



General Certificate of Secondary Education

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

Unit 4 Truth Spirituality and Contemporary Issues

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.

Additional Instructions

Some general guidelines

- In Section B, Part (b) questions do not need to give reasons that are specifically religious. Secular reasons are valid.
- In AO2 questions, if answers are **restricted** to the process of making decisions, e.g. seeing a priest, referring to a Holy Book, etc., a maximum of Level 2 should be given, however many times such an answer appears.
- In AO2, if an answer is **clearly** the position of one religion or denomination, but a candidate has incorrectly identified the religion or denomination, credit can be given to a maximum of Level 2.
- In AO2, if a candidate refers to a religion (not Christianity) and a Christian denomination, interpret denomination as Christianity (religion) for full credit maximum.
- In AO2, if a candidate refers to Christianity and a Christian denomination (specified) allow as two denominations for maximum 2×4 marks. If denomination is not specified (e.g. other Christians) mark as Christianity to a maximum of 1×4 marks.
- References to liberal and fundamentalist Christians count as 2 denominations to a maximum of 2×4 marks.
- In AO2, if religions are taken **together** credit both (double tick) where correct.
- In AO2, if they give one religious view and 'X also agree' give religious view up to maximum Level 4 and Level 1 for knowing agreement.
- In AO2, as on MMS, please use initial letter of religion / denomination before level in left margin.
- In AO2, if reference to "most religions" or "some religions" only, mark to maximum Level 4 for **one** religion, unless religions specified.
- In AO3, two religions with similar viewpoint do not count as two different points of view, so maximum Level 3 unless different point of view is provided as well.

Unit 4: *Truth, Spirituality and Contemporary Issues*

Section A

A1 Truth and Spirituality

Look at the diagram below and answer the question that follows.

- (a) Choose any **three** ways of expressing spirituality from **the diagram above**. Give an example of each.

Target: Knowledge of expressions of individual spirituality

Give an example of each.

One mark per example of each to maximum 3 marks.

artefact	Rosary, prayer wheel, relic, murti, prayer mat, Bible, etc.
art	Religious painting (e.g. The Last Supper), sculpture, icon, Islamic patterning, etc.
literature	Ramayana, Pilgrims' Progress, any Sacred Writing.
music	Chanting, plainsong, Bach concertos, etc., organ music, hymns.
architecture	Places of worship, tombs, memorials, etc. Accept examples, e.g. St Paul's Cathedral, Golden Temple, etc.

Ensure that the example can be interpreted spiritually.

(3 marks) AO1

- (b) **Explain the meaning of 'religious experience'.**

Target: Knowledge and understanding of religious experience

Levels of Response

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

Profound feelings / awe and wonder / feeling closer to God / lead to new feeling about ourselves, others, nature, etc. Accept any relevant examples.

(3 marks) AO1

(c) Why might a religious person show support for a voluntary organisation?

Target: Application of religious motivation for supporting a voluntary organisation

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

Accept general answers about helping people / voluntary means no-one is being paid to help / equal opportunities / no-one should suffer.

For Level 3, expect some specific religious teaching or example, e.g. love your neighbour / examples of equality on Hajj / Ummah / Jesus' words on judgement (Matthew 25) / tithes is obligation in Judaism / dharma / helps to develop good karma.

(3 marks) AO2

(d) Explain why a religious believer may become a member of a faith community.

Target: Understanding why a believer may join a faith community

Levels of Response

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

Maximum Level 2 for simple list.

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

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

(3 marks) AO2

- (e) **Describe what a religious believer might do to feel close to the Divine (God).**

Target: Knowledge of experiencing God

Levels of Response

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

Prayer / meditation / doing God's will / worship / listening to / reading Sacred Writings / listening to sacred music / pilgrimage / fasting, etc.

(3 marks) AO1

- (f) **'Scientific truth is the only truth.'**

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 different types of truth

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 different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3. For this accept reference to moral or religious truth.	3 marks
Level 4	Evidence of reasoned evaluation of two different points of view.	4 marks
Level 5	Evidence of reasoned evaluation of two points of view expressed coherently.	5 marks

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

Agree

Importance of science in society; science explains how things happen and has helped us to make great progress; science is truth that can be proved.

Other views

Expect ideas about different types of truth (historical, moral, spiritual) and an evaluation of them compared with scientific truth; full picture is derived from combination of types of truth; different truths have different foci and answer different questions.

(5 marks) AO3

Section B Religious Responses to Contemporary Issues

B2 Religious Attitudes to Matters of Life

- (a) *Explain what surrogacy is.*

Target: Knowledge of surrogacy

Levels of Response

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

A woman having a child, usually through IVF / AID / AIH on behalf of a person unable or unwilling to have their own child. No money should change hands (apart from expenses), although sometimes this is ignored. Baby is given up at birth. Contracts aren't legally binding. Accept comments from religious perspectives.

(3 marks) AO1

- (b) *Explain two reasons why some religious people believe artificial insemination by donor (AID) is wrong.*

Target: Knowledge and understanding of religious teaching on AID

Allow one mark per reason to a maximum of two reasons with a further mark for development of each reason. Reasons do not necessarily have to include religious content.

Against nature which is put in place by God / "Respect your parents" not easy / infertility is a condition put in place by God / conception is adultery / masturbation is required for sperm to be produced / possibility of two children from same donor marrying later / maternity problem / caste system / inheritance.

(4 marks) AO1

- (c) **Explain religious attitudes to transplant surgery. Refer to the beliefs and teachings from either two religions or two Christian denominations.**

Target: Application of religious beliefs and teachings to transplant surgery

Levels of Response (for each of two religions or Christian denominations 2 × 4 marks)

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

If the answer is purely secular, maximum 1 mark out of 8.

Maximum of 1 mark out of 8 for general statement about agreement or disagreement.

It is likely that many answers will focus on saving life and sanctity of life. Also the idea that God gave us the ability and technology to perform transplants.

Buddhism Believe in relief of suffering but leave believers to make up their own mind according to their conscience / Acts of compassion highly valued / Expect links to Eightfold Path and Five precepts which are applied to topic / human life is rare so must be preserved at all costs / ideas of samsara (life, death, rebirth).

Christianity Seen by most as gift of life from one person to another to better a human life / an opportunity to show love to others / act of charity. Link to Jesus' teaching, e.g. love neighbour / enemy; what you did for others you did for me; treat others how you would like to be treated, etc. / God creates life and we have a special relationship with him so we should preserve life. Jehovah Witnesses accept bloodless transfusions.

Hinduism Allowed if it relieves the suffering of others / up to individual to decide. Life is valuable because Brahman is in every living creature and working his will through humans including scientists and doctors / Ahimsa (non-injury) and quest for Moksha (liberation) is important / transplant playing part in some Hindu myths, e.g. Ganesha's elephant head.

Islam "If anyone has saved a life, it would be as if he had saved the life of the whole of mankind" (Qur'an) / Organs used must be freely given by the donor's permission only / body parts must not be sold / animal organs can be used / prohibition against desecration of the body.

Judaism Donation of organs is a duty to save life and is seen as Mitzvah (good deed) / link to teachings on sanctity of life, etc. / some uneasy with taking organs from the dead / saving life is paramount / humans are gifts from God and precious to him / prohibition against desecration of the body.

Sikhism God creates life with a "divine spark" (soul) in us. This part of God and will be reabsorbed into him / transplant is acceptable as an act of kindness but no financial reward should be gained.

(8 marks) AO2

- (d) ***‘God is responsible for our lives because God decided that we should live.’***

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

Target: Evaluation of the place of God in life

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 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 evaluation of two different points of view.	4 marks
Level 5	Evidence of reasoned evaluation of two points of view expressed coherently.	5 marks

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

Agree

We have a responsibility to act as God wishes us to in gratitude for creation; purpose of life is to live as God wants us to.

Other ideas

We are in control of our own destiny; God did not create us so we owe him nothing, etc. free will gives us choice and is God-given.

(5 marks) AO3

B3 Religious Attitudes to Matters of Death

- (a) ***Describe how a family can help to care for a terminally ill relative.***

Target: Knowledge and understanding of caring for the terminally ill

Levels of Response

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

Care at home (accept practical advice like taking them to places, housework, etc. but expect more than this for Level 3) / hospital, hospice as they provide care that family cannot / spiritual preparation for impending death, etc.

(3 marks) AO1

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

Target: Knowledge of religious responses to suicide

Allow one mark per reason to a maximum of two reasons with a further mark for development of each reason. Reasons do not necessarily have to include religious content.

“Do not kill” / sanctity of life / ahimsa / forbidden in Islam / there are better ways of solving problems / effect on friends and family, etc.

(4 marks) AO1

- (c) **Explain how the beliefs and teachings of either two religions or two Christian denominations may help a believer to decide whether or not to accept euthanasia.**

Target: Application of religious beliefs and teachings to euthanasia

Levels of Response (for each of two religions or Christian denominations 2 × 4 marks)

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

If the answer is purely secular, maximum 1 mark out of 8.

Possible answers (accept any others that are correct)

Popular answers will probably include sanctity of life from different religion’s perspectives / teaching against killing / illegality / denies creative experience of suffering / life is gift of God / denies possibility of recovery / there are caring alternatives / shows compassion in relieving suffering / preserves dignity of life / remaining life has no quality / right to control destiny / many accept passive euthanasia but reject active euthanasia / Do not kill / Golden Rule.

Buddhism Sanctity of life / teaching against killing / illegality / denies creative experience of suffering / life is a gift of God / denies possibility of recovery / there are caring alternatives / shows compassion in relieving suffering / preserves dignity of life / remaining life has no quality / right to control destiny.

Christianity Only God has right to end life / 10 Commandments Do not kill / body is temple of Holy Spirit / love your neighbour (which action is most loving) / Jesus relieved suffering / Roman Catholics believe without consent it is murder, with consent it is suicide – both wrong / some Christians support turning off life support when brain dead / hopeless life should not be prolonged / Dutch Protestant attitude – God gave us medical knowledge / act of love / life can become not special because of pain / will attend euthanasia ‘event’ to bless dying / God-given Free will.

Hinduism	Interferes with person's dharma (duty) / suffering is a result of bad karma in previous life so it should be borne / ahimsa / performing euthanasia would give bad karma – seen as great sin / all life sacred and worthy of greatest respect / right time to die (not by euthanasia).
Islam	Life's duty is to submit to will of Allah / reason for suffering / everything is a test, bearing it brings reward / everything has natural Shari'ah so against nature / life should not necessarily be prolonged artificially / seen as murder (capital offence) / anyone who seeks or gives euthanasia will be cast into hell / death always by the leave of Allah, so euthanasia breaks Allah's plan for each of us / accept turning off life support machines.
Judaism	10 Commandments – Do not kill / timing of death is up to God / life must be preserved as a blessing from God / keeping people alive artificially is against will of God / biblical prohibitions against euthanasia (in every book of Torah) / 'one who is in a dying condition is regarded as a living being in all respects' – Mishnah / Talmud likens closing of eyes of dying man as shedding his blood, i.e. murder / prohibition against medicines which prolong life doing nothing else, i.e. prolonging dying / life support can only be switched off if it would shorten the act of dying, not interrupt the act of living.
Sikhism	Life on earth is temporary / quality of life is more important than longevity / nature should take its course / suffering is part of God's plan / life need not be preserved artificially / sick and elderly should be cared for / some Sikhs will argue that it should be allowed if a person wishes to die and is a great burden on their family.

(8 marks) AO2

- (d) *'What happens to us after death does not matter.'*

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 attitudes to death

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 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 evaluation of two different points of view.	4 marks
Level 5	Evidence of reasoned evaluation of two points of view expressed coherently.	5 marks

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

Agree

Nothing happens after death; we are not here for it to matter; we should live for today and not worry about tomorrow; body not needed.

Other ideas

It matters because it provides comfort to friends and family; purpose of life is to prepare for life after death; it matters because we want what is best. Belief in physical resurrection. Religious attitudes of the care of and disposal of bodies, e.g. Jews bury the dead.

(5 marks) AO3

B4 Religious Attitudes to Drug Abuse

- (a) *Explain, giving examples, why some drugs are illegal.*

Target: Knowledge and understanding of the illegality of some drugs.

Levels of Response

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

Expect ideas to be focussed on harmful properties of many illegal drugs, e.g. overdose; addiction / links to crime / can be fatal.

(Allow alcohol and tobacco as illegal drugs as they are age-restricted drugs and illegal for most candidates.)

(3 marks) AO1

- (b) **Explain two reasons why many religious people believe that using drugs to enhance performance in sport is wrong.**

Target: Knowledge of religious responses to performance enhancing drugs

Allow one mark per reason to a maximum of two reasons with a further mark for development of each reason. Reasons do not necessarily have to include religious content.

Improved performance making undeserved winning more likely / prize money wrongly awarded / no sense of achievement due to cheating / health problems later in life / possibility of being publicly exposed as a cheat / religious ideas related to honesty, trust, sanctity of life, love your neighbour, etc.

(4 marks) AO1

- (c) **Explain religious attitudes towards drinking alcohol. Refer to either two religions or two Christian denominations in your answer.**

Target: Application of religious beliefs and teachings to drinking alcohol

Levels of Response (for each of two religions or Christian denominations 2 × 4 marks)

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

If the answer is purely secular, maximum 1 mark out of 8.

It is likely that most answers will be anti-alcohol but **for good development** this should be linked to the value of life as taught by religions. Financial aspects may also be mentioned but again **for good development** they must justify their comments by referring to ways of spending money that their religion would approve of, e.g. for the needy and / or refer to money being God-given for his purpose. Actions performed under the influence of alcohol, e.g. violence, drink driving must be put in context of religious teaching e.g. do not kill, violence is against will of God, obey state authorities, etc. Pro-alcohol answers should also be in a religious context but ensure they are accurate, e.g. just because some young Muslims may drink alcohol in UK, it is still banned in Islam.

Buddhism Alcohol can damage the body, clouds the mind and is a retreat from truth / prevents effective meditation / craving is bad / against 5th precept / harms others / wrong choice to make / Sigolavada Sutta in Pali Canon gives 6 dangers of alcohol (loss of wealth, increased arguing, susceptible to sickness, loss of character, immoral behaviour, lessening of intelligence). But some Buddhists drink in moderation and in some tantric rituals.

- Christianity** Body is “Temple of the Holy Spirit” and should not be abused / alcohol is bad stewardship of our bodies / addiction is harmful to self and others / Salvation Army and Methodists discourage alcohol / St Paul wrote “the right thing to do is to keep from ...drinking wine” / “Do not get drunk with wine which will only ruin you” / Several references in Proverbs to abuse of alcohol / use in Holy Communion and other Christian celebrations / attitude that it is alright in moderation / Jesus drank wine socially, e.g. water into wine at Cana and religiously, e.g. Passover (last supper).
- Hinduism** Alcohol abuse is wrong because it causes loss of control and evil doing / clouds the mind and leads to addiction which is bad / “all those that produce ... intoxicants are to be forbidden by those who desire spiritual rewards” (Manusmriti) / “In the first place, the mind of a drunken person becomes confused, then the confused mind commits sins. Those stupid people fall into Hell (Arthashastra of Kautilya) / alcohol not bad in itself, just in its abuse / alcohol has been part of Indian life for centuries / moderate drinking tolerated.
- Islam** The Qur’an forbids alcohol because it is addictive and harms Allah’s creation / “do not contribute to your own destruction” (Qur’an 2:195) / Muslims are not owners of their bodies (Allah is) so they have a duty to avoid intoxicants or poisons / alcohol causes loss of faculties which can lead to being unable to fulfil responsibilities and take mind off Allah / Muhammad had personal experience of drunkenness of others in Makkah / device of Shaytan / prayer and befogged mind.
- Judaism** Alcohol is allowed but not to excess because it potentially harms the body / alcohol clouds judgement so the Talmud prohibits Rabbis giving judgement if they have been drinking alcohol / wine is allowed when used in Shabbat and festivals, e.g. Purim, Pesach / use in marriage celebrations / excess alcohol causes people to do what they wouldn’t normally do / “there is no celebration without wine” (The Talmud).
- Sikhism** Alcohol is one of the prohibitions (Kurahits) / minds should not be clouded by alcohol / body is a Holy Temple which should not be damaged / alcohol abuse can hurt the family / Rahit Maryada and Guru Granth Sahib forbid alcohol.

(8 marks) AO2

(d) *'Tobacco should be made illegal.'*

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 tobacco should be made illegal

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 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 evaluation of two different points of view.	4 marks
Level 5	Evidence of reasoned evaluation of two points of view expressed coherently.	5 marks

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

Agree

Harmful effects of smoking; passive smoking; smoking does not respect the body God gave us; money wasted that could be better used so remove the possibility.

Other ideas

Freedom of choice (freewill), tobacco is a natural product created by God; revenue raised by tobacco sales funds other government services; impracticality of banning something people are addicted to; most religions tolerate it.

(5 marks) AO3

B5 Religious Attitudes to Media and Technology**(a) Explain why films are categorised in Britain.****Target: Knowledge of film categorisation****Levels of Response**

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

Categorisation by content (sex, violence, language, adult nature of films, etc.) / to prevent young people seeing unsuitable material / to prevent offence / to encourage film makers not to make films that are excessively offensive / guidance for potential viewer / form of censorship.

Table for information, expect some reference to it for Level 3, but it is still possible to gain Level 3 for more generalised answers.

U	Suitable for all.
PG	Parental guidance required. Some scenes could be unsuitable for very young.
12A	Suitable for under 12s with adult but some scenes may be unsuitable for some.
12	Only suitable for 12+
15	Only suitable for 15+
18	Only suitable for 18+
18R	Only suitable for 18+, supplied in licensed sex shops, etc.

(3 marks) AO1**(b) Explain two reasons why many religious people are in favour of using the Internet.****Target: Knowledge and understanding of internet use**

Allow one mark per reason to a maximum of two reasons with a further mark for development of each reason. Reasons do not necessarily have to include religious content.

Finding information, evangelism, communication by e-mail, virtual church, worship, shopping, research, teachings, etc.

(4 marks) AO1

- (c) **Explain how the beliefs and teachings of either two religions or two Christian denominations discourage believers from looking at pornography.**

Target: Application of religious beliefs and teachings to access to pornography

Levels of Response (for each of two religions or Christian denominations 2 × 4 marks.)

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

If the answer is purely secular, maximum 1 mark out of 8.

Pornography can include violence as well as sexual material. This definition / interpretation must be credited although it is likely that most answers will focus on sexual imagery.

Most answers will include the need to protect the young and vulnerable in society from material that is considered unsuitable. Better answers will investigate why a religion feels it has a duty to encourage or provide this protection. Teachings like “Body is a temple”, “love your neighbour”, “ahimsa”, “good or bad karma” can be used to support this. May encourage promotion of adultery, rape, violent crime and sex outside of marriage. Can include references to people being forced to participate in manufacture of pornography, e.g. child porn.

- Buddhism** Pornography could offend against parts of Eightfold path, e.g. right speech, right action; right livelihood, etc. / question the intention of pornography being made and distributed / danger that young people may copy what they hear and see / such material can be at odds with Buddhist principles and may mean young person has to choose between religion and way of life portrayed in pornography / three evils are greed, hatred and ignorance – often seen and promoted in films / Buddhism encourages simplicity, generosity and kindness / pornography strengthens illusion of desire and instils false view that others are objects of desire capable of granting lasting happiness through sex.
- Christianity** Anything that devalues or dehumanises life should be avoided / Bible promotes good but pornography appears to advocate lifestyles against Christian ethics / focus should be on things that are honourable, pure, excellent, worthy of praise (Philippians 4:8) / avoid impurity (Ephesians 5:3) / motives of providers and distributors of pornography should be questioned / pornography could hasten the decline in standards in society / RC church are likely to be more against this than others / pornography thrives because traditional Christian values are less often seen in society.
- Hinduism** No central source of authority therefore it is up to the believer to decide what to watch / guidance in writings on how not to get bad karma / violence and gratuitous sex will produce bad karmic effects / violence is contrary to the laws of Manu / Ahimsa would guard against violence, sexual exploitation and bad language.

Islam	Media should uphold values in Qur'an and Hadith therefore no unjustified violence, sexual promiscuity, immodesty, etc. / violence must not be encouraged because disorder created affects society / concern about westernised Muslims growing up in non-Islamic societies where pornography is available / makes unacceptable seem acceptable / lack of family values / accept reference to dress code, e.g. Hejab.
Judaism	Violence and sexual exploitation is against Jewish Law and ethics / anything that devalues human life or the family is against scriptural teaching / Do not kill, etc. / concern about the effects of lifestyle portrayed on young Jews.
Sikhism	Media should encourage people to respect family life and avoid needless violence / media must present truthfulness and decent family values, e.g. modesty and abstinence / moral standards in Sikhism from Rahit Maryada are much higher than values portrayed in pornography.

(8 marks) AO2**(d) 'Using television is the best way to spread the word of God.'****Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.****Target: Evaluation of TV evangelism****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 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 evaluation of two different points of view.	4 marks
Level 5	Evidence of reasoned evaluation of two points of view expressed coherently.	5 marks

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

Agree

TV is very powerful influence on people's views / TV can help educate those involved in personal evangelism / TV can reach a wide audience / gives information about other faiths.

Other ideas

Most who evangelism is aimed at will choose not to watch / personal contact may be more effective / bad reputation of some religious channels / distinction between terrestrial and non-terrestrial, e.g. Sky - God channels / turns people off religion / negative stereotypes.

(5 marks) AO3

B6 Religious Attitudes to Crime and Punishment

- (a) **Describe three different examples of legal punishment.**

Target: Knowledge and understanding of legal punishment

Levels of Response

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

Expect some description. If only a list of 3 punishments is provided – maximum 2 marks.

Fine / asbo / community service / caution / probation / suspended sentence / driving ban / electronic tag / prison / corporal punishment / capital punishment. Accept parental or school punishments. Do not accept criminal record / bail.

(3 marks) AO1

- (b) **Explain two reasons why some religious people believe that deterrence is an important aim of punishment.**

Target: Understanding of religious attitudes to deterrence as an aim of punishment

Allow one mark per reason to a maximum of two reasons with a further mark for development of each reason. Reasons do not necessarily have to include religious content.

Satisfies the desire for possible harsh punishment / aim is to reduce crime which is likely to offend against the Law of God / protects society from crime / has positive aim / helps individual offender if it deters them from committing further crimes, hence “love your neighbour”; forgiveness; ahimsa; “turn the other cheek, etc.; recognises value of God-given human life; gives hope, etc.

(4 marks) AO1

- (c) **Explain how the beliefs and teachings of either two religions or two Christian denominations may help a believer to decide whether or not to accept capital punishment (the death penalty).**

Target: Application of religious beliefs and teachings to capital punishment

Levels of Response (for each religion i.e. 2 × 4 marks = 8 marks)

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

If the answer is purely secular, maximum 1 mark out of 8.

Expect general ideas about “do not kill”; “eye for eye, tooth for tooth”, “love your neighbour” (interpreted as having to love murderer or society by removing threat); sanctity of life. Possibility of mistake being made so innocent are killed.

Buddhism	Some Buddhists support the threat of capital punishment to restrict behaviour but are reluctant to carry it out / retribution goes against metta (loving kindness) and karuna (compassion) / against first precept / punishment is to reform and rehabilitate / Angulima / Milarepa.
Christianity	Differences of opinion between eye for eye and turn the other cheek / some support it as deterrent but 1983 Anglican synod doubts this / Pope John Paul stated it is appropriate if there is no alternative in cases of absolute necessity / Quakers especially oppose capital punishment / removes chance of repentance / reform / forgiveness.
Hinduism	Not opposed to capital punishment “great criminals should all be put to death” (Vishnumriti 5:1) / murderer’s intention is considered / death penalty exists in India because it is seen as justified for murder and treason / Gandhi opposed capital punishment and retribution / ahimsa / cannot be carried out on a Brahmin.
Islam	Murder or attacking Islam is punishable by death / Muhammad accepted a life for a life / Muhammad accepted life for a life as justice / relatives of dead person can exercise mercy by forgiving or accepting money.
Judaism	Torah lists offences punishable by death but it is rarely carried out / two independent witnesses needed if death penalty is given / capital punishment is primarily a deterrent / murderer should have the opportunity to atone.
Sikhism	For most Sikhs, capital punishment is killing in cold blood and therefore wrong / during time of Ranjit Singh, Sikhs did not have capital punishment / some Sikhs are in favour as a deterrent.

(8 marks) AO2

- (d) *'Children who are brought up in a religious environment are less likely to commit crimes.'*

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

Target: Evaluation of upbringing having an influence on future criminality

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 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 evaluation of two different points of view.	4 marks
Level 5	Evidence of reasoned evaluation of two points of view expressed coherently.	5 marks

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

Agree

Religion has morality that opposes crime (expect some ethical teachings); family is respected in religion; religion values more than material things; drugs contribute heavily to crime but religion is against drug taking; promise of life after death for a good life – crime threatens that.

Other ideas

Crime could be committed in rebellion against religious upbringing; religious law may conflict with state law; peer pressure and drugs could influence anybody whether religious or not; original sin in Christianity makes us all sinners – no-one is perfect; Liberation Theology; fight against immorality leading to breaking the law; God's law is more important than state law.

(5 marks) AO3

B7 Religious Attitudes to Rich and Poor in Society

- (a)
- Explain why some people play 'Lotto' (the National Lottery).*

Target : Knowledge and understanding of why people play Lotto**Levels of Response**

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

To win, help good causes, addiction, habit, fear of not entering familiar numbers, aggressive advertising of lotto, easy availability in shops and supermarkets / to relieve debt / to retire from work.

(3 marks) AO1

- (b)
- Explain two reasons why many religious people believe it is right to work for a living.*

Target: Knowledge and understanding of need to work

Allow one mark per reason to a maximum of two reasons with a further mark for development of each reason. Reasons do not necessarily have to include religious content.

We were put on earth to work / benefits society / combats boredom / provides for family / chance to use talents given by God / to glorify God / pressure from others to contribute / punishment for Adam in Genesis / to obtain money / vocation / wrong to rely on benefits / independence / feeling of self-worth.

(4 marks) AO1

- (c) **Explain how the beliefs and teachings of either two religions or two Christian denominations encourage people to help the homeless.**

Target: Application of religious beliefs and teachings to helping the homeless

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

If the answer is purely secular, maximum 1 mark out of 8.

Teachings specifically about homelessness are scarce so expect and accept more general references to ethical ideas about helping others, love your neighbour, etc.

- Buddhism** Wealth should be shared with needy including the homeless and brings good karma to donor / craving wealth is obstacle to spiritual enlightenment / monks depend on charity so wealthy Buddhists should be charitable to them and others in need / in Mahayana Buddhism, generosity is one of the six perfections / all are welcome to join the Sangha and receive shelter.
- Christianity** Wealth is God-given and Christians should exercise stewardship in how they use it including helping the homeless / tithe (one tenth) of income to Church or charity which could include homeless / “love of money is the root of all evil” (1 Timothy 6v10) / Jesus told rich man to sell his possessions and give proceeds to the poor and Early Church did this by sharing resources including shelter / love your neighbour / refusing to help needy is refusing to help Jesus / Salvation Army used as denomination that helps homeless / possible “critical response” of Church being very wealthy and setting a bad example by not using wealth for the homeless / Church of England ‘faith in the city’ report emphasised need for adequate housing / Matt 25 says he should take the stranger into our home / Christian charities provide example of helping the homeless e.g. Catholic housing aid society.
- Hinduism** Hindus encouraged to use money for their families’ needs in the first instance with remainder going to local poor including the homeless / good karma is built by helping poor / dharma (religious and social duty) encourages helping the homeless / before midday meal many Hindus give food to a needy person / sacrificial giving brings unseen merit / up to 10% of income should be given to facilities for community, temples or charity including the homeless / first responsibility for the homeless is with the family but if not possible, the community should help.

- Islam** Wealth is only of value for the good it can do / Allah expects Muslims to be charitable and help the poor including the homeless / “He who eats and drinks while his brother goes hungry is not one of us” (Hadith) / Zakah (2.5% of surplus income to poor including the homeless) is one of 5 pillars / voluntary giving (sadaqah) is encouraged / Allah gives wealth so should decide on use, i.e. for family, community including homeless / Charities like ‘Islamic Relief’ help the homeless especially in times of disaster.
- Judaism** Wealth is a sign of God’s blessing but should be used for the whole community / wealth should be used for the needy including the homeless and this is what God requires / greed becomes the centre of life / one tenth of income should be given to poor including the homeless (tzedaka) / tzedaka belongs to poor and not giving it is seen as robbing the poor / collecting boxes (pushkes) are kept in homes / the poor man’s right to shelter is a legal claim and an act of justice by the wealthy / the Torah condemns Jews charging interest on loans to needy Jews including the homeless.
- Sikhism** Three duties for a Sikh are pray, work, give / “Blessed is the godly person and the riches they possess because they can be used for charitable purposes” (Guru Amar Das) / expectation to give as much as they can to help the poor, including the homeless, at least one tenth (daswandh) of their income, not necessarily money but food for langar / inheriting wealth is reward from previous life but should be used for others including the homeless / sewa (service) instructs Sikhs to help the needy (including homeless) / ‘God bounty belongs to all, but in this world it is not shared justly’ (Adi Granth).

(8 marks) AO2

(d) ***'People should give away money they do not need.'***

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

Target: Evaluation of religious motivations for using money

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 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 evaluation of two different points of view.	4 marks
Level 5	Evidence of reasoned evaluation of two points of view expressed coherently.	5 marks

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

Agree

We live in a society that should support the weakest and poorest; example of Zacchaeus; parable of the rich fool; zakah; any other religious teaching on helping others.

Other ideas

We earn money for our own use to support ourselves; some poverty is self- inflicted; state supports the poor through taxes; distinction between want and need, etc.

(5 marks) AO3