions

Mark according to Levels of Response for AO1. Apply TWO lots of marks (2 × 4 maximum).

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Simple relevant statement.	1 mark
Level 2	General outline of ceremony, or several specific elements given.	2 marks
Level 3	Clear description of ceremony, which shows several elements in structured way. May include linked beliefs / teachings.	3 marks
Level 4	A clear application of knowledge and understanding with good development.	4 marks

Where a religion has several small ceremonies, credit candidate for all, e.g. Islam, Hinduism.

Buddhism No set ceremonies; naming ceremony may take place at local temple, or monk be asked to come and bless the child; parents give offerings / gifts to temple / monk as a sign of gratitude; scriptures may be read; child may be sprinkled with water (traditionally a sign to ward off evil); pure candle wax is dropped into water to symbolise the union of the four elements.

Christianity Christening ceremony – name given, sign of cross, hymns and prayers; infant baptism – god-parents and promises, sign of cross, Trinitarian pronouncement, hymns, prayers, candle, immersion in Orthodox tradition; confirmation – preparation classes, prayers, hymns, questions and promises, laying on of hands, first communion.

Hinduism Birth ceremony surrounding cutting of umbilical cord – prayers, child washed, AUM written on tongue with gold pen dipped in honey (prosperity and sweet life / nature); naming ceremony – 10th day after birth, child now ritually pure, name chosen with help of priest, mantras recited (good fortune); ceremony at four months for first sighting of sun; Sacred Thread ceremony.

Islam	Aqiqah; tahneek; adhan and / or shahadah whispered in each ear; date in mouth – sweet nature; cutting of hair – cash equivalent given to charity; sacrifice – meat given to relatives and poor; often named after relatives or prophets; circumcision may take place.
Judaism	Brit milah (circumcision) at 8 days; baby placed in Elijah’s chair; sandek holds, mohel cuts; blessings; wine; link to covenant between Abraham and God; pidyan haben; girls’ naming ceremony.
Sikhism	Baby taken to gurdwara; gift of romalla to gurdwara; readings of thanksgiving; amrit; prayers; Guru Granth Sahib opened at random – name chosen using first letter of a word; karah parshad; presents exchanged; ceremony marks community’s acceptance of child.

(8 marks) AO1

(b) Explain why some religious people might choose not to have sexual relationships.

Target: Understanding of why religious people choose not to have sexual relationships

Mark according to Levels of Response for AO2.

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

Generic responses may include: not married and religion accepts sex only within marriage; belief in chastity; not found a partner they want to have sex with; have chosen a celibate path, e.g. monastic / taken vows of chastity; medical reason.

(3 marks) AO2

(c) Explain how being religious might guide a person's choices about contraception.

Target: Understanding of types of contraception, and impact of belief on use of contraception

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

Credit use of relevant examples, given in illustration of points made.

Generic ideas include: decision on permanent or temporary forms; decision on artificial or natural form.

Responses may include: need to accept children when ready, so contraception must be used otherwise; use of contraception is interference into God's will; artificial contraception interrupts natural law; permanent contraception wrong because it changes what God has created; also wrong because it doesn't allow for future blessing by God; use of some forms of contraception interfere in natural process of sex act.

(4 marks) AO2

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

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

Target: Evaluation of whether religious people should have an abortion

Mark according to Levels of Response for AO3.

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 or more simple reasons (for the same or for different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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

Generic responses may include:

Agree

Against laws re killing; taking God’s role re taking life; foetus is innocent; children are gifts from God, so this is rejection; religious people should practice what they preach – killing is wrong, etc; should set an example.

Disagree

May be a life or death issue; many religions accept abortion as a necessary evil; religious people are the same as everyone else, and may choose to have an abortion because of their circumstances; rape victims.

(5 marks) AO3

OR

B7 Marriage and Family Life

(a) **Describe a wedding ceremony in each of the two religions you have studied.**

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

Mark according to Levels of Response for AO1. Apply TWO lots of marks (2 × 4 maximum).

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

Buddhism No religious ceremony; monk / priest may come to give blessing; prayers; gifts; visit to temple, make offerings; recite Sutras.

Christianity Prayers; hymns; blessings; homily; rings; vows; questions (in Roman Catholic tradition) – faith, acceptance of children; Mass; crowns (in Orthodox tradition).

Hinduism Sacred fire (pure presence of God), kept burning throughout – ghee butter; rice and spices thrown onto fire (fertility); handing over of bride to groom (fried rice over hands – agreement); seven steps (food, strength, wealth, happiness, children, sustenance and unity); clothes tied together during last lap of fire; marriage complete and binding with last step.

Islam Can be ceremony in separate rooms (male / female); gifts to bride (dowry) must have been given; signing of contract; prayers; readings from Qur'an; responsibilities read out; rings exchanged.

Judaism Ketubah (contract, stating man's responsibilities); huppah (symbolises home); readings from Torah – Psalms; blessing over wine; ketubah read out; blessing over wine; seven benedictions pronounced; crushing of glass (reminds of temple).

Sikhism Anand Karaj (ceremony of bliss); singing of morning hymn; bow before holy book; garlands; bride holds groom's scarf; Lavan (wedding hymn) walk four times round holy book clockwise; petals thrown over them (fragrance of new life); Ardas prayer; random reading from Guru Granth Sahib; langar.

(8 marks) AO1

- (b) ***Explain how being religious might guide a married person who is thinking about having sex outside marriage (having an affair).***

Target: Understanding of how religions act as moral guide in the case of adultery

Mark according to Levels of Response for AO2.

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

Generic ideas may include: religions having rules about behaviour, as well as about behaviour within marriage; remembering vows / promises / contract made before God; access to counselling; could pray for strength from God; would know adultery to be wrong, so would not be so inclined.

(4 marks) AO2

- (c) ***Explain why many religious people choose to have children.***

Target: Understanding of impact of religious belief on decisions to have children

Mark according to Levels of Response for AO2.

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

Generic answers may include: religious duty to have children; sex being a gift to a married couple, but contraception not being encouraged, so children are inevitable; sign of love; keep the religion going; devotion of life in monastic terms, so no children.

(3 marks) AO2

(d) ***‘Parents should choose the religion that their children follow.’***

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

Target: Evaluation of whether parents have the right to choose their child’s religion or not

Mark according to Levels of Response for AO3.

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 or more simple reasons (for the same or for different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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

Generic responses may include:

Agree

Religion is way of life, so can’t help passing it on to children; belief that this is the right way, so natural to pass it on to children; desire for children to go to heaven, so need to follow that religion; religions teach good morality, so no harm done.

Disagree

Should be personal choice; shouldn’t force people to believe anything; always stronger belief if found personally; more likely to last longer if found for self.

(5 marks) AO3