



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Secondary Education

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

Specification B

**Unit 1 *Thinking about God
and Morality* (30601)**

Mark Scheme

2008 examination - June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication (Refer to the criteria given in the chart on page 5).
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, a tick or the word 'seen' on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and the **allocated to the level** it best fits.

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

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

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

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

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

Quality of Written Communication

Candidates are required to:

- Present relevant information in a form that suits its purposes
- Ensure the text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- Use a suitable structure and style of writing

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

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

Additional Guidance to Examiners

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

How to assess quality of written communication

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

Recommended procedure

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

Unit 1: *Thinking about God and Morality*

Section A *Thinking About God*

A1 The Existence and Nature of God

- (a)(i) **Shilpa:** *'God designed the universe.'*
Alan: *'The universe is a result of chance – not God.'*
Ruth: *'I believe in God because I have experienced God in my life.'*

Who is more likely to be an atheist, Shilpa, Alan or Ruth?

Target: Knowledge of specialist term; explanation of its relevance to the quotation

Alan.

(1 mark) AO1

- (ii) **Give one reason for your answer.**

An atheist does not believe in God / does not believe God created the world.
Ruth and Shilpa believe in God.

(1 mark) AO1

(b) Explain why some people say that the universe was “designed”.**Target: Knowledge and application of arguments for the design of the universe**

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

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

Credit general ideas of intricacy, complexity, interdependence, order, beauty of the natural world or the human body. Credit examples of camera / human eye / the Anthropic Principle – how tiny the chances are that all necessary conditions for life came about, so that the universe could not have come about by random chance. Credit use of the arguments of William Paley or Isaac Newton (or even Aquinas’s Fifth Way), but candidates do **not** need to use all of these in order to gain full marks.

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

Isaac Newton argued that the design of the thumb was so clever and unique to each person that it must have been designed. “In the absence of any other proof, the thumb alone would convince me of God’s existence,” he said.

(4 marks) AO1 / AO2

- (c) **Explain why some people say that the universe is “a result of chance”.**

Target: Knowledge and application of arguments against design and for the idea that the universe is a result of chance

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

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

The main arguments will centre on scientific theories like the Big Bang and evolution, the design flaws in the universe and the problem of evil, e.g. the process of natural selection / survival of the fittest happens by chance / species die out or survive by chance; the Big Bang just happened when conditions suited; cruelty in nature shows lack of design; suffering and evil argue against a designer. Accept arguments against a Creator God or design, as well as arguments for the universe being a result of random chance.

(4 marks) AO1 / AO2

- (d) **Give two ways in which someone might experience God.**

Target: Knowledge of type(s) of religious experience

Award one mark per example.

e.g. prayer / worship / sacraments / meditation / charismatic phenomena / conversion / visions / reading scriptures / singing hymns / through nature / through suffering / dream / general revelation / special revelation / miracle, etc.

(2 marks) AO1

- (e) **Explain how belief in God might affect the way a person treats the natural world.**

Target: Application of belief to behaviour

Mark on three Levels of Response for AO2, one mark per level.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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 sound development.	3 marks

e.g. Believing that nature and living things were created by God might make a person show respect for nature / stewardship / practical examples of conserving and protecting the natural world. An explanation, not a list, is required to gain Level 3.

(3 marks) AO2

(f) ‘Religious experiences prove that God exists.’

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 experiences prove that God exists

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

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 same or differing view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned evaluation of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates might approach this from a variety of standpoints. Credit any reasonable arguments focused on the reality or otherwise of religious experiences, acceptance of such experiences as true, the notion of proof, or atheist idea that God does not exist, therefore religious experiences can not prove that God does exist.

Agree

Convincing to individual / direct experience, e.g. conversion / first hand experience better than arguments for or against God / people who have a sense of God’s presence through prayer do not need other proof of God even if they can’t persuade other people that God is real / so many people claim to have experience of God in their daily lives – shows that God must exist.

Other views

Many people do not have religious experiences like visions or miracles / they are not brought up religious / do not believe in God / others’ experiences are unconvincing. Descriptions of religious experience unreliable / subjective / all in the mind / it only convinces the person who has the experience and no one else.

(5 marks) AO3

A2 The Nature and Knowledge of God

(a)(i) Look at figure 2 which shows Statements about God.

A: 'God is one.'

B: 'God is not limited by time or space.'

C: 'God is involved in the world.'

D: 'God is not real.'

Which statement (A to D) shows the belief that God is immanent?

Target: Knowledge of specialist term

C.

(1 mark) AO1

(ii) Which statement (A to D) shows the belief that God is transcendent?

Target: Knowledge of specialist term

B.

(1 mark) AO1

(b) (i) Explain why some people prefer to think of God as transcendent.

Target: Understanding the relevance of transcendence to belief in God

Award one mark for a valid suggestion, a second mark for elaboration, example or second suggestion.

e.g. They prefer to think of God as transcendent because they believe God is the creator of the universe / separate from it / eternal / unlimited / almighty / all-seeing / all-knowing, etc. They realise God is beyond human understanding / mysterious. This corresponds with the way they experience God.

(2 marks) AO2

(b)(ii) **Explain why some believers find it helpful to think of God as ‘one’.**

Target: Understanding of the relevance of a belief in God as ‘one’

Mark on three Levels of Response for AO2, one mark per level.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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 sound development.	3 marks

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

(3 marks) AO2

(c) **Explain, using examples, the difference between ‘general’ revelation and ‘special’ revelation.**

Target: Knowledge and understanding of specialist terms

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

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

e.g.

General revelation is indirect revelation through ordinary, common human experience or natural means, e.g. nature, ordinary people, moral reasoning, conscience, a historical event. It is open to everyone.

Special revelation is revelation through supernatural means or direct personal experience of God, e.g. vision, dream, miracle, conversion, prophecy, sacred writing. It is extra-ordinary and not open to everyone.

Some examples can be both, e.g. reading scripture is open to anyone (general) but it may be the means of a direct personal experience of God to an individual (special). If no examples are given, maximum Level 3.

(4 marks) AO1

(d) **Explain what effect a special revelation might have on a person's life.**

Target: Understanding of the relevance of special revelation to a person's life

Mark on four Levels of Response, one mark per level.

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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

e.g. change their lives completely / turn them away from bad behaviour / addictions, etc. / see life in a different way / encourage them to help others / worship regularly by self or with others. Credit examples of how a special revelation changed someone's life: St Paul, Nicky Cruz, Muhammad, etc.

(4 marks) AO2

- (e) ***‘God cannot be involved in the world. If he was, he would stop all suffering.’***

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

Target: Evaluation of whether an immanent God would stop all suffering

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

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 same or differing view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned evaluation of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Candidates may approach this from different angles: whether or not God is involved in the world, what being ‘involved in the world’ entails, or whether God should or can stop suffering.

Agree

If God is truly immanent / involved in the world, God would be able and willing to intervene when people are suffering. If God does not do so, he can be blamed for adding to life’s misery. If God is unable to do so, God is not powerful, a quality which believers ascribe to God. The fact that God does not seem able or willing to intervene to stop all the suffering suggests either that God is not really involved in the world or that God is involved but chooses not to intervene in particular events that cause suffering. Credit examples of suffering that God apparently ignores.

Other views

God is involved in the world (sent Jesus, guided Moses, etc.) but cannot stop all the suffering. Much suffering occurs through free will / human choice. Natural suffering occurs through forces of nature that have nothing directly to do with God. Some suffering can be seen as a test of faith, character-building, and may have a mysterious purpose that only God knows. God may purposely permit suffering. God would not want to stop the suffering in these cases.

(5 marks) AO3

Section B Thinking About Morality

B3 Abortion

Read the passage below.

Laura is pregnant. She has been told that she will have a severely handicapped child. She is considering having an abortion.

- (a) **Explain why some religious believers are against abortion in Laura’s situation.**

Target: Application of religious belief to a situation in life

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

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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

e.g. sanctity of life / baby has same human rights as mother / killing is wrong / foetus has a soul / life begins from first moment of conception / every child unique and valuable / Allah has plan for baby / discrimination against handicap / abortion a selfish act – care of handicapped baby will be difficult / absolute morality, etc.

(4 marks) AO2

- (b) **Explain why some religious believers think that abortion may be acceptable in Laura’s situation.**

Target: Application of religious belief to a life situation

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

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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

e.g. most loving / compassionate thing to do / cruel to baby / negative effect on family and child / quality of life arguments / up to individual conscience / foetus not a ‘person’ yet / rights of mother outweigh rights of baby in this case / relative morality, etc.

(4 marks) AO2

- (c) **Explain two other situations, apart from Laura's situation, when some religious people consider abortion to be acceptable.**

Target: Knowledge of situations when abortion might be considered acceptable by religious believers

Award 2 marks per situation. One mark for simple, valid statement, a further mark for elaboration / examples. Do **not** credit handicap of baby.

e.g. Rape / threat to mother's life / physical or mental health / extreme poverty / overcrowding / teenage pregnancy / threat to well-being of other children in the family, etc. Do not accept trivial reasons, e.g. a holiday.

(4 marks) AO1

- (d) **Explain the difference between absolute morality and relative morality.**

Target: Knowledge of technical terms

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

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

Absolute morality

the belief that what is morally right and wrong applies to all circumstances at all times.

Relative morality

the belief that what is morally right and wrong varies and depends on the individual circumstances.

(3 marks) AO1

(e) ***‘The quality of a person’s life is more important than just being alive.’***

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 quality of life is more important than just being alive

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

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 same or differing view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned evaluation of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Agree

A life full of suffering is not worth living / cruel to bring a child into such a life – could lead to suicide / wishing to have euthanasia, etc. Credit examples of poor quality of life – being unable to appreciate life / fulfil potential / form relationships / be a burden to one’s family / could break up a marriage / could take away mother’s love and attention for rest of family leading to neglect, etc. Credit religious arguments about the most loving / compassionate thing to do / lesser of two evils.

Other views

Quality of life a relative term / depends on severity of handicap / better to be alive than not at all / many handicapped people live fulfilled, happy lives / rights of unborn to live despite handicap, etc. Credit religious arguments about the sanctity of life taking precedence over the quality of life / only God can judge the value of human life / sin to kill / God has plan for each individual / bad karma to end life / child a gift from God / non-harming, etc.

(5 marks) AO3

B4 Marriage and Divorce

Read the passage below.

Paul discovers that his wife is having an affair. He is thinking about getting a divorce.

- (a) ***Explain why some religious believers are against divorce in Paul's situation.***

Target: Application of religious belief to a situation in life

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

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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

e.g. vows are made before God / for life – ‘til death do us part’ / cannot be broken / no one must separate what God has joined together / ‘one flesh’ / ‘one spirit in two bodies’ / reconciliation should be attempted – divorce too easy / forgiveness / marriage is a sacrament / divorce will bring harmful karmic consequences / children need both parents, etc. Credit specific religious teaching, e.g. ‘hateful to Allah’, Hindu wife must respect even an unfaithful husband, etc.

(4 marks) AO2

- (b) ***Explain why some religious believers think that divorce may be acceptable in Paul's situation.***

Target: Application of religious belief to a life situation

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

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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

e.g. broken vows / broken trust / lack of love / to stay married would be living a lie / marriage an ideal – people are only human / sad but necessary to split to avoid children witnessing infidelity / marital discord, etc. Credit specific religious teaching, e.g. compassion and loving kindness might make divorce a better course of action when vows are broken (Buddhist) / last resort after reconciliation fails (Muslim) / most loving thing to do, etc.

(4 marks) AO2

- (c) **Explain two other situations, apart from Paul's situation, when some religious people consider divorce to be acceptable.**

Target: Knowledge of situations when divorce might be considered acceptable by religious believers

Award 2 marks per situation. One mark for simple, valid statement, a further mark for elaboration / examples. Do not credit infidelity of wife. (Accept infidelity of husband.)

e.g.

Abuse of children or partner / addiction / drunkenness / change of religion / immoral behaviour (other than infidelity of wife) / cruelty / inability to have children after fifteen years of marriage (Hindu) / financial strain / constant fighting / irreparable breakdown of marriage / change of personality / no longer love each other / desertion / non-consummation, etc.

(4 marks) AO1

- (d) **Explain the difference between absolute morality and relative morality.**

Target: Knowledge of technical terms

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

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

Absolute morality

the belief that what is morally right and wrong applies to all circumstances at all times.

Relative morality

the belief that what is morally right and wrong varies and depends on the individual circumstances.

(3 marks) AO1

(e) 'Parents should choose who their children marry.'

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 parents should choose who their children marry

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

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 same or differing view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned evaluation of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Agree

Parents know children well and can choose someone suitable / family support is there when problems arise / cultural, religious, moral considerations for arranged marriages / young people can be misled by 'falling in love' and choose an unsuitable partner / parents are older and wiser, divorce less prevalent among those who have arranged marriages, etc. Credit religious attitudes towards marrying within a faith / bringing children up in the religion / 'honour your father and mother' / importance of family life.

Other Views

Everyone should be free / have the right to choose their own partner. Love is important, even if mistakes are made. Parents might misjudge the character of the chosen partner / consider social status more than character / partner could be on best behaviour until married / issues like the inability to have children or adultery could still come up so divorce still possible, etc. Credit religious attitudes towards individual freedom, love reflecting the love of God, the importance of a lifelong commitment made easier by the couple's love right from the start.

(5 marks) AO3

B5 World Poverty

- (a) ***Explain why some children in the world have to go out to work instead of going to school.***

Target: Knowledge and understanding of world poverty

Mark on three Levels of Response for AO1, one mark per level.

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

The basic answer is that they are too poor so need to work, but candidates need to expand on this basic idea, e.g. cannot live on parents' income alone / cannot afford food / clothing / shelter / are orphans / cannot afford school fees / parents have no work / are ill / no schools available / some forced into service / begging / sex trade by parents, etc.

(3 marks) AO1

- (b) ***Explain the reasons that believers give for helping the poor. Refer to the beliefs and teachings of either two religions or two Christian denominations.***

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

For **each** religion or Christian denomination, mark on three Levels of Response for AO1, one mark per level.

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

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

Buddhism Buddhist principle that greed causes suffering, wealth does not bring happiness, almsgiving practised, principle of karma demands generosity and it is one of the six perfections. Compassion (karuna) is one of the 'four immeasurables' or 'Brahma Viharas' (divine abodes) on which Buddhists meditate. Offering gifts (dana), especially food to the monks, develops unselfishness. Belief in the Middle Way – finding a balance between wealth and poverty.

Christianity Christian principles of love of neighbour, sharing, all created by God, stewardship, compassion. Jesus' teaching and example in incidents, parables, e.g. Rich Young Man, Rich Man and Lazarus, Sheep and Goats, association with poor, outcasts, sinners, healing, feeding 5000. Church teaching and words and actions of religious leaders, e.g. Mother Teresa, Desmond Tutu.

Hinduism	Hindu emphasis on developing qualities of generosity and compassion, give money to the poor to fulfil this duty (dharma). The law of karma requires Hindus to help others who suffer. This will ensure a good rebirth. Tradition of generosity to members of extended family and to their village. Artha is one of four aims of life – to make wealth to support others and benefit the community.
Islam	Muslim teaching on equality, using wealth which comes from God to help others, Zakat, “He is not a believer who eats his fill while his neighbour remains hungry by his side.” (Hadith) “To be charitable in public is good, but to give alms to the poor in private is better and will atone for some of your sins. Allah has knowledge of all your actions.” (Qur’an) Fasting during Ramadan gives sympathy with poor. Justice & law important.
Judaism	Jewish duty to give about 10% to charity, responsibility for poor in Bible, e.g. Jubilee year, prophets’ teaching. In Rabbinic literature charity is ‘zedakah’ meaning ‘justice’ – an obligation / what God requires. Emphasis on giving in such a way that poor people retain self-respect and can help themselves.
Sikhism	Sikh duty of Vand Chhakna – to practise charity – 10% of income – and (seva) community service, emphasis on equality. In scriptures, principle of sharing earnings with others, example of Guru Nanak staying with a poor man rather than the rich Malik Bhago whose “bread was made with the blood of the people he exploited” and teaching of Guru Nanak “Be grateful to God whose bounties you enjoy; be compassionate to the needy and the people you employ.” Two of the five vices are greed and covetousness. Poverty causes anxiety and Sikhs work hard to eradicate it.

(3+3 = 6 marks) AO1 / AO2

(c) Explain how religious believers help poor people in the developing world.**Target: Application of belief to practice**

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

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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

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

A brief list of bullet points should **not** gain Level 4.**(4 marks) AO2**

- (d) **Name two different sources of moral authority for a religious believer.**

Target: Knowledge of sources of moral authority for a religious believer

Award 1 mark for each source.

e.g. scripture, tradition, reason, conscience, religious leaders. Accept named religious leaders / scriptures / God / and secular authorities, e.g. the law.

(2 marks) AO1

- (e) **'It is wrong to be rich when so many people are poor.'**

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

Target: Evaluation of whether it is wrong to be rich when so many people are poor

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

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 same or differing view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned evaluation of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

Agree

Rich people have too much money to know what to do with, so should give it to the poor / get taxed so that standards of living could be improved in countries where people are barely surviving / incomes should be evened out / people should not be allowed to earn huge amounts of money when half the world's population earns under \$2 a day / it is a matter of human rights / justice. Credit religious teaching about justice, sanctity of life, equality, creation by God, 'sell what you have and give to the poor', generosity, compassion, stewardship, teaching against greed, etc.

Other views

There is nothing wrong with being rich, it is how a person uses wealth that matters / economic arguments about wealth creating jobs, industries, etc. / wealth can be used to stop poverty / rich people set up foundations, etc. / rich people have earned their money so deserve it / rich countries provide aid to the developing world. Credit religious teaching about giving to the poor, zakat, daswandh, etc.

(5 marks) AO3

B6 War and Peace

- (a) Explain why pacifists believe war is wrong.**

Target: Knowledge of pacifist arguments against war

Mark on three Levels of Response for AO1, one mark per level.

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

e.g. killing is wrong / life is sacred / no right to take the life of another / war solves nothing / people still have to negotiate / violence breeds more violence / gaining freedom by violence is sinking to the level of the oppressor / no good can come out of evil / war wastes lives / ruins the environment / specific religious reasons, e.g. 'turn the other cheek', non-harming, etc.

(3 marks) AO1

- (b) Explain the reasons that believers might give for fighting in a war. Use the beliefs and teachings of either two religions or two Christian denominations in your answer.**

Target: Knowledge and understanding of religious reasons for fighting in a warFor **each** religion or Christian denomination, mark on three Levels of Response for AO1, one mark per level.**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

General points may include:

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

- Buddhism** Candidates who choose Buddhism for this question must be allowed to answer in the negative since most Buddhists are totally opposed to war. Compassion for all living creatures, even an insect, makes war unacceptable. 'All (wars) stem from our lack of human understanding, of mutual trust, and of mutual respect, based on kindness and love for all beings.' The Dalai Lama. However, while the Buddha propounded a non-violent moral stance, scripture also says that killing can be justified when it develops from a virtuous thought or where love and compassion deem it necessary.
- Christianity** Conditions of a just war explained: Proper (legal) authority; just cause; just intention; last resort; good outweigh harm; war must be possible to win, otherwise a futile gesture; methods used must be just. 'You shall love your neighbour as yourself' could be cited to support the idea that the innocent should be protected. Jesus' example of throwing moneychangers out of Temple; holy war ideas from Old Testament. God created everyone equal; injustice and inequality sometimes require violent responses.
- Hinduism** Principle of ahimsa-harmlessness, however, war allowed if just cause. Kshatriya – warrior caste – to defend people against oppression. Bhagavad Gita tells story of Arjuna's dilemma as he faces battle and Krishna's teaching that he should fulfil his dharma by fighting: 'For a warrior, nothing is higher than a war against evil...' The warrior's dharma is to fight and by devotion to this duty he can attain perfection. The Manusmṛti gives rules for the right conduct of a war: not to kill those who surrender or are unarmed, onlookers or civilians, not to use certain weapons – general point that wars should be controlled and not cause unnecessary suffering.
- Islam** Concept of jihad. Qur'an states that war should not be fought out of greed, ambition or to take over other people's countries. Only permitted in the defence of Islam. 'To those against whom war is made, permission is given (to fight), because they are wronged and verily, Allah is most powerful for their aid.' (Surah 22:39). 'Fight in the cause of Allah those who fight you, but do not transgress limits... if they cease, let there be no hostility except to those who practise oppression.' (Surah 2:190,193) Clear conditions are set out for military jihad- self defence, last resort, led by spiritual leader who will be fair, minimum damage to environment and civilians, prisoners of war released, aim to restore peace and freedom. 'If two parties among the believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight...until it complies with the command of Allah; but if it complies, then make peace between them with justice and be fair: for Allah loves those who are fair.' (Surah 49:9). Qur'an states that those killed in jihad will enter Paradise on Judgement Day (Surah 47:7). Muslims are urged, however, to promote peace- Salaam means peace. Qur'an teaches reconciliation and 'repel (evil) with what is better' (Surah 41:34) Hadith: 'Hate your enemy mildly; he may become your friend one day' and 'The Prophet was asked about people fighting because they are brave, or in honour of a certain loyalty, or to show off: which of them fights for the cause of Allah? He replied, "The person who struggles so that Allah's word is supreme is the one serving Allah's cause."'

- Judaism** Scriptures record struggle for Jewish homeland – war seen as a religious duty. (Milchemet mitzvah), e.g. Joshua’s battles. Force should only be used in self-defence or in preventing an attack from taking place. (Milchemet reshut, or discretionary war). Maimonides Code stated that when siege laid to city, a chance for escape should be provided. Hopes for peace in Isaiah 2²⁻⁴: ‘swords into ploughshares’. ‘The sword comes to the world because of delay of justice and through perversion of justice’ or ‘If a person intends to kill you, be the first to kill him’: Talmud. ‘The world stands on three things, on justice, on truth and on peace’: Ethics of the Fathers.
- Sikhism** ‘The Khalsa – pure ones – shall rule, no hostile powers shall exist... Those who enter the Khalsa for shelter will be protected. Without power, justice does not flourish, without justice everything is crushed and ruined’: Dasam Granth. First Sikh community committed to strict pacifism, later kirpan, originally a sword used in self-defence, came to symbolise dignity and self-respect, and the need to defend individual’s religious freedom. Readiness to fight in a just war (dharam yudh) allowed if last resort, no wish for revenge, land captured returned, no looting or harming civilians, no mercenaries used, minimum force necessary. ‘When all other means have failed it is permissible to draw the sword’: Guru Gobind Singh. Peace, however, is a gift of God- prayers in Adi Granth – ‘the Lord is a haven of peace.’

(3+3 = 6 marks) AO1 / AO2

(c) **Explain how religious believers work for peace.**

Target: Explanation of ways in which believers work for peace (practical application of religious beliefs)

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

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	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

e.g. campaign / demonstrate / pray / hold vigils / support local / national / international organisations that work for peace / work for peace in oneself through meditation / practise loving kindness / refuse to take part in war / refuse to work for arms industry, etc. Credit examples of the work for peace of specific religious leaders, e.g. Martin Luther King, Gandhi, etc.

A brief list of bullet points should **not** gain Level 4.

(4 marks) AO2

(d) **Name two different sources of moral authority for a religious believer.**

Target: Knowledge of sources of moral authority for a religious believer

Award 1 mark for each source.

e.g. scripture, tradition, reason, conscience, religious leaders. Accept named religious leaders / scriptures / God / and secular authorities, e.g. the law.

(2 marks) AO1

- (e) ***'If people were treated fairly, there would be no wars.'***

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 justice obviates the need for wars

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

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 same or differing view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned evaluation of two different points of view, with reference to religion.	4 marks
Level 5	A well-argued response with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

e.g. The best answers will focus on the need for justice to eradicate causes of unrest that lead to conflict, but also on the fact that peace can exist at a certain level without everything in that society being completely just.

Agree

If people were treated fairly, wars would not be necessary. Injustice often leads to conflict and war / if a situation is unjust and people have no peaceful means to change it they will use violence to do so / examples of unjust situations that have led to violence, e.g. social, educational, political, economic injustices to minorities / real peace only exists when people are free to live without oppression / follow their religion without fear, etc. Credit religious ideas about inner peace, justice, sanctity of life, equality, religious teaching about working for justice and peace, examples like Martin Luther King, etc.

Other views

People can be treated fairly for the most part in a country, yet there can still be wars caused by greed, scarce resources, power, political ends, etc. Conversely, a country can be at peace for the most part without complete justice / fairness for all its citizens. Iraq under Saddam Hussein, or Yugoslavia under Tito / dictators often bring unity and peace to a country but injustices remain / minority groups who are too weak to rebel must live with injustice / can experience a peace through their religious faith despite injustice / there will always be someone who thinks they are being treated unjustly even when a country is at peace / 'justice' to one person is an 'injustice' to another but basically the country can be at peace despite this. Credit religious concepts as above if used to support the opposite view. However, candidates do not have to make a religious comment on both sides, but merely need to include a religious comment / argument in the answer as a whole.

(5 marks) AO3